

# The Clear Qur'anic Exegesis

Muhammad Khayr Ramadan Yusuf

1-Surat Al Fatihah - 16-Surat Maryam

الواضح في التفسير

"مترجم إلى اللغة الإنجليزية"

محمد خير رمضان يوسف

من سورة الفاتحة حتى سورة مريم

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### Introduction

All praise is due to Allah Who revealed the Qur'an. Peace and blessings be upon the Prophet who was characterized by the morals that mentioned in the Qur'an, upon his family, his Companions who taught the Qur'an and upon those who followed them righteously of the nation of the Qur'an.

#### To proceed:

The Glorious Qur'an is a book of guidance, rulings, behaviors, 'Aqidah (faith), admonish, stories, recommendations, lessons, good news and warnings. Allah has sent it down to be the seal of the divine Scriptures, a reference to the people, and a constitution for them in their affairs as long as they live. Despite the greatness of the Qur'an, its majesty and its perfect rulings, people have turned away from it except for a few. The attacks against the Qur'an were powerful and well-schemed by the enemies of Islam in order to distort the Muslims' source of power; which almost happened. We ask Allah to gather us under the banner of truth, make us superior through our religion and give us victory over the disbelievers in order that the Qur'an would be the reference of rulings and the source of knowledge from which all people extract knowledge everywhere. It is the miraculous speech of Allah which no one can innovate something of the like or even part of it. It came to us successively from narrators and reporters who could never tell a lie. It was written down in sheets as it was preserved in the memories of people. When the Qur'an was revealed to Muhammad (peace be upon him), Allah took the responsibility of preserving it; not as the previous Scriptures.

Allah (Glory be to Him)says: **(Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân)and surely, We will guard it (from corruption).)** [Al Hijr: 9].

There are many sciences related to the Qur'an which scholars have studied and written many books about such as the reasons of revelation, the connections between the Ayahs, *Tafsir*, similarities, precise and allegorical Ayahs, Surahs that were revealed in Makkah and those of Madinah, weird words, rulings, recitations, Tajwid (art of Qur'anic recitation), grammar and parsing, calligraphy, record, virtues, proprieties of recitation, examples, stories, abrogating and abrogated texts; and miraculousness with all its types. The Qur'anic exegesis is covetable and advisable.

Allah (Glory be to Him)says: **((This is)a Book (the Qur'ân)which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.)** [Sad: 29].

Allah (He may be Glorified)says: **(Do they not then consider the Qur'ân carefully?)** [Al Nisa': 82].

We can not reflect on Ayahs (Qur'anic verses)but after understanding it. All these Ayahs can not be understood except after studying *Tafsir*. Allah vituperated the people of the Scriptures because they had concealed knowledge and did not explain it to the people.

Allah (Glory be to Him)says: **((And remember)when Allâh took a covenant from those who were given the Scripture (Jews and Christians)to make it (the news of the coming of Prophet Muhammad peace be upon him and the religious knowledge)known and clear to mankind, and not to hide it,**

**but they threw it away behind their backs.)** [Al `Imran: 87]. Therefore, we should not be like them, otherwise, our destiny will be like theirs.

Commentators of the Qur'an have adopted many ways of *Tafsir*. They say, truly, the best way to explain the Qur'an is to explain it by the Qur'an itself because its Ayahs confirm and explain one another. The second approach is to explain it with the Sunnah which is the best explanation to the Qur'an. The third approach is to explain it through the sayings of the Companions because they are the students of the Prophet (peace be upon him) to whom the Qur'an was revealed while he is amongst them. The fourth approach is to explain it with the sayings of the Followers who came after the Companions because they are the most knowledgeable with the sayings of the Companions and were the best generation after them.

Some commentators have included the sciences which they master in explaining the Qur'an and all of which is good. There emerged, in the modern age, some *Tafsir* books which contain new interests and specialties that were not known before.

I invoked Allah to make me one of those who have interest in His Book by His Grace and I ask him to guide me to Him. As a result, I started to explain the Qur'an in the way which the reader sees. So, it is a bounty and favor from Allah, for Him is all praise and gratitude.

In many of my writings, I address the Muslim laymen with ordinary tone so as not to lose them for they are the people, the voice, the power and sentiment of this nation. If every specialist write in his specialty with his own style, jargon and complex style, they will not benefit the people and the people will not read what their writings. Therefore, neglecting laymen would be catastrophic to the society and its bad consequences would be noticeable after a while. They, as we see them now, are heading to writings and informational media that fits their levels despite their defects; so many of them ran away and were lost or almost to be lost.

Thus, this book of *Tafsir* was written according to the approach I mentioned. I wanted to make it easy for the ordinary reader to give the meaning and the concept for each Ayah separately and that is called the analytic method. In which a reader can understand the meaning of the Ayahs and their significance without giving details or being concise with special care for the word, structures and style to promote the language and the culture of the reader.

I have concentrated on the expressional side which establishes the meaning and reaches to the heart and mind. In order to achieve this, I used the proper educational and preaching style.

I did not touch upon the grammatical, rhetorical, theologian aspects, many of the commentators' details, specialties or even many quotations and margins. I only mentioned the commentaries related directly to the Ayah without excluding the odd or referring to non-contextual meanings. That is enough and more useful for the ordinary reader or those who want to embrace Islam and understand the meaning of the Qur'an, its significance and the precise meanings of those Ayahs. That means: What are the objectives which Allah wants His Servants to fulfill throughout this noble Book. So, this book, "*Al Tafsir Al Wadih*" was made to benefit as much people as possible.

What is meant by the ordinary educated people is everyone who did not study the sciences of Shari`ah even if they got the highest degrees in any science and the

highest certificates in any field other than the field of Shari`ah and its sciences. By this, they need to know a new branch of knowledge or to get deeper in the sciences which they had studied through the knowledge of the Glorious Qur'an.

This book is also for non-Muslims who want to know the significance of Islam as well as those who want to embrace Islam whether they know Arabic by nature or this book has been translated to him.

The most important thing is that it was made as a clear *Tafsir* to be understood by all classes of the community, the educated and non-educated, if they want to understand the whole meaning without details. The thing which encouraged me to compose such a book is the presence of so many *Tafsir* books that helped me a lot. I relied on many of them but their most important are: "*Tafsir* Al Qur'an Al `Azhim" of Ibn Kathir which was the first *Tafsir* I relied on and of which I benefited a lot, "M`alim Al Tanzil" of Al Baghawwy, "Rawh Al M`any Fi *Tafsir* Al Qur'an Al `Azhim wa As-Sab` Al Mathany" of Mahmoud Al Alusy and "Fi Zhilal Al Qur'an" of Sayyid Qutb.

I also relied on many other *Tafsir* books from which I may convey some commentaries if they are in conformity with the style I adopted or being appropriate to the text. The only important thing is to convey the intended meaning with suitable words and structures provided that there should be no barrier to do so.

I may only mention the meaning of the Ayah or write in some length according to what is appropriate. Those who need more details, may refer to more detailed *Tafsir* books.

I may select one or more commentary of *Tafsir* or add two similar meanings when the correct meaning is not clear to me.

I have never interpreted an Ayah but after referring to more than one *Tafsir* book in order to know the meaning. I do not feel comfortable about what I wrote but after I know that the Ayah is completely clear to the reader. If the commentators keep silent about something and did not explain it, I follow their example but that happened rarely in this book. If their views are controversial, I would mention the exact wordings of the Qur'an or something close to it out of fear to misinterpret the Ayah; this is also few.

I gave much care for the abrogating and the abrogated texts, the reasons of revelation, when necessary, some of the benefits and virtues of Surahs and Ayahs and something of the scientific miraculousness of the Qur'an. I only quoted the good and authentic Hadiths as well as the authentic narrations reported from the Prophet (peace be upon him) which are few.

The commentary was quoted in the same manner of the pronouns reported in the Ayahs because it is sincerer, closer to the hearts, more effective and diversified in the Qur'an. It draws the attentions, directs away boredom and increases follow-up and excitement.

Some parts of this *Tafsir* were published on the world wide web, but the most reliable is what has been published in this book.

I invoked Allah to guide and grant me success every time I write a part of this *Tafsir*. I used to seek refuge with Allah (He may be Glorified) against explaining it away from the intended meaning.

I supplicate Allah (may He be Exalted) to forgive my mistakes and negligence, to accept it purely for His Sake and make the people accept and love it; for He is the All-Listening, All-Knowing.

**Muhammad Khayr Yusuf**



# The Clear Qur'anic Exegesis

# Part 1



## Al Wadih Fi At- Tafsir

### Part I

#### Surat Al Fatihah

#### Surat Al Baqarah (1- 141)

### In the name of Allah, the Most Gracious, the Most Merciful

#### Surat Al Fatihah

A Muslim seeks refuge with Allah against Satan at the beginning of recitation to ward off Satan's insinuation who interrupts and confuses one's recitation or stops a person from thinking and reflecting on the meanings of the Qur'an. Allah (He may be Glorified)says: **(So when you recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).)** [An-Nahl: 98]. The meaning is: I seek refuge with Allah against Satan, who is away from all good, lest he may harm me in my religion, my worldly life, prevent me from doing good or incite me to do evil.

People seek refuge with Allah against Satan because of his severe enmity to the children of Adam and causing them to turn away from the truth. He made an oath for that when he said: **(By Your Might, then I will surely mislead them all, except Your chosen, (guided)slaves among them.)** [Sad: 82- 83]. Allah has warned the children of Adam against Satan when He says: **(Surely, Shaitân (Satan)is an enemy to you, so take (treat)him as an enemy.)** [Fatir: 6].

#### ﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ [الفاتحة: 1]

1- I begin with the name of Allah, Who is the god of all mankind and Who is characterized with Permanent Mercy. When someone begins with Basmalah "Saying: Besm Allah Al Rahman Ar-Rahim", he seeks Allah's Help and Success to complete what a person has started and to accept his recitation.

#### ﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ [الفاتحة: 2]

2- Praising Allah, the Lord of all creation. He has all gratitude for the favors and blessings He gave to His Creation whether in terms of their religion or of their world. Thus, He showed them the truth and guided them to follow it. He provided them with sustenance and guided them to seek it.

#### ﴿ الرَّحْمَنُ الرَّحِيمِ ﴾ [الفاتحة: 3]

3- Who is characterized with mercy, the Bestower of goodness and blessings. He shows mercy to all His Creation and shows compassion and kind mercy to Muslims in particular.

#### ﴿ مَالِكِ يَوْمِ الدِّينِ ﴾ [الفاتحة: 4]

4- Who has the sole sovereignty on the Day of Recompense. So, there is no dominance for anyone on that Day but to Him.



## ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: 5]

5- We worship You alone, O Lord. We divorce ourselves of polytheism, seek Your Help in all our affairs, rely on You, renounce having any might or strength and turn our faces to You in repentance. You have all obedience, O our Lord.

## ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ [الفاتحة: 6]

6- O our Lord, we ask You to guide us continuously to the straight path; following Your Religion and make us firm on it.

## ﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ [الفاتحة: 7]

7- The path of those upon whom You have treated well and guided to obey and worship You. Those obedient ones such as your angels, prophets and upon whomever You have pleased with of Your Servants; the people of guidance, integrity, obedience and compliance. We seek refuge with You against the path of those who earned Your Anger among those people who knew the truth but did not follow it such as the Jews. Make us also avoid the path of those who went astray, did not know the truth and kept wandering in their mislead and finally did not follow Your Prophet such as the Christians. It is reported in "Sahih Al Bukhari" and "Sahih Muslim" that the Messenger (peace be upon him) says: "When the Imam says: "Ghayr Al Maghduby `layhim Wala Al Dallin", say: Amen. for the one whose utterance comes in conformity with the saying of angels, his past sins will be forgiven."

Surat Al Fatihah is a great Surah because it is the Mother of the Book and the Seven Oft-Repeated Ayahs. It contains fine secrets, therefore, a Muslim recites it in his Salah and Salah is not valid without it. It has so many virtues such as the Prophet's saying: "By Him in Whose Hand is my life, nothing was revealed in the Torah, Injeel (bible), the psalms or in the Qur'an of the like." (Reported by Ahmad with an authentic chain of narration). The Surah includes: praising Allah, guiding the creation to His Oneness, asking Him alone, directing the acts of worship to Allah alone and seeking His Guidance to be on the right track; which is Islam that leads to good end on the Day of the Recompense. The Surah also contains warning against the paths of falsehood such as the paths of those who know the truth but refuse to follow or have gone astray.

## Surat Al Baqarah

In the name of Allah, Most Gracious, Most Merciful

﴿الم﴾ [البقرة: 1]

1- These are the scattered letters with which Allah begins some Surah of the Qur'an. There is no authentic Hadiths reported to explain them. Moreover, the commentators did not agree about their meaning, therefore, I did not explain them in all positions because the knowledge of which is solely for Allah.

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾ [البقرة: 2]

2- There is no doubt that this Qur'an was revealed by Allah. It is a light and explanation for the pious who obey Allah, a warning against His Punishment and seeking for His Mercy along with belief in that was mentioned therein.

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ [البقرة: 3]

3- Those who believe in Allah, His Angels, His Scriptures, His Messengers, in the Hereafter and in that was revealed in the Qur'an. Those who establish the obligatory Salahs in their proper times with their needed pillars and conditions. Those who pay Zakah (obligatory charity) of their properties for the poor and the needy as was ordained by Allah.

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾ [البقرة: 4]

4- Those who believe in what the Prophet has brought from Allah and in what had been revealed before you (Prophet Muhammad) to the messengers without discrimination between them or denying what was revealed to them by their Lord. They believe in resurrection, reckoning and retribution and in paradise and Hell.

﴿أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [البقرة: 5]

5- Those who believe in the Unseen, establish Salah, pay Zakah, believe in what was brought down to you or what had brought down to the messengers before you and have faith in the Day of the Recompense; those are the guided and enlightened people. They are straight, guided and the winners who achieved what they sought with their belief and deeds. They won the reward and the eternal abode in Paradise and were saved from the punishment by the mercy of their Lord.

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْتَهُمْ لَا يُؤْمِنُونَ﴾ [البقرة: 6]

6- Those who disbelieve in that which has sent down to you are not believers as long as they insist on their position. They do not lend an ear to the warning they hear from you.

﴿خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

[البقرة: 7]

7- Allah has set a seal on their hearts and on their hearing. Their eyes were sealed as a result of their disbelief and their indifference. Consequently, their sins became ample until the centers of their understanding and sights are

blocked, so there is no way for faith to enter or disbelief to get out. The retribution for their stubborn and lack of response to the warner is a great torment.

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾ [البقرة: 8]

8- There are hypocrites among the people who show faith and hide disbelief, and they do good publicly and conceal evil. They say: They believe in Allah and in the Day of Retribution but in fact they are disbelievers.

﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ﴾ [البقرة: 9]

9- They believe, by their ignorance, that they are deceiving Allah, and that method will benefit them before Allah. They think that they will deceive Allah by this trick as they usually do with Muslims but their deeds will only harm them because Allah will pour wrath against them without their knowledge, so they will walk blindly on their way.

﴿فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾ [البقرة:

[10]

10 - In their hearts is a disease that cause them to depart from the truth and insist on following falsehood. Therefore, Allah has increased their illness by making them turn completely away from the straight way and the disease kept on going along with their stubbornness. They had doubt and Allah has increased their doubts as He has increased the faith of the believers (**And those who have believed, He increased their faith**) [Muhammad: 17].

So, the hypocrites have deserved such a harsh punishment because of their lies and their positions against the truth. Lie is a type of hypocrisy and it corrupts the heart fast.

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾ [البقرة: 11]

11- If they were asked to stop disbelief and disobedience because that leads to corruption on earth while obedience leads to reform, they would say in a pinch of snuff and bravado: They only want to reform. However, there are numerous examples of those people who missed balance of right and wrong and whose creed is corrupt.

## ﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾ [البقرة: 12]

12- The truth is: What they adopt in term of their creed and what they believe to be a reformation is the mere corruption but because of their ignorance, they do not feel it as such.

## ﴿وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنْتُمُنْ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ﴾ [البقرة: 13]

13- When it is said to the hypocrites: Believe in Islam as the people have believed without having any doubt and obey Allah and His Messenger as they did, they refused to submit to the truth and said in arrogance: Shall we believe as the fools have believed (i.e., the Companions) and be like them?! However, the truth is they are the ignorant, weak-minded and do not know their best interest. Because of their ignorance, they do not know that they are deep-rooted in mischief and ignorance which is worse than getting into foolishness and blindness!

## ﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ﴾ [البقرة: 14]

14- When the hypocrites met the believers, they showed them faith and loyalty. They also would show them love and intimacy out of hypocrisy in order to protect themselves against their harm and to begin in turn to attack and harm the believers and to take a share from the booties. When they go for their chiefs and leaders from the Jews, the polytheists and the hypocrites, they would say to them: We are with you, but we just mock at the believers.

## ﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾ [البقرة: 15]

15- As long as they have chosen the way of deception, conspiracy, sarcasm and mockery, Allah will fail their plots. Soon they will know that their mockeries and plots will turn against themselves. **(Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them.)** [An-Nisa': 42].

Allah will mock at them by taking revenge on them, causing them to lose balance and wander in a path which they do not know its end. Finally, they will find no way out because Allah has already sealed their hearts, made their sights blind as a result of their deeds and their bad attitudes.

Contriving plots, deception and mockery as a means of amusement can not be ascribed to Allah (may He be Glorified and Exalted) according to the consensus. However, taking revenge and retribution for actions with justice, can be ascribed to Allah as Ibn Jarir At-Tabary said.

## ﴿أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رَبَحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾ [البقرة: 16]

16- The disbelievers replaced guidance with mischief and preferred disbelief to pure faith in a non-profitable business from all sides. So, their commerce was not successful and they were not guided in what they have done.

﴿ مَثَلُهُمْ كَمَثَلِ الَّذِي أُسْتُوقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴾ [البقرة: 17]

17- The example of those who turned away from guidance to mischief and preferred blindness to insightfulness is like a man who kindled a fire in a very dark night, but when the fire lighted the surroundings and he who lit it benefited from and was able to see around, it suddenly has abated and that person became in darkness again and could not see around nor was he guided. Likewise are the hypocrites who have felt the guidance of Islam, therefore, they believed. Then they turned backwards in a mess, preferring mischief to guidance after they have seen it. **(That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.)** [Al Munafiqun: 3].  
Their retribution was that Allah made them miss what is beneficial for them which is the light and left for them what may harm which is burning and smoke. He has left them in the darkness of doubt, disbelief and hypocrisy and they were not guided.

﴿ صُمُّ بُكْمٌ عُُمِّي فَهُمْ لَا يَرْجِعُونَ ﴾ [البقرة: 18]

18- They disabled the functions of their ears, tongues and eyes, therefore, they do not hear good, do not speak of what may benefit them and do not see the truth. So, how will they be guided and how they will respond to guidance?

﴿ أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴾ [البقرة: 19]

19- The example of those people in their suspicion, disbelief and hesitation is like a rain comes down from the sky in a very dark night that contains a fearful strong thunder and a lightning that shines in brightness. They put their fingers in their ears lest something might harm them. This action does not protect them because Allah encompasses them with His Power and they are under His Will.  
The resemblance is: The conditions of darkness are doubts, disbelief and hypocrisy.

Thunder is something that makes the hearts fall from fears. So, the hypocrite are in severe fear.

Lightening is something which shines in the hearts of the hypocrites in some cases because of the light of faith.

﴿ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ [البقرة: 20]

20- Because of the intensity of this lightning, it is almost about to take away their sights. If it flashes for them, they walk therein. However, when darkness covers them, they stand still in a maze. Lightning is metonymy for the intensity of the light of the truth, and if they saw something of faith, they would follow it. Sometimes doubts sneak into their hearts causing their heart to lose foresight and become in a maze! If Allah wills, he will take away the hearing and sights of the hypocrites because they left the truth after they had known it. When He wants to inflict His Wrath on

His Servant, He is able to enforce it.  
This is a warning for the hypocrites against the power of Allah and a piece of information for them that He encompasses their affairs.

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة:

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21- O people, worship the Lord who created you as those who were before you. Worship Him alone and do not associate partners for the One Who has created the creation. It is He Who is worthy of worship so that you may become from the guided obedient ones.

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ [البقرة: 22]

22- He is Allah who created the earth for you as a resting place that suits your living and made the sky as ceiling for it. The sun sends you its heat and light to benefit therefrom. He sends rain from the clouds to water your plants and to bring forth sustenance for you and for your animals. So, do not associate partners with Allah in worship because He is the Only Creator and the Only Provider of sustenance. You know that there is no other god to give sustenance but He, so He is the Only One worthy of worship.

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ [البقرة: 23]

23- If you (Arab pagans, Jews, and Christians) are in doubt as to the prophethood of Muhammad, then bring a Surah of the like thereof and call whomever you want from your aids and helpers if you are truthful that the Qur'an was revealed by other than Allah.

﴿فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾ [البقرة: 24]

24- If you are not able to do that and surely you will not be able, then know that the Qur'an is the true Word of Allah. Know that the denial of the truth will result in the torment of Hell which its fuel will be the bodies of the infidels, the oppressors, and the very huge solid rocks that are ready to burn those who disbelieved in Allah and His Messenger.

﴿وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ﴾ [البقرة: 25]

25- As for the believers, who believe in Allah, in your prophethood (O



Muhammad), and in the Book which was revealed to you; and accompanied that with good deeds along with integrity and loyalty, give them the good news that they will have wonderful gardens underneath are fresh water running to bring about energy, and pleasure for them. If they are given from the fruits of Paradise, they will be cheered and will say: It looks like the fruit we used to eat in the world and they became happy with it. Human natures like familiar things and avert from the unfamiliar. It brings forth for them fruit similar to that of the world in color and appearance, but they differ in taste and size. They will have, in Paradise, wives with bodies purified from dirt and filth. However, to ensure their happiness in that bliss, they shall live in Paradise for ever.

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾ [البقرة: 26]

26- Allah is not ashamed to set forth a parable of anything, no matter how small it is, such as a mosquito or something bigger for everything Allah has created has got a wisdom behind its creation.

Those who believe know that giving an example with mosquitoes is something true, so they have to believe in its wisdom. As for the disbelievers, giving these examples increase their mischief. They will say: What is the worth of a mosquito and how much it weighs when compared to the world to be set in an example like this?

Mosquito are incredible creatures. Although they are so small, mosquitoes have two big eyes composed of thousands of compound lenses. Their legs have five main joints, with a pair of claws, strong muscles stick to their chest walls, and a pin for keeping balance in their wings. The wings move close to one thousand times per second. They have systems that prevent coagulation. Mosquitoes may absorb blood equals one and a half of their weight! They have more than three thousand species, and transmits the worst diseases. They cause millions of people to die and they spread all over the world.

﴿الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ﴾ [البقرة: 27]

27- There is no covenants for the unbelievers and the hypocrites because they always deviate from the truth despite the clear proofs. They also denied the messengers and the revealed Scriptures despite the fact that they know it is the truth. They are even not loyal to their closest people. You find them cut relation with their relatives and friends, corrupt on earth with sins and spread seditions and arouse doubts about the Qur'an. By this, they have lost and deserved the wrath of Allah and their bad deeds became a barrier between them and the Mercy of Allah.

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾ [البقرة: 28]

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28- How would you deny the existence of Allah while you were nothing and He created you, then He would put you to death and give you life on the Day of Resurrection?

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [البقرة: 29]

—29 He is the One true God, who created the earth and that therein for you, then rose over toward the sky and created it precisely in seven layers. His Knowledge encompasses His Creation and nothing is hidden from Him .

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾ [البقرة: 30]

[30]

30- O Prophet (Muhammad), know that your Lord said to the angels: I will make the children of Adam as successors on earth; generations after generations. I shall subject all the energies and raw materials that I have created for them. The angels understood the human nature or it was done by the inspiration of Allah that some of those people will spread corruption on earth and use its energies in other than the right direction. So, they inquired about the wisdom behind that creation; not objecting to Allah's Command: (**O Allah, Will You place therein those who will make mischief therein and shed blood without right?**) If the goal is that they worship You, here we are glorifying, praising, worshipping and praying for You? Thereupon, Allah said to them: I know where is the best interest in making them successors on earth. If there will be some corruptors, there also will be prophets and messengers, pious people, scholars, worshippers and martyrs who will be in the highest position in Paradise.

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ﴾ [البقرة: 31]

—31 He taught Adam the names of all things, then he presented them to the angels and said: If you are really more worthy than Adam and his offspring to be successors on earth, tell me the names of these things. If you do not know the names of these things which are before your eyes, you would rather be ignorant about the other things about which you do not know. The Angels do not need these things because these things do not fit their nature, but is solely for the children of Adam, therefore, the succession was made for Adam on earth .

﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾ [البقرة: 32]

32- Then those angels of Allah have surrendered to Him, glorified Him and said: Glory be to You, we have no knowledge except what you have taught us. You know everything and You have all wisdom in Your Creation as well as Your Ordinances. You teach whomever You want and hold back whatever You want from whomever You want.

﴿قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾ [البقرة: 33]

33 - Allah asked our father Adam to mention to the angels the names of these things: proper nouns, animals and inanimate. So, Adam showed superiority in knowledge when he informed them of what they do not know. Thereupon, Allah told them: Have not I told you that I know the knowledge of the Unseen, so nothing of their affairs, your affairs and all that in the universe are hidden from Me. I know what you conceal in your hearts and what you show publicly. I know those who corrupt on earth and I knew that Satan will disobey My Orders and refuse to obey Me.

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾ [البقرة: 34]

34- Allah has honored Adam when He said to the angels: prostrate yourselves to Adam, thereupon, they prostrated themselves to him out of obedience to their Lord. So, the prostration to Adam and the obedience of Allah were gifts from Allah. However, Satan, who was among them was from the Jinn, refused to prostrate to Adam out of haughty and arrogance and he was from the disobedient and straying ones.

﴿وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾ [البقرة: 35]

35- After this honor for Adam, Allah has permitted Paradise for Adam and Eve to live there and eat from its fruit happily. He warned them saying: Do not approach this tree which I fixed for you and if you were to eat from this tree, you had disobeyed your Lord and oppressed yourselves and you have to bear the consequences.

This was a test for them, a direction for their conducts, and teaching them to keep promises and that needs a powerful will.

﴿فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ﴾ [البقرة: 36]

36- However, Satan seduced them and adorned for them eating from that

specific tree, so they ate therefrom. As a result, they were expelled from the beautiful gardens, plenty sustenance and big home. So, Allah told them after that disobedience: Get out of Paradise with enmity between you and Satan who seduced you and caused you out of this ever bliss. You shall have on earth a dwelling place, a sustenance, a desire and benefits but to a fixed period.

﴿فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾ [البقرة: 37]

37- Adam knew his fault and felt sorrow. He sought forgiveness from his Lord for what he had done and his Lord accepted his repentance because He is Oft-Forgiving to His Believing Servants.

﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة: 38]

38- Another warning was given to Adam and his offspring in order not to fall into the same sin again: Get down to the earth. When I send you prophets, messengers and Scriptures in order that you may be guided, hold them firmly and you shall not go astray. You shall not be miserable in the Hereafter, do not be sorry for what you have missed and do not fear what awaits you on the Day of Recompense.

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: 39]

39 - As for those who disbelieved and denied Our Prophets and Scriptures, they are the dwellers of Hell in which they will abide for ever.

﴿يَا بَنِي إِسْرَٰئِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُون﴾ [البقرة: 40]

40- O Children of Israel "Jacob", the honored obedient prophet, remember My Favor upon you that I have made of you prophets and kings. I sent down the Scriptures for you, and saved you from the servitude of Pharaoh and his family. Keep the covenant, which I asked you to keep which is to follow the religion of Prophet Muhammad (peace be upon him), when he is sent. If you keep the covenant which is in your custody, I will be pleased with you and admit you to paradise. If you do not do this, then remember the punishment that I have sent down upon your ancestors such as transformation. I am able to inflict you with the same punishment I had inflicted upon them.

﴿وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُون﴾ [البقرة: 41]

41- Believe in the Qur'an that was revealed to Prophet Muhammad (peace be upon him) which confirms the previous Scripture that are with you, [the Taurât (Torah) and the Injeel (Gospel)]. Do not be, O Jews of Madinah, the first among the Children of Israel who deny the prophethood of Muhammad (peace be upon

him). Do not replace the worldly desires with faith and it is better (for you) to believe in Muhammad. You should obey Me for the sake of My Mercy and in order to rescue you from the torment.

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾ [البقرة: 42]

42- Do not mix truth with falsehood and do not conceal the truth while you know it is the truth. You already have the news of that Prophet written down in your Scriptures. So, why do not you declare faith in him — instead you denied him and said that he was not a prophet?

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾ [البقرة: 43]

43- So, believe in him, offer Salah with him, pay him the Zakah of your wealth, be among those who believed in him, and kneel down before Allah by offering Salah as they do.

﴿اتَّأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾ [البقرة: 44]

44 – Do you ask the people to do things that you do not do, despite the knowledge you have written down in the Scriptures about the retribution of those who disobey Allah's Orders. Are not you aware of the danger you are heading to? Would you then be reasonable enough to do good as you command people to do?

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾ [البقرة: 45]

45- O believers, seek help by observing patience to Allah's Ordinances and performing Salah to obtain the good of this world and the Hereafter. Patience is very important in all matters and Salah helps people to be firm in all matters. It is really heavy except for the humble people who are obedient to their Lord.

﴿الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ إِلَهِهِ رَاجِعُونَ﴾ [البقرة: 46]

46- They are those who believe in the promise and threaten of Allah, believe that they would be gathered before Him on the Day of Recompense and their deeds will be shown before Him. This faith is the thing which pushes them forward to obey Him and avoid His disobedience.

﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾ [البقرة: 47]

47- O Children of Israel, remember My Favors upon your parents and ancestors, and that I preferred you to mankind by sending you the messengers, the Scriptures for you and making you masters and kings.

﴿وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ﴾

## وَلَا هُمْ يُنصَرُونَ ﴿البقرة: 48﴾

48- Fear the Day of the Retribution when no one will avail another; on a day when nothing shall be accepted from the disbelievers to forgive their disbelief and sins. No one will neither defend the disbelievers nor help them to be saved from the torment; for every soul is responsible for itself.

﴿وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي

## ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿البقرة: 49﴾

49- O Children of Israel, remember that one of My Favors upon you that I saved you from the oppression of the Pharaoh and his followers when they were afflicting you with the severest kinds of punishment. They were killing your sons and keeping your daughters for fear of losing the Pharaoh's kingdom at the hand of one of you. Saving you from such punishment is a great bless from your Lord to you, so do not forget it.

## ﴿وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ﴾ [البقرة: 50]

50- Remember when you came out with Moses when Pharaoh called upon his army to follow and eliminate you. However, the sea had spilt into two parts and Allah saved you from them, held them back and caused you to drowning while you were looking at them.

﴿وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ﴾ [البقرة:

[51]

51- Remember also when Moses went to the place where he spoke to his Lord and appointed Aaron as his deputy. Moses stayed there for forty days and the Torah was sent down to him. Then you took the calf as a god and worshipped it by the command of Al Samiry. That deed was terrible and contained great aggression against yourselves as you had chosen the calf as a worshipped god other than Allah.

## ﴿ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ﴾ [البقرة: 52]

52- However, Allah has pardoned you so that you may thank Him and recognize His Favors upon you.

## ﴿وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ﴾ [البقرة: 53]

53- And remember, of Our Favors upon you that we sent down the Torah to Moses as a revealed book and a proof to separate between the truth and falsehood so that you may be guided by reflecting on it and acting according to its instructions.



﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَاقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾  
[البقرة: 54]

54- Remember when Moses said to the Children of Israel who worshipped the calf: You have committed a terrible offense and a major sin when you worshipped the calf as a god other than Allah. There is nothing to make you repent but to kill one another. So, the innocent may kill the criminal for it was the most suitable punishment for your bad souls, your cruel hearts, and your perverted natures. Perhaps, that would be repentance for your awful sin and a painful reminder so that you may not commit it again. Then Allah's Mercy encompassed you and He forgave you because He accepts the sincere repentance from His Servants out of His mercy.

﴿وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ﴾ [البقرة: 55]

55- Then you said to your prophet Moses: We refuse to believe until we see Allah with our naked eyes. That was something impossible to achieve for you or for anyone of the like. Therefore, a powerful shriek came down upon them from the sky because of their terrible stubbornness and because they asked for the impossible, causing you to die while looking at one another.

﴿ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ [البقرة: 56]

56- Then We bestowed mercy upon you by giving you life in order to complete the rest of your lives and sustenance so that you may be grateful to your Lord.

﴿وَوَهَبْنَا عَلَيْكُمُ الْمَغَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوى كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾ [البقرة: 57]

57- Of His Favors upon you during the period of wandering in the land that He shaded you with clouds to protect you from the heat of the sun. He also sent you delicious food that you did not find any hardship to collect; the *Mann* which you find on the trees like honey and the quails. So, eat from that delicious food which We gave you. However, you oppressed yourselves and denied, therefore, the result was terrible against yourselves.

﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ﴾ [البقرة: 58]

58- When you were asked to enter Jerusalem and fight the disbelieving giants, you were coward to fight, therefore, Allah caused you to wander on earth until a

new generation of you comes up. That generation is the one which Yusha` ibn Nun (Joshua) led to conquer Jerusalem in order to live therein in peace. He asked you to say humbly: "*Hittah*" which means: Erase our past sins and forgive us. If you had said that, we would have erased your sins, forgiven you, and given the best people of you more than they had asked.

﴿فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ  
بِمَا كَانُوا يَفْسُقُونَ﴾ [البقرة: 59]

59- However, an oppressing group of you disobeyed and altered the commands given to them. So, instead of entering prostrating and seeking forgiveness, they entered in a different form and said something other than what they were told to say out of disagreement and haughty. As a result, Allah incurred His Wrath and punishment on those oppressors because of their mischief and disobedience.

﴿وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا  
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾  
[البقرة: 60]

60- O Children of Israel, remember My Favor upon you when the invocation of your prophet Moses was responded. When he asked for water, We commanded him to strike the rocks with his stick, causing twelve springs to come forth; a spring for each tribe. So, eat the *Mann* and the quails then drink from that water which gushed forth to you without hardship. Worship Allah who subjugated all these for you and do not exchange His Favors with denial and disobedience lest His Favors may go away.

﴿وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ  
مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا قَالَ أَرَأَيْتُمْ أَن تَسْتَبْدِلُوا الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ  
أَهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ  
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا  
يَعْتَدُونَ﴾ [البقرة: 61]

61- Remember the grace of the good food which Allah has provided you; *Mann* and quails, but you felt bored and wished for the lower standard of living. You asked Moses to supplicate Allah so that He may bring forth for you legumes such as cucumber, garlic, lentils and onion. Your prophet condemned that and said to you: Would you like to have the less valuable food and prefer it to the good, the delicious and useful food? That which you asked was not dear. It was rather cheap and easy, and you could find it everywhere.

Therefore, they were covered with humiliation and misery. They have been humiliated by people wherever they were, and deserved the wrath of Allah for the major sins they committed, such as disbelieving in Allah and His Clear Proofs, because of their arrogance to follow the truth, humiliation, and trying to kill the best people; the Prophets of Allah. Such punishment was the retribution of Allah

to those who disobeyed Him and oppressed Allah's Creation.

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة: 62]

62- Everyone of the Jews, Christians and the Sabians (a people of religion in Iraq or those whom the message of Allah did not reach) have truly believed in Allah, in the Day of the Recompense, and perfected their faith with good deeds. They shall have the great reward because of what they had done. They shall be secured from fear and shall not be grieved concerning their offspring or wealth. What really matters was the soundness of their faith and following their Prophet. This was effective before the mission of Prophet Muhammad, but after his mission no religion shall be accepted, as a true religion, but Islam. **(And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.)** [Al Imran: 85].

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: 63]

63- O Children of Israel, remember the covenants and promises you have made in order to follow the messengers of Allah and to act upon the Torah in general. We have raised the mountain above your heads until it became like a shade and said to you: Take the Torah that had been revealed to you and act according to its rulings firmly for there was no courtesy in terms of religion and belief.

Remember that was mentioned in those covenants or in the Torah which had been revealed to you so that you should not neglect it for it may become the constitution of your manners and ethics, or perhaps you may change your situation and rescue yourselves of the punishment.

As they saw the mountain above their heads, they knew that it was a miracle that amazed the minds and caused the deniers and those who have doubts to believe. They knew that it was the truth from their Lord, so they recognized and admitted the truthfulness of their prophet, showed repentance, and gave the covenants to protect and act upon the Torah.

﴿ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ﴾ [البقرة: 64]

64- After that confirmed promise and great covenant, you have revoked your saying and turned your backs to it. Although this revocation and treason, Allah bestowed mercy upon you and was generous to send you the prophets and messengers to remind you of faith and obedience. Had it been for that, you would be in great loss and everlasting regret.

﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ﴾ [البقرة: 65]

65- O Jews, remember what happened to the village which did not keep the

promise of Allah when they asked for a sacred day off. Allah assigned Saturday for them and tried them by giving them plenty of whales on that day, but they could not resist their ambitions and desires and feared to break the promises that they gave to Allah. So, they made a plot and they only plot against themselves. They set up nets before Saturday, and on Sunday they gathered their nets. When they did that and revoked their promises with Allah, Allah punished them by transforming them to the images of monkeys out of humiliation.

﴿فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾ [البقرة: 66]

66- The punishment of the people of the village was an example for the surrounding villages and admonish for those who fear the wrath and curse of Allah so that they may not violate the boundaries of Allah with the meanest plots.

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوءًا قَالَ أَعُوذُ بِاللَّهِ

أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾ [البقرة: 67]

67- O Children of Israel, remember when one of you was killed and you did not know his killer. Thereupon, you asked your Prophet to tell you about the killer. He asked you to slaughter a cow —Later, we shall explain the wisdom behind this— so, you said in acrimony and bad manners: Do you mock at and make fun of us? He, your teacher and your guide to the truth, said to you: God forbid that I be one of those who mock at the believers, but the whole matter was inspired by Allah.

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ

ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ﴾ [البقرة: 68]

68- The Jews said: "We do not know which cow you mean." However, if they had slaughtered any cow, it would have been sufficient, but they made it hard for themselves and said: What is it and what are its descriptions? Their prophet said to them: Allah says: It is neither very old nor young. It is rather in between which is the perfect description of an animal, so do what you are told.

﴿ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوُهَا تَسُرُّ  
النَّاطِرِينَ ﴾ [البقرة: 69]

69- Again, they asked many questions to make it hard for themselves. They asked: What is its color? Their prophet said: Allah says: It is a yellow cow that appeals to the beholders.

﴿ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴾ [البقرة: 70]

70- Again, they asked and said: O prophet, ask your Lord to tell us exactly what are its descriptions and if He does that, we will be guided.

﴿ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا  
قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴾ [البقرة: 71]

71- Moses said to them: Allah says: It is a cow made ready for farming the land, not made for carrying water, but it is honored and well-cared of, sound without faults and nothing stains its yellow color. They said: Now, you have explained to us. So, they slaughtered the cow and almost they did after that explanation!

﴿ وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴾ [البقرة: 72]

72- Remember the wisdom of slaughtering the cow, for you have killed a human being and you differed and disputed about the murdered, but Allah wanted to show up the truth you have concealed otherwise the killer would not have confessed.

﴿ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّبُ اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴾ [البقرة: 73]

73- We said: Hit the dead with a part of the slaughtered cow and the murdered will revive again and would say the name of his murderer. That was an example of the power of Allah to revive the dead and turn the bones to dust even if you do not understand the wisdom behind it. It was a practical lesson that you had seen in order to think and believe in Allah's Ability.

﴿ ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ  
اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴾ [البقرة: 74]

74- After all these signs, blessings, and warnings; your hearts became as hard as

stones which vary in the degrees of solidness. Some of these stones can let water gush forth like fountains, others can let them flow like running water and of which may fall from the peak of mountains out of Allah's Fear; such as that mountain did when Allah looked at it and Moses fell fainted. Your hearts do not show lenience from the fear of Allah. Allah is not unmindful of your actions and the solidness of your hearts which are expected to do bad deeds, but surely, you have a Day of Reckoning.

﴿أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾ [البقرة: 75]

75- After you had seen the nature of the Jews, the harshness of their hearts and their denial of Allah's Signs or Ayahs, do you hope, o believers, that they will obey as you did. A sect of their scholars and rabbis listened to the Torah and knew its meanings then they interpreted the meanings away from their correct meanings, however, they knew that they were sinful by doing that.

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِغُسْطِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَنُحَدِّثُوكُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ﴾ [البقرة: 76]

76- When the Jews met the Companions of the Prophet (peace be upon him), they said: We believe that Muhammad was truly sent as was mentioned in the Torah. However, when they were alone they said to one another: How do we believe that the message of Muhammad was mentioned in the Torah. It would be a proof against you which the believers may use against you before your Lord, be sensible, conceal and shut up your mouths.

﴿أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ﴾ [البقرة: 77]

77- Do not the Jews know that Allah knows their secrets, what they conceal or what they show publicly? He knows that they conceal their denial of Muhammad (peace be upon him) **(whom they can find written with them in the Torah)**  
[Al A`raf: 157].



﴿وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ﴾ [البقرة: 78]

78- There are people from the People of the Scriptures who do not know writing and do not know what has been written in the Torah, so they are ignorant and they only speak with illusions and doubts. Therefore, they speak of what they like to be such as being the beloved sons of Allah, or they will enter Paradise and if they were to enter Hell, they would stay there for a short while, in addition to other wishes.

﴿فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾ [البقرة: 79]

79- Another team of you call to misguidance. They falsify what in the Torah by writing with their own hands which was not part of it and they said: It was revealed by Allah. That was for a vile purpose and temporal greed in order to take some money. Destruction and torment are for those forgers who write with their own hands lies and falsehoods. Woe to them for their ill-gotten properties.

﴿وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ [البقرة: 80]

80- Out of their ignorance they say: We will not remain in the torment but for a few days then we will go out to the Bliss! O Prophet, tell them: Have you taken a promise from Allah for that? If that was the case, Allah Almighty would not break His Promise, but when was that and how? That never happened, but they tell lies against Allah.

﴿بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: 81]

81- The matter was not as you thought or wished. Verily, whoever commits a sin and comes on the Day of Recompense without any good deed, that person will be one of the inhabitants of Hell, such as the disbelievers.

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: 82]

82- Those who believed in Allah and His Messenger, and have done good deeds, works righteous deeds in accordance with *Shari'ah* and solely for Allah, they will be of the people of Paradise who shall live there forever.

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ﴾ [البقرة: 83]

83- O Children of Israel, remember what we have commanded you and We have taken a covenant from you to that. That covenant stated: Worship Allah and do not associate partners with Him. That was what He has commanded all His Servants to do, which was His Due Right upon them. The right of the creatures is that each one of them should treat his parents kindly and obey them in good. People have to be kind to their relatives, the orphans, and the needy who can not find anything to support their families and themselves. You should say good words and nice speech with good method, specially, when enjoining good and forbidding evil. You have to establish Salah for your Lord and give Zakah to its entitled people, but you have turned away from all these commands and denied them except for a few.

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تَخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ﴾ [البقرة: 84]

84- Remember also that we have taken from you the covenant that you may not shed the blood of one another or to drive them away from their houses. The people of the same religion are like one soul. You have admitted the authenticity of this covenant and bore witness to it.

﴿ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتَخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاء مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ [البقرة: 85]

85- You revoked this covenant as you revoked others, hence, you killed one another; a group of you with the Aws and another group with the Khazraj. You also drove a group of you out of their homes then you usurped their monies, furniture, and their slaves. You also helped the enemies against one another and when the war was over, you freed the captives for money and did not kill them as the Torah stated. Why do you apply Torah here and contradict its rulings in other positions and you kill one another in wars which is forbidden upon you? Do you believe in some of the Torah's rulings and disbelieve in the others? The retribution of such people was shame and disgrace in this world; through killing, enslavement, displacement and expulsion because of your disagreement with the *Shari`ah*. As for the Day of the Recompense, your retribution shall be severe torment because you have hidden the rulings mentioned in the Torah and because of your disobedience. Verily, Allah is not unmindful of this but He counts it to punishing you for it on the Day of Recompense.

﴿أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ﴾ [البقرة: 86]

86- The retribution of those who loved the worldly life, were fascinated with its adornments, and preferred it to the Hereafter is the torment will not be lightened for them and they shall not be helped or rescued.

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾ [البقرة: 87]

87- O Jews, remember when you disobeyed your prophets and obeyed your whims then we gave Moses the Torah which you corrupted and altered. You disobeyed its instructions and interpreted it away from the real meanings. Then, we sent other messengers who used to judge according to the Torah until Jesus, the last prophet of the Children of Israel came and we supported him with great miracles such as: Revealing the unseen, curing the sick, and giving life to the dead by the permission of Allah. We also supported him with Gabriel to be with him and confirmed everything he came with. We have revealed the Bible which contained some rulings contradictory to the rulings of the Torah. However, nothing of that matched your moody whims despite the miracles which he was given, instead you disobeyed and became haughty to believe, and dedicated yourself to arguing with him. Is it that whenever there came to you a messenger, you grew arrogant to accept the truth; a group of you deny them and another kill them?

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾ [البقرة: 88]

88- The Jews said: Our hearts are wrapped and the call of Islam can not penetrate them or we can not accept it. However, their hearts were cursed and cast away from Allah's Mercy and Guidance, so their hearts were sealed with disbelief because of their denial to accept the truth. Thus, their faith was little and only a few of them believed.

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾ [البقرة: 89]

89- When the Qur'an, which was revealed to Muhammad, came to the Jews confirming that has been revealed in the Torah and before his mission they used to seek his help against their enemies, they said that a prophet will be sent, whom we will follow and whose time has come. Yet, we shall kill you with him as we killed `Ad and Iram. When the Prophet (peace be upon him) was sent from the Quraysh and they knew him by his attributes, they disbelieved and denied what they used to say because he was not one of them. So, the curse of Allah was sent upon them because of their disbelief, thus was the wrath of Allah and torment against those who denied Muhammad (peace be upon him).

﴿بِسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَن يُنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ﴾ [البقرة: 90]

90- Doomed is their trade where they purchased falsehood for the truth. They denied with that Muhammad came, out of envy, hatred, and arrogance because he was not one of them. (**Allâh knows best with whom to place His Message.**) [Al Baqarah: 124] Therefore, Allah has chosen of His Servants who could hold the burdens of the message, they do not appoint a messenger themselves.

Because of their envy and hatred, they deserved a double wrath when they distorted the Torah in their custody then they disbelieved in Muhammad (peace be upon him).

They have lost their trade when they did not respond to the call of Islam as they will regret on the Hereafter because of the punishment that awaits them due to their disbelief. There will be a very humiliated torment for them.

﴿وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنزَلَ عَلَيْنَا وَبِكُفْرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنْتُمْ مُّؤْمِنِينَ﴾ [البقرة: 91]

91- When it was said to the Jews or the People of the Scriptures: Believe in that which Prophet Muhammad (peace be upon him) came with and follow him, they said: The Torah and the Bible which were sent down for us are sufficient because they contain all the truth. We shall not accept anything but them. Therefore, they denied the Qur'an while they know that it was truly confirming that was revealed in the Torah and the Bible while they were deniers and stubborn.

O Messenger, say to them: If you truly claim that you had faith in what was revealed to you, why did you kill the prophets who brought you the truth which confirmed the Torah and you knew their truthfulness? It was just because of whims, oppression, and arrogance which are not from the qualities of the believers.

﴿وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ﴾ [البقرة: 91]

[92]

92- Moses (peace be upon him) came to you with conclusive evidence and clear signs such as: the float, locusts and the stick, as he split the sea and others. Yet you worshipped the calf instead of Allah, whereas Moses was speaking to his Lord on the mountain of Tur. By doing that, you were oppressors and disobedient; not believers as you claimed.

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَيْنَا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُؤْمِنِينَ﴾

[البقرة: 93]

93- From the examples of your turning away from the truth and disagreement about the covenant is: When we raised the mountain above your heads and we took the covenant from you to believe and obey firmly with determination, you agreed to that but after a while you disobeyed and reverted to your disobedience, stubbornness and followed your whims.

And their hearts absorbed (the worship of) the calf because their disbelief as if it was their favorite stance after every situation. How bad was their faith that instructed them to deny the signs of Allah and disobey their prophets then disbelieving in Muhammad (peace be upon him), the seal of all prophets, who was sent to all mankind. Then, how could you claim faith while you reproached all covenants, denied all the signs of Allah, and worshipped the calf!

﴿قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنتُمْ صَادِقِينَ﴾ [البقرة: 94]

94- O Messenger, say to the Jews: If you claim that you are the only winners on the Day of Recompense, come to *Al Mubalah*; a group of Muslims and a group of Jews would stand before each other and supplicate Allah to destroy the liar of the two groups.

﴿وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾ [البقرة: 95]

95- They will never wish death because of the sins and the crimes which their hands have done and because of their bad end that they knew. So, they did not respond to *Al Mubalah* while they knew that if they asked for death, they feared that Allah would respond to them while they knew what they have done. Allah is the All-Knowing of them and of the kinds of oppression and sins which they have done and that will lead them to torment.

﴿وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَخَّرٍ مِنَ الْعَذَابِ إِنَّ يُعَمَّرُ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ﴾ [البقرة: 96]

96- You will find them the keenest to the longevity; they would wish to live one thousand years, because they knew what shall be their bad end. They would wish to delay the Day of Reckoning as much as they could because of what awaits them. Because the polytheists do not believe in the Day of Resurrection, consider their worldly life as paradise, and they do not have shares in Paradise but the painful torment awaits them no matter how much they lived in this world, they act like this. So, there is no way out of reckoning and punishment and Allah is All-Knowing of what the people have done whether good or evil.

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ﴾ [البقرة: 97]

97- The Jews claimed that Gabriel (peace be upon him) was their enemy because he was the best friend of the Messenger of Allah (peace be upon him). They also claimed that if there was another friend with him, they would follow him as was reported in the authentic Hadith. They invented this ridiculous story when they saw that Gabriel used to come down with revelation to the Prophet Muhammad (peace be upon him). The Prophet (peace be upon him) only used to do what he was told from his Lord. The Messenger of Allah (peace be upon him) said to them: "My friend is Gabriel and Allah has never sent a prophet but Gabriel was his friend." as was recorded by Ahmad and others with authentic chain of narration. So, O Muhammad, say to them: "Let it be known for those who believe that Gabriel is their enemy that Gabriel is the holy spirit who brought the Qur'an from his Lord to you by the will of Allah, confirming the previous Scriptures as guidance and glad tidings for the believers.

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾ [البقرة: 98]

98- Whoever opposes a messenger, he has opposed all messengers and whoever believes a messenger, he believes in all messengers and whoever disbelieves a messenger, he disbelieves all messengers. Allah Almighty says: **(Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.)** [An-Nisa': 150-151].

Whoever opposes Allah, His Angels, His Messengers, Gabriel, and Mikael, verily, Allah will be their opponent because of their disbelief, and whomever Allah opposes will be a loser.

﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ﴾ [البقرة: 99]

99- O Muhammad, we have revealed to you clear signs confirming your prophethood and your truthfulness, yet none disbelieves in you and in your message but the rebels against Allah's Command and the deviants from the common sense.

﴿أَوْكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ﴾ [البقرة: 100]



100- How come whenever the Jews give a promise, a group of them breaks it and refuses the covenant! That was their usual way; even they had broken the promise which they gave to the Prophet when he first came to Madinah. Most of them do not believe in the Prophet who was sent to them and to all people, whom they find written in their Scriptures while they have been commanded to believe in and support him.

﴿وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ﴾ [البقرة: 101]

101- When the anticipated Prophet was sent to them, confirming what was revealed to them in the previous Scriptures, a group of them threw away the Book of Allah behind their backs because it contained the news of the advent of Muhammad as if they did not know. They had left the Book and resorted to magic to learn; they left what may benefit them to things that do not benefit them, but rather, they harm others as will be later explained.

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحَرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾ [البقرة: 102]

102- The Jews, who turned away from the Torah and disobeyed the Prophet (peace be upon him), followed the devils who used to lie and say that Solomon was a sorcerer and he subjugated the universe by his magic. He was a noble and good prophet who used to supplicate Allah and he was not a disbeliever as the Jews or the devils claimed. May they be cursed! **(And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!)** [Sad: 30] However, the devils are the ones who disbelieved because they used to teach people sorcery. Sorcery was not revealed to Harut and Marut in Babel but they were there for a wisdom which we can not know for Allah may test His Servants with whatever He wants.

When the people who want to learn sorcery came to them, they would say to them: "We are just for trial and affliction to people, so do not seek sorcery because those who believe in it and permissibility of using it will be disbelievers. Yet, the people learned the sorcery which benefited no one, but rather, spoiled the relation and intimacy between a man and his wife. They did not harm any one but by the will of Allah, Who may remove His Protection from any of His Servant, leaving them to the sorcery of the sorcerers, but if He did not, the sorcerers can not harm any one except by the leave of Allah.

Thus, they learned what may harm them in their religion because they intend to do harm to the people. The Jews who replaced faith with sorcery knew that they will have no share in the Hereafter; so how bad is their trade.

Ibn Kathir (may Allah bestow mercy on his soul) said concerning the story of

Harut Marut: The output of the story is related to the news of the Children of Israel because it does not contain an authentic Hadith *Marfu`* (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), who did not speak of whims. The outward of the context is to tell the story without details or verbosity because we believe in what was revealed in the Qur'an in the way which Allah intended and Allah knows best the fact of the case.

﴿وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ﴾ [البقرة: 103]

103- If they believed and feared Allah by avoiding the sorcery, disbelief and polytheism which He prohibited, their reward would be better than the falsehood and evil which they satisfied for themselves.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ﴾

[البقرة: 104]

104- O believers, do not resemble the Jews and the polytheists in their speech or their actions. Do not use double entendre as to say: "*Ra`ina*" which contains double entendre either make us understand or it means foolishness as the Jews used to say to the Messenger of Allah (peace be upon him), even if your intention was that they should take care of you and make you understand step by step. However, you should say: "*Undhurna*" i.e., recite us.

A painful torment is for the disbelieving Jews for what they have done and because they belittled the Prophet (peace be upon him).

﴿مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ [البقرة: 105]

105- The disbelievers, whether they are polytheists or from the People of the Scriptures, are severe in their enmity to you. They do not wish you any good, so do not resemble them or be kind to them because their hearts are filled with hatred and envy because of the wide mercy and great bounty that Allah granted you. He sent down the revelation to Muhammad (peace be upon him) while he lives among you, so, hold firm that for which they envy you, and be grateful to Allah for His Favor to preserve it for you and give you more. There is nothing more bounty better than the bounty of faith and responding to the call of the Prophet (peace be upon him), so be keen to that.

﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ﴾ [البقرة: 106]

106- Whatever an Ayah do We abrogate or alter its ruling to another one — such as changing a command to a prohibition, or a ruling of banning to permissibility of the legislation and ordinances that fit the conditions and current affairs of people — or We make the Prophet (peace be upon him) to forget and erase what We want but the latter will be better or at least of the like according to the circumstances and the reformation of humanity. Nothing fails Allah and He is the Able to do anything.

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴾  
[البقرة: 107]

107- O Prophet, did not you know that Allah is the disposer as He wish unlike His Servants. For Him only the command and prohibition, abrogation and alteration and He changes or confirms the rulings for His Servants as He wishes for He knows them very well and knows that reforms them and their conditions. They only have to listen, obey what they are commanded and avoid what He has prohibited. There is no guardian for the believers to enforce and guide them or even a helper to aid and give them victory except Allah. So, be careful not to get affected with what your enemies say to you and beware of their misguidance and deception.

﴿ أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴾ [البقرة: 108]

108- Or do you — some Companions — want to ask your Prophet as the Children of Israel asked their prophet Moses (peace be upon him) out of denial and stubbornness?

Beware and know that those who replace disbelief with faith have strayed away from the Straight Path and entered into the darkness of ignorance and error. That was the case of those who used to ask their prophets what they do not need out of stubbornness and disbelief. So, they changed their credence and belief to disagreement and denial. So, beware of that and beware that the Jews lead you to that because its final end is error.

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾ [البقرة: 109]

109- Verily, most Jews and Christians wished to get you back to disbelief as you were and to take away this goodness to which you were guided out of envy and hatred from their selves which do not like goodness for the people and after they knew that Muhammad is truly the Messenger of Allah whom they found written in the Torah and the Gospel. However, they disbelieved in him out of envy and oppression that he was not one of them.

Do not treat them with bad manners but be of good manners; do not punish or even rebuke them, but rather, forgive and pardon them now until the command of Allah comes; which is the permission to fight or killing *Banu Quraydhah*, the evacuation of *Banu An-Nadir* or humiliating them by imposing taxes upon them. Verily, Allah is All-Able on everything and Able to take revenge of them whenever He wants.

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ [البقرة: 110]

110- Offer Salah to Allah, keep to worshipping Him, pay the Zakah (obligatory charity) of your properties and engage yourselves in what is beneficial for you and may return with goodness on you, on the Day of Recompense. Whatever good or evil you do, whether secretly or publicly, He knows it well and saves it for you then hold you accountable for it.

﴿وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾ [البقرة: 111]

111- The Jews and the Christians were arrogant when they thought that they were alone of the straight path. Each group of them said: None shall enter Paradise except a Jew or a Christian. It was their wish but without right and a claim with no proof. So, tell them, O Messenger: What is your plea to that? Mention one if you are truthful in what you claim.

﴿بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة: 112]

112- The general rule is: He who submits himself to Allah in obedience, follows the Sunnah of the Prophet (peace be upon him) and does good deeds in sincerity, his reward is guaranteed by Allah, so he should not fear the future or be sad on what he has left behind. He used the word "face" because it is the most honorable organ, the utensils of feelings, the prostration position (in Salah) and the position where the traces of submission are obvious which is one of the signs of sincerity as Abu As-Su`ud said in his *Tafsir*.

﴿وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾ [البقرة: 113]

113- Then each party claimed that the other party is in error and away from faith, and started to show hatred and enmity towards each other. So, the Jews said: The Christians are not right; out of denial with the Prophethood Jesus (Peace be upon him) and the Gospel. The Christians said: The Jews are not right; out of denial with the prophethood of Moses (peace be upon him) and out of disbelief in the Torah as happened to the delegation of Najran with the rabbis of the Jews at the Messenger of Allah (peace be upon him) as was reported in the Hadith of the good chain of narration. Each group reads in its book the truthfulness of those whom they denied. Each book of them was authentic in its time but they denied that out of stubbornness and disbelief and they faced falsehood with falsehood. Some groups and sects said that as well. So, Allah will gather them on the Day of the Recompense, judge between them with His Justice, and allocate for each group of them the torment it deserves.

﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾ [البقرة: 114]

114- There will be no one more unjust than those who forbid that Allâh's Name

be Glorified and mentioned much in Masjids. Moreover, they strive to disable, destroy and ruin it. It was not proper for those to enter it but in fear and humbleness rather than daring to destroy or disable it. The polytheists dared to prevent the Messenger of Allah (peace be upon him) on the Day of *Al Hundaybiyah* from entering Al Masjid Al Haram (the Sacred Mosque in Makkah). So, if you can prevent them to enter it, do that.

They were truly prevented when Islam became victorious as the Messenger of Allah (peace be upon him) commended that the Jews and the Christians should be evacuated from the Arabian Peninsula and that was indescribable disgrace by killing, capture, and humiliation. They will have a great torment for the sanctity of the House which they violated by setting up idols around it, invoking other than Allah there besides the other deniable acts they used to do.

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَشَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾ [البقرة:

[115]

115- The whole earth is for Allah; its east and west, and none has dominance or disposal over it but He (He may be Glorified). If you are blocked from practicing the acts of worship in Al Aqsa Mosque or in Al Masjid Al Haram, if you were to perform Salah anywhere and direct your face towards the *Qiblah*, there you will find the direction which Allah commanded. His Knowledge encompasses all the information and by His Mercy He wants to remove the burden from His Servants for He is the All-Knowing with their benefits and deeds everywhere.

It was reported in a Hadith which is good by similar Hadiths that a group of the Companions was in a detachment. At night, they differed about the direction of the *Qiblah*. In the morning it was clear that they directed their faces to direction other than that of *Qiblah*, thereupon this Ayah was revealed.

Ibn Al Jawzy said in "Nawasikh Al Qur'an": The ruling is still active and anyone was confused regarding the *Qiblah* and offered Salah according to his *Ijtihad*, his Salah will be correct and valid.

﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ﴾ [البقرة:

[116]

116- The Christians, the Jews and some of the Arab idolaters said: Allah has taken a son! Glorified and Exalted be Allah. Verily, they have lied and committed a great sin by that saying for He has the dominion of heavens and the earth, He is the Only Disposer of its animate and inanimate creatures, He is their Creator and their Sustainer and the One who administers them as He wills. So, everybody is His Servants and belong to Him. Then, how could He has a child of them, whereas a child should be begotten from two harmonious couples and Allah does not have a parallel, a peer or a wife. So, how could He has a child? He is the Lord to Whose Will everything subject.

﴿بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾ [البقرة: 117]

117- The Creator of Heavens and Earth in a perfect way in cosmic unity, harmony, geometry, supernormal and environmental, and animal balance that all indicate to the One and the Only because He is their Creator and Founder. His Command — Glorified be He — if He destined to create something, He would say:

"Be" and it will be created in a model example as He did with Jesus (peace be upon him)

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾ [آل عمران: 59].

﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ﴾ [البقرة: 118]

118- The unlettered Pagans said to Muhammad (peace be upon him) in defiance and obstinacy: Let Allah speak to us or send down a sign to us. Their words were similar to that of the Jews who asked their prophets to do supernatural matters for them out of their obstinacy and haughtiness. The people of Moses (peace be upon him) asked to see Allah with their own eyes. Their hearts are alike in disbelief and misguidance. We have explained, with proofs, the truthfulness of the messengers without doing supernatural things. They are enough for those who want to have faith and obedience. As for the haughty rebellions, these proofs and supernatural things will not benefit.

﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ﴾ [البقرة: 119]

119- O honorable Prophet, we have sent you with the truth and sent you the Qur'an therewith. So, your mission is to spread the religion, render trusts back, give glad tidings to the believers, and warn the disobedient ones with Hell; you shall not be asked why the disbelievers have rejected your religion. Certainly, they will be fully responsible for their own disbelief.

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾ [البقرة: 120]

120- The Jews and the Christians have never been pleased with you, O Prophet, even if you give them a proof after another or even if you treat them kindly. They do not need any proof to believe you, it is just their stubbornness and fanaticism. They will not be pleased with you until you embrace their religion, follow their sayings and whims and abandon the truth which you have. So, leave aside what pleases them and seek the pleasure of Allah by calling them to the truth. Verily, the true religion is that which Allah has sent down to you, whereas the other religions are not true. You should not exchange the true religion for anything, whether small or big; everyone has a free will to believe or not. If you had followed their false opinions, corrupt sayings, and their twisted ways after Allah had sent you the revelation and after you had known that your religion is the true one, you had turned away from the guidance, Allah will not be your Guardian, Helper, Supporter and shall push away the punishment from you.

This is an exhortation to the Prophet (peace be upon him) to be firm. One cannot imagine that the Prophet (peace be upon him) would have followed their religion but it is a warning to his nation to beware of the People of the Scriptures. They do not care for having dialogues and they only care for having you embrace their



religion.

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾ [البقرة: 121]

121- Those to whom We had sent down the Scriptures have believed in them truly without distortion, disability of its rulings and without interpreting them in a way not intended. They also believed the news reported therein, including the Prophet's mission. They knew for sure his attributes and the command of following and supporting him. That belief led them to follow the truth and those who did not abide by that belief and disbelieved will be the losers where they purchased disbelief with faith.

﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾ [البقرة: 122]

122- O Children of Israel, remember the blessings that I have bestowed on you such as favoring you to mankind you, in a certain period of time. So, do not envy your cousins [i.e., the Arabs] for what Allah has provided them, such as sending the sealing Prophet to them. However, do not make envy hinder you to disagree with or deny him.

﴿وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ﴾ [البقرة: 123]

123- Beware of reckoning on that day in which no soul shall avail another in terms of rights or retribution, nor shall a ransom be accepted, nor shall intercession be accepted, nor shall they be helped out of torment.

﴿وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾ [البقرة: 124]

124- O Prophet, remind those polytheists and the People of the Scriptures who claim they follow the Prophet's religion —they are not— of the status of that great Prophet whom Allah had tested with instructions, legislations and prohibitions which he fulfilled them all. May Allah reward him for what he had done. Allah told him: I shall make you a role model for mankind regarding monotheism. Therefore, the Prophet (peace be upon him) asked his Lord to make them a role model for people as well. He was answered: some of them will not obey the orders or do the obligations, but some of them will rather oppress one another and be dissolute. Such people will not be role example but only those whom shall be chosen by Allah will be.

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ

## إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿البقرة: 125﴾

125- O Prophet, remember that we have made the Sacred House a resort and a place for safety for mankind to which they come from everywhere eagerly. They will return to their families feeling that they did not fulfill their need from it. We have made it a place of safety for them, where no one will oppress there, even the wild animals are safe there and not hunted.

You may offer Salah in Abraham's Station which is the stone on which he used to stand for building the *Ka'bah*.

It was reported in the authentic Hadith of `Umar that was recorded in Sahih Al Bukhari that he said: " My Lord agreed with me in three things: I said: "O Allah's Messenger, I wish we took the station of Abraham as a place for Salah. So the following Ayah was revealed: **(And take you (people)the Maqâm (place)of Ibrâhîm (Abraham)[or the stone on which Ibrâhîm (Abraham)peace be upon him stood while he was building the Ka'bah]as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawâf of the Ka'bah at Makkah)).**

We had commanded Abraham and Ishmael (peace be upon them)to purify the House of harm and impurities and make it ready for the pilgrims, those who circulate around it, those who live nearby, those who stand during Salah those who kneel down and prostrate themselves before Allah.

## ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ﴾ [البقرة: 126]

126- Remember also when Abraham (peace be upon him)invocated saying: O Lord, make this country free of fear, and provide the believers with all kinds of fruits. Thereupon, Allah had responded and said to him: provide those who disbelieved with sustenance and respite them. Surely, sustenance is for both the pious and the dissolute because it is one of the pleasures of the world in short time then take them to the torment of Fire and what a worst place is it.

## ﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ [البقرة: 127]

127- O Prophet, mention to your people Abraham and Ishmael's building of the *Ka'bah* and raising the foundations of the House while they supplicating: O our Lord, accept these good acts and obedience including building the House from us for You hear the supplications and know the intention in all actions.

## ﴿رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾ [البقرة: 128]

128- O Allah, make us submissive to You, subject to You in obedience and sincere to You; we shall not associate anyone in worship with you and so shall our

offspring do. Teach us our acts of worship and our rituals and repent our sins for You are Oft-forgiving, Most Merciful.

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [البقرة: 129]

129- O Lord, and send to the people of the Sacred Sites a messenger from themselves, from the offspring of Abraham, teaching them what will be sent to him of the clear sins. He shall teach them the Qur'an, the Sunnah, obedience and sincerity, and shall purify them of polytheism. Certainly, You are the All-Mighty Who can never be defeated or can not be stopped and the All-Wise Who only does what is wise and beneficial.

﴿وَمَنْ يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾ [البقرة: 130]

130- Those who turn away from the religion of Abraham are the fools who humiliate themselves and belittle them because they prefer misguidance to the truth. Prophet Abraham is the leader of the devoted ones and whoever disagrees with Abraham's religion has turned away from the explicit truth, true religion and guidance. We have chosen him for this religion and wisdom from among the people and in the Hereafter, he will be attested to his truthfulness, integrity and happiness.

It is a response to the infidels regarding the types of polytheism and idolatry that are in contradiction to the religion of Abraham (peace be upon him). Which error is greater than this, and which foolishness is greater than not following his religion which is based on the pure and sincere religion?

﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ﴾ [البقرة: 131]

131- Allah had commanded him to submit to, devote to and obey His Orders, and so he did. He obeyed and was sincere in a perfect way and left his affairs to Allah.

﴿وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾ [البقرة: 132]

132- Abraham, the close friend of Allah, enjoined his sons with this religion i.e., Islam saying: O my sons, the religion which Allah had chosen for you is the best religion. There is no other religion accepted but it, so be firm on it and do not turn away therefrom. Be keen to be on Islam until death by doing goodness in this life, obedience to Allah and good deeds. A person usually dies on the religion he used to have during his lifetime as he shall be resurrected on that either. Those who intend to do good, it will be facilitated to them and whoever intends good, Allah will make him firm on that.

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ﴾ [البقرة:

[133]

133- Or you were witness, O Pagans and the People of the Scriptures, to what Jacob (peace be upon him) said to his sons when death approached him: What will you worship after my death? He wants his sons to confess the Oneness of Allah, adhere to Islam and take their covenant to be firm on that. They said as their father wished: We shall worship Allah Whose Presence and Deity is confirmed; the god whom you, Abraham, Ishmael and Isaac worshipped. He is the One, whom we worship alone without partners; we are obedient and submissive to Him. Islam is the religion of all prophets, even if their legislations are varied. The Qur'an counted Ishmael of the forefathers of Jacob as he was the uncle of Jacob (peace be upon him).

﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾

[البقرة: 134]

134- That was a nation of the past. They did some deeds which they have done and you have your own deeds which you did. It will not avail you to ascribe yourselves to their righteous if you do not do pious acts as they had done; and you shall not reckoned for their bad deeds.

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

[البقرة: 135]

135- Some Jews and Christians came to the Messenger of Allah (peace be upon him). Each team mentioned that they are true and asked him to follow their religion in order to be one of the guided as reported in a Hadith with good chain of transmission. Say to them, O honorable Prophet, we and you should return to the religion of Abraham for he is your and our forefather. The origin of his religion was the pure Islam and he was never one of the polytheists but you do that.

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ

لَهُ مُسْلِمُونَ﴾ [البقرة: 136]

136- O believers, you should all say: We have believed in Allah and in the revealed Scriptures, clear signs and magnificent miracles that were sent down to Abraham, Ishmael, Isaac, Jacob, Al Asbat (the offspring of Moses), Moses, Jesus and other prophets (peace be on them). We shall not distinct between them as the Jews and the Christians did when they believed in some and disbelieved in others. We shall refer all our affairs to Allah in submissiveness.

﴿ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾ [البقرة: 137]

137- If the People of the Scriptures and Pagans believe in what you have believed in such as: believing in all His Scriptures and Messengers and did not distinct between them, then they have followed the truth and were guided. If they turned away from faith as we mentioned, they have engaged in great disagreement and strayed away from the straight path; their proof is groundless. Allah will be sufficient for you of their disagreement when He gives you victory over them. Verily, Allah hears what they say and He knows what is hidden in their hearts and He will punish them.

﴿ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴾ [البقرة: 138]

138- It is truly the religion of Allah which is crystal clear. Believing in that religion is the sign which Allah has made for those who believe. He purified them with faith from the filth of disbelief and adorned their hearts with its beautiful marks. There is nothing is better than this good quality and blessed mark. We are grateful to Allah and devoted to Him for this great bless and for all His Other Favors.

﴿ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴾ [البقرة: 139]

139- O Prophet, say to the Jews and the Christians: Will you debate with us in the Oneness of Allah, devotion to Him and following His Orders. He is truly your and our god who disposes your affairs, Who deserves to be worshipped; no partner is with Him. We have our good deeds represented in listening and obedience and you have your deeds represented in disbelief and straying. We are devoted in these deeds where we seek nothing but His Sake. So, how come you debate with us and claim that you are right and wish to enter Paradise while you are straying disbelievers?

﴿ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا يَهُوداً أَوْ نَصَارَى قُلْ أَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴾ [البقرة: 140]

140- O People of the Scriptures, do you claim that Abraham, Ishmael, Isaac, Jacob and *Al Asbat* were Jews or Christians? Who knows better, you or Allah? Certainly, Allah does. They used to believe in the pure monotheism which contained no polytheism as you read in their Scriptures. You also read that Muhammad will be sent at the end of time and shall have the same religion of Abraham. All prophets and messengers were neither Jews not Christians because they came before Moses and Jesus but you conceal the truth and refuse to attest this fact. You have chosen misguidance but Allah's Knowledge encompasses you and He shall punish you for the way you deserve for telling lies against the prophets.

﴿ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴾

[البقرة: 141]

141- That was a nation who has passed away. They shall receive the reward for their deeds. It will not avail you neither ascribing yourselves to them nor depending on their righteous deeds without doing the same. So, do not deceive yourselves by being their followers until you do the same such as: obey and follow the messengers.



# The Clear Qur'anic Exegesis

## Part 2



## Al Wadih Fi At-Tafsir

### Part 2

### Surat Al Baqarah (Ayahs from 142 to 252)

﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ  
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [البقرة : 142]

142- The Messenger of Allah [peace be upon him] was commanded first to turn his face, in the Salah, to the direction of *Baytul-Maqdis* [the Mosque at Jerusalem]. Therefore, he and the Muslims kept on doing so for sixteen or seventeen months, as was stated in Sahih Al Bukhari. During that period the Prophet [peace be upon him] continued supplicating Allah to change the direction of *Qiblah* again to the *Ka`bah* which was the *Qiblah* of Prophet Abraham [peace be upon him] until his supplications were answered. As a result, the hypocrites and disbelieving Jews began to doubt, deviate from the truth, and said: What made them divert from their earlier *Qiblah*? The Jews used to claim that facing Jerusalem means that their religion was the true one. Hence, they started to spread the seeds of doubt and rumors among the Muslim community in term of the validity of their previous Salah as well as the reason for changing the direction of the *Qiblah* that indicates that these instructions were not correct and as a result, they are not revelation.

Thus, Allah [the Almighty] called them "the fools" i.e., they are the people whose intellectuals were canceled and humiliated where they blindly imitated others and refused to reflect on or think about anything. The word "fools" may also be given to the liars who deliberately speak in contrast of what they already know. It may also refer to the unjust ignorant. Allah [the Almighty] has absolute power and disposition of all affairs. To Him belongs the East and the West and all directions. Thus, wherever He fixes the *Qiblah*, the believers [those who submit themselves to the orders of Allah] must direct their faces towards it without objection. They have to obey and comply to His Command. The *Ka`bah* is the most noble place on earth because it was built by Prophet Abraham [peace be upon him]. Verily, Allah guides whom He wills of His Servants to His Straight path if He sees their good intention. As for the fools, they wander in error and misguidance.

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا  
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ  
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ  
رَحِيمٌ﴾ [البقرة : 143]

143 – Thus, we have made you, O the Islamic nation, the best nation, that you be witnesses over mankind on the Day of the Recompense. You are the nation

that delivers the truth because your religion is the only true religion. Therefore, Allah made you turn to the *Qiblah* of Prophet Abraham, the father of all prophets, and endowed you with the most perfect Shari`ah, the most upright way of life, and the most manifest doctrine. Then, the Messenger [peace be upon him] will be a witness over you on the Day of the Recompense to recommend you and attest your justice and uprightness.

The command given to face *Al Aqsa Mosque* in Salah was a test to distinct those who obey Allah from those who disobey Him. Particularly, the Arabs were clinging to the House, and turning from that direction was difficult for them. Therefore, Allah wanted to direct the hearts of those who submitted to Him to absolute obedience and to purify them from the remaining traditions of the *Jahiliyyah* [Pre-Islamic Period], no matter how their significance may be. That is in order for this rearing to be effective in their souls and for them to be trained on obedience and compliance. Though this matter was hard on their souls, it was easy for their believing and guided hearts which have believed in the truthfulness of the message of Muhammad [peace be upon him], to believe that the revelation that he was sent with is the truth with no doubt. They have known that Allah does what He wills and commands in His Kingdom as He wills. So, a Muslim has to obey and comply. Allah would never waste your previous Salah offered towards Jerusalem i.e. their reward with Allah will not be wasted because He is full of kindness, the Most Merciful with His Servants. He guides them to pure blessings with His Grace and Mercy.

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ﴾ [البقرة : 144]

144- The Messenger of Allah [peace be upon him] loved to be directed towards the *Ka`bah*, as was reported in Sahih Al Bukhari. So, his Lord told him that his request shall be responded. He will direct you back towards the direction of the *Qiblah* that you yearn and love. Thus, He turned your direction in Salah towards Al Masjid Al Haram [the Sacred Masjid]. O Muslims, wherever you are you should turn your faces towards the direction of the *Qiblah* until Allah inherits the earth and all that on it.

Verily, the Jews and the Christians know that your turning towards the House is the truth because it is written in their Scriptures about the description of Prophet Muhammad [peace be upon him] and his nation. They know that the *Ka`bah* is the first place on earth where Allah has been worshipped. It is the House that Prophet Abraham [peace be upon him] built and laid its foundations. The Jews and the Christians are not convinced with the proofs and they conceal the knowledge that was written in their Scriptures. Certainly, Allah is not heedless about what they do and shall punish them in the world and in the Hereafter for that. He is also not heedless of the reward of the believers either

﴿وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ﴾ [البقرة : 145]

145- And even if you were to bring to the Jews and the Christians one proof after another on the authenticity of what you brought to them and even if Allah were to support you with miracles in this regard, they would not abandon their whims. Moreover, they would not direct their faces to the *Qiblah* [the direction of Salah] that was ordained for you by your Lord. On the other hand, you neither will follow their *Qiblah* nor follow their whims because you follow the ordinances of Allah and seek His Pleasure. The Jews will not follow the *Qiblah* of the Christians or vice versa because there is huge enmity between the two of them. If you follow their whims after the direction of the *Qiblah* that Allah had directed you to, you prefer their falsehood to the truth.

This is a mere supposition, an assumption, and a warning to the nation against the whims and the errors of the people of the Scriptures.

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾ [البقرة : 146]

146- The people of the Scriptures of the Jews and the Christians recognize Muhammad [peace be upon him] and the authenticity of what he brought to them as they recognize their own children. This is an example presented to assert the authenticity of something because recognizing one's children is the most certain knowledge. This is due to the accurate description of the Messenger Muhammad [peace be upon him] and his nation in their Scriptures. This certain knowledge includes also the recognition of the *Qiblah* to which they direct their faces in Salah. Yet, a group of them, in spite of this certainty regarding recognizing him, hides from people what is written in their Scriptures in this regard while they know.

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ﴾ [البقرة : 147]

147- The truth which the Messenger [peace be upon him] was sent with is the truth that his Lord taught him. There is no doubt in that, so [O Messenger] do not be one of those who doubt.

This is an inspiration from the Lord to the nation of Muhammad [peace be upon him] in order not to be affected by the fabrications of the Jews and to beware of their plots.

﴿وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيَهَا فَاسْتَبِقُوا الْحَيَاتِ آيِنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [البقرة : 148]

148- For every nation who follow a certain religion there is a *Qiblah* to which they willingly direct their faces to in Salah. None of them will follow each other's *Qiblah*. So, Muslims should not bother themselves with that and dedicate themselves to do good deeds, compete in pleasing Allah, busy themselves with what is beneficial to them, and to keep away from the doubts of enemies and their distorted ideas. Verily, Allah [the Almighty] will bring together both the obedient and the disobedient of you, even if their bodies scattered. Allah is Able to cause people to die, to bring them to life, and to gather them all for nothing.

﴿وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ [البقرة : 149]

This is an emphasis that wherever you, O Muhammad, start forth and –149 wherever you are, turn your face towards Al Masjid Al Haram [the Sacred Mosque] in your Salah because it is the exclusive *Qiblah* that Allah chose for you. This is what has been precisely stated in the Qur'an and in conformity with His Wisdom. Allah is not heedless of your obedience and compliance to His Orders. Then, He shall reward you for your compliance and obedience with the best way

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا أَمْرٌ نَعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ﴾ [البقرة : 150]

150- There is a reaffirmation for the third time on the importance of directing the faces to the *Qiblah* so as to block the way before doubts which escalated in the new Muslim community by the enemies ambushing to eliminate it while it is still at its beginning, and to think of nothing other than it. It is the last *Qiblah* for the people who have believed in Islam until the Last Day. So, whenever and wherever you start forth, O Prophet Muhammad, turn your face in Salah towards Al Masjid Al Haram [the Sacred Masjid]. Likewise, wherever you Muslims are, turn your faces in Salah towards it so that the people of the Scriptures would have no doubts or argument that you are the promised nation of Muhammad [peace be upon him] since they find in their Scriptures that your *Qiblah* is towards the Ka`bah. Had they found out that you do not direct your faces towards the Ka`bah, they would have exploited this as an argument against you to prove that you are not that promised nation. Thereby, polytheists or disbelievers will have no argument to use against you in terms of arguing with you or the doubts and rumors they spread because of a purpose in themselves. For example, some of them will say to you: As long as you turned your faces to the House in your Salah, you will turn back to the religion of your forefathers! So, do not pay any attention to them nor to their saying. They have no authority over you nor will they harm you, rather fear your Lord secretly and openly because it is He Who can cause you harm, bring about benefit, He is worthy to be feared, and in Whose Hands are all affairs. This way also, I will perfect My Favor upon you regarding turning your faces towards the *Qiblah* that I have ordained for you so that you may be guided to matters that the other nations were strayed from. We guided you and singled you with in order to be the most noble and the best of all nations.

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾ [البقرة : 151]

151 - In addition to the blessing of *Qiblah*, let you, O Muslims, remember the blessing of sending the Messenger [peace be upon him] to you. He recites to you the Words of Almighty Allah, purifies you from vices, acts of the Pre-Islamic Period, and from low manners. The Messenger [peace be upon him] will bring you out of darkness into light, with the permission of his Lord, and will teach you the Qur'an and the Sunnah. In the Pre-Islamic Period you were ignorant, enemies, and disparity but Allah gave you in return what you would not dream of and what would not know. So, now you have scholars, the people of truth, the pious people, the leaders of conquests, and the callers to the great religion; Islam.

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ﴾ [البقرة : 152]



Do not forget these great blessings that I have bestowed upon you. –152 Remember Me through worship and obedience, and I will remember you through giving you the reward. Be grateful to Me for My countless Favors and never be ungrateful to Me, and I will endow you with much more blessings and favors in .return

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ [البقرة : 153]

153- If gratitude is one of the ethics of the believers, they must be patient as well. So, keep to patience for it is the best quality you have to endure trials, afflictions, the hardships of calling to Islam, to strengthen your will to perform the acts of worship, draw nearer to Allah, and to abandon sins and forbidden acts.

As you keep to patience, you should keep to Salah as well which strengthens the one's determination, renews one's energy, and fills one's heart with light. Therefore, when any matter or any difficulty bothered the Messenger of Allah [peace be upon him] i.e. if some matter overwhelmed him, he would offer Salah as stated in a good Hadith recorded by Ahmad and Abu Dawud.

This is because Allah is with the patient ones. He gives confidence to their hearts, .supports them, keeps them firm, and increases their weak strength

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

[ 154

None is able to endure the hardships and difficulties of Jihad but those who –154 are patient and have strong wills. If those people are to die as martyrs in the battlefield, do not think that they have died by souls. Verily, they are alive with their Lord Who provides them with food and drink as a reward for sacrificing their own lives in His Cause. Yet, you do not feel them because they are in another kind of life [i.e. a transition state between this life and the next] other than they .life you live

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ

الصَّابِرِينَ﴾ [البقرة : 155]

We shall test you, O Muslims, so as to see the reality of your faith and how –155 firm you are in term of your religion. Something of fear shall possess you during fighting battles against the evil. Likewise, something of hunger such as poverty and loss of wealth such as to be ruined, drowned or lost. Some of your relatives and beloved ones will be killed or died, some of your plants and fruits will be reduced by cold, burning or blight. So, if you stay patient and be contented with the Divine Decree, you shall be prosperous and shall gain the great reward in the .Hereafter

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ [البقرة : 156]

156– Verily, those who truly obtain the rank of the patience are those who if afflicted with a catastrophe will show more belief, keep to patience, find condolence in their belief, and say: To Allah we belong and to Him we shall return. This is because they know that they belong to Allah Who disposes the affairs of His Servants as He wills and nothing is wasted with Allah on the Day of



the

Recompense.

﴿وَأُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ﴾ [البقرة : 157]

Those who are patient should praise Allah, and in return, they shall have His –157 Forgiveness and Mercy because they are the ones who have been guided to the right and the truth through their patience and recalling that to Allah is their .return

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾ [البقرة : 158]

158- Verily, going between As-Safa and Al Marwah is one of the rites which Allah [Glory be to Him] legislated to Abraham [peace be upon him] during Hajj [pilgrimage]. So, whoever intends to perform Hajj or `Umrah [minor Hajj], let him perform this as one of the rites of Hajj. Whoever increases the number of Sa`y [going between As-Safa and Al Marwah] or increases any supererogatory act of worship, Allah shall reward him for this. Allah knows the reward entitled for each one and shall not reduce the reward of any one.

The meaning is: There is no harm on anyone to perform Sa`y. It is not meant that there is no harm on anyone to leave performing Sa`y, else the wordings should have been: There is no harm on him not to go between them [As-Safa and Al Marwah]. *Al Ansar* [the Supporters] found it hard to go between them [As-Safa and Al Marwah] because they did not deem it permissible to do so at the Pre-Islamic Period, so the expression was put forth this way.

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾ [البقرة : 159]

159- Verily, The people of the Scriptures, especially the Jews, conceal the signs that indicate to very important facts that we had sent down to the messengers. They also conceal the guidance that benefits the hearts such as believing in the message of Muhammad [peace be upon him] and the obligation of following him, since Allah [Glory be to Him] has made this clear in the Books that He revealed. In his Tafsir, Abu As-Su`ud said: "The meaning of concealing it is: Replacing it with other texts where they removed his description [peace be upon him] and wrote instead something that is contradictory." This kind of concealment is a kind of distortion and alteration.

Those who are silent about the truth and those who conceal what Allah has sent down of goodness and guidance, Allah will drive them out of His Mercy. They are also will be cursed by those whom they cursed and supplicated Allah against such as the angels and the believers of the Jinn as well as the human. Thus, they are cast away from all the people of the truth.

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَثُوبٌ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾ [البقرة :

[ 160]

160- Those from the mentioned People of the Scriptures who repented, returned to Allah and ceased their straying, declared and admitted the truth, reformed what they corrupted and distorted and explained to the people what they used to

conceal, those I shall accept their repentance. Verily, I accept repentance very often and spread mercy.

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ﴾

[البقرة : 161]

161-Those who disbelieved, persist to their disbelief, concealed the truth, and did not repent, those their destiny will be expulsion from the Mercy of Allah. Allah shall curse them as well as the angels and all people constantly until the Hour is established after they were cursed from time to time in the world.

﴿خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ﴾ [البقرة : 162]

162- They will abide in the Hell-Fire forever. Their torment shall not be lightened nor shall be ceased for an hour, thus, it is permanent and unceasing.

﴿وَالِلَّهِ كُفُّ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ [البقرة : 163]

163- The only god to which all creatures direct in their worship and obedience is One who has no partner with Him. He is the Compassionate and All-Merciful with people and Whose Mercy is large, wide, and permanent.

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾ [البقرة : 164]

164- The scenes of creation in the universe are great and delicate. One should consider and reflect on them deeply from all scientific and sapiential aspects to recognize the greatest Creator.

The heavens are characterized with their altitude, precision of their creation, their suns and planets, their rocks and atoms, their gravity and circulation, their farness from the earth or from one another with unimaginable distances like millions of light years, besides the other undiscovered suns and planets.

The earth is characterized with its mountains, seas, rivers, its fertilized land and deserts, human and Jinn, animals and inanimate, plants, trees with millions of their delicate and wonderful kinds and types, and its Marine biology: its behaviors, life, benefits, minerals, pearls, water and air, and all that was subjugated for human.

There is another sign that is the coming of the daytime and then followed by the night and vice-versa. So, light and darkness are permanent successive in absolute precision.

Another sign that is: the running of ships, steamships, and navies in the sea. Seas which are subjugated for mankind to benefit from in their travels, in transferring of their goods from one place to another, and to take out of it what may benefit them such as provisions and use it in commerce.

Another sign that is the rain that comes down from the sky by the command of Allah. Such rain gives life to plants, fruits, humans, and animals. It causes fountains to gush forth from the earth and is saved inside the earth in the form of wells after the earth had been dead and lifeless.

There is also a great sign in the wind that has been disseminated on the earth to cause life and death despite the difference of its shapes, colors, benefits, and whether strong or weak it is.

This wind although its kinds and directions, it gives mercy and bears torment or destruction. It collects and separate clouds and drives them where Allah commanded. It also carries pollen grains from male trees and plants and puts them on the female to produce fruits by the will of Allah.

These deployed clouds over the earth in their forms, types, significance, movements, subjugation, and moving from one place to another is also a sign for people.

All these signs are great facts and clear proofs to the presence of Allah, His Oneness, Ability, and Wisdom. This happens when a person considers these facts and abandons indifference and negligence, and thinks deeply in these creatures with renewed feeling and a heart seeks the truth.

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

[البقرة : 165]

165- Despite the prior indications to the oneness of Allah and His Singularity with creation and disposing the affairs of all creatures, there are types of people who associated partners with Allah in worship. Those people have worshipped peers and counterparts with Allah by their whims and by the insinuations of Satan, following the example of others in blind imitation or clear stupidity such as worshipping stones, trees, stars, and planets. They defend, fight for and love them as they love Allah. He is the Only One Who does not have any wife, a child, a peer or a counterpart.

As for the believers, they worship Allah with clear guidance from their Lord. They love Him sincerely and purely even more than their love to themselves because of their complete knowledge of Him, their oneness, glorification, resort to Him, and full reliance on Him.

If the polytheists and those who follow them SAW what has been prepared for them of the torment on the Day of the Recompense, they would have known that all things are under His Subjection and Power. He has full power and sole disposal, and His Torment is painful. When they know this, they will cease all error and mistakes they used to commit.

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴾ [البقرة :

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166- Those who were the leaders of disbelief, error, and destructive calls will divorce themselves from their supporters and subjects who used to follow them when they see the Reckoning and see the Hell before them and no way out of it because their followers shall double their torment. So, they shall say to them: We have no relation with you and we did not force you to follow us. You had minds and intellectuals, so why you have been deceived with our sayings and followed us?

Their previous relations shall be cut off and turn into grudge, enmity, and dispute where the term specified for actions has ended and it is now time for retribution.

﴿وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾ [البقرة : 167]

167- The followers, who imitate their masters and support the error and its people, said after their false gods had been discovered, the tricks had been made clear, and the facts had been showed to the people: If we had a chance to go back to the world so as to divorce ourselves from those people, we would not follow them or agree to their ideas. We should not be like slaves to them nor acclaim to them and to their misleading principles after they had divorced themselves from us and said: There is no relation between you and us and we did not force you to follow us. They are liars and if they were to be back in life, they would do what they used to do. However, Allah wants to review their actions before their eyes in order to increase their grief, regret and heartbreaking to them. Moreover, they will abide forever in the Hell.

﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ [البقرة : 168]

168- O people, eat of that which Allah made lawful for you on earth. These lawful foods will not cause the body to be sick and do not cause the mind to be lost. Do not follow the devils and their ways that they used to mislead those who were before you such as forbidden what Allah has made lawful and render lawful what is prohibited. Verily, Satan is a clear and a manifest enemy to the people who have knowledge of you and Allah has warned you against him.

﴿إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ [البقرة : 169]

169- Verily, Satan commands you only what is sins, evil matters, Major Sins, and to say falsely against Allah what you do not know such as that He prohibited something while you do not know that He forbid it.

﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾ [البقرة : 170]

170- If the polytheists and the People of the Scriptures are asked to follow the Book of Allah that He sent down to His Prophet Muhammad [peace be upon him], they will say: We shall not follow it, but rather we will follow what we found our fathers following because they were better than us.

Do they follow them even if they do not understand anything or are not guided to the truth? Do they follow even if they are negligent, ignorant, and straying?

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ﴾ [البقرة : 171]

171- The example of those who disbelieve, in terms of their error, straying, ignorance, and not thinking in what has been sent to them of signs and Ayahs, is like animals that do not understand what is said to them. When their shepherd calls upon or yelled at them, they would not understand but they will listen to his tone and the echo of his voice.

They are deaf to hear the truth, dumb to speak of it, and blind to see its way even if they have organs of perception as long as they do not benefit from. They do not understand a thing because they do not reflect on the Ayahs and facts and do not consider what they see of the clear signs and beneficial matters.

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

[البقرة : 172]

172- O people who believe, eat of the tasty lawful foods that Allah has provided you with and be grateful to Allah for that if you indeed worship Him truly. Certainly, gratefulness is part of worship, and it is one of the reasons of accepting it and getting reward for it.

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَخِمْ الْخَنزِيرِ وَمَا أَهَلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

[البقرة : 173]

173- Take the rulings of the lawful and the prohibition from Allah, the Creator and the Provider for He does not render anything lawful but it is indeed good. On the other side, He does not prohibit something but it is evil and contains harm.

He prohibited to you to eat of the dead animals that have not been slaughtered except fish and lycos. Likewise, He prohibited you to drink blood and eat pork whether pigs are slaughtered or died as well as all animals that were slaughtered for other than Allah at idols, graves, etc.

Those who are forced by necessity to eat of that mentioned and did not find any lawful food, there is no harm to eat of it without wilful disobedience nor transgressing due limits: Without giving preference to himself in this state of necessity to another compelled person in the same state nor eating more than he needs. Then, Allah will forgive the unlawful foods that the compelled has eaten. Verily, Allah is All-Merciful when He rendered that lawful in the state of necessity.

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي

بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَهُمْ عَذَابٌ أَلِيمٌ﴾

[البقرة:174]

174- Surly, those who have concealed the description of Muhammad [peace be upon him] that Allah has sent down in their Scriptures, especially the Jews, in order not to lose their nobility and leadership before the Arabs, and used to receive their souvenirs and gifts as a glorification to their status and knowledge, used to accept bribes in return for rendering things lawful or prohibiting what is lawful. They feared to show the description of the Prophet [peace be upon him] for fear that people may follow him and leave them aside, so they concealed that to maintain their status and for the low price they used to take for a great matter. Thus, they sold out their religion for a few pennies and they were losers.

They shall eat a blazing fire in their stomachs on the Day of the Recompense as a retribution for what they had taken in return for concealing the truth. Allah shall not talk to them because He is angry at them and shall not praise them, but rather shall punish them severely and painfully.

﴿أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ﴾  
[البقرة:175]

175- Verily, they have purchased error for the truth and sold guidance at the price of error when they concealed the news of the Prophet [peace be upon him] in their Scriptures and refused to follow their Scriptures. They satisfied with disbelief, denial, and concealment. Then, they sold forgiveness and purchased torment. How strange they are! How keen they are to destruction, getting into Hell, and having patience to Hell when they followed the reasons to that and competed to achieve them willingly.

﴿ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ﴾  
[البقرة:176]

176- They deserved all that torment because Allah did not reveal His Books to His Prophet out of vain and did not take the covenants from the nations without account but rather He did it truly and out of responsibility. So, who refused, betrayed, denied, and concealed deserved the torment and Hell-Fire. Those are the people who differed about the Scriptures, so they believed in some and disbelieved in the others. They also interpreted some of its Ayahs and then described the Qur'an with untrue descriptions. Verily, they are in great disparity and away from the truth and that demands to cast them in the severest torment.

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ  
وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا  
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ  
الْمُتَّقُونَ﴾ [البقرة:177]

177- When Allah commanded the Muslims first to turn their faces towards Baytul-Maqdis in Jerusalem then commanded them to turn their faces towards the Ka`bah, that was difficult to a group of the People of Scriptures and some Muslims as well. He explained in this great Ayah that the important thing is submission, obedience, and compliance to the commands of Allah.

The goal of turning the faces towards East and West is neither the direction itself nor doing some movements. The virtue of these things cannot be empty of motives and the obedience of the Commander. The virtue and all good are embodied in the authentic and true faith, obedience to Allah, and submission to His Command that gives value and acceptance for these actions. First, you have to believe in Allah [Glory be to Him] truly and deeply. Second, you have to believe in the Last Day and the Retribution and Reckoning that therein. Third, you have to believe in the bliss and torment. Fourth, you have to believe in His Soldiers, the angels, who are Whose messengers between Him and His Servants. Finally, you have to believe in the revealed Books from Allah to His Messenger as guidance to His Servants and the most important and the last Book is the Qur'an that abrogated all prior Scriptures. You have to believe in all prophets and messengers of Allah; including the seal of Prophets, Muhammad [peace be upon him], without distinction between them as the People of the Scriptures did.



True believers are those who spend their monies while they love them and have the desire for them. Though they love it, they give them to their families, relatives, the orphans who have lost their fathers while they were weak and young; the needy who cannot find their daily sustenance; the wayfarers who have lost their allowances while being far away from their countries, and those who ask people due to need and necessity. *Fi Al Riqab* means the slaves who want to be free and do not find enough money to free themselves from their masters.

True believers are those who keep on their acts of worship such as performing the prescribed Salah with its conditions and pillars, and pay the Zakah of their monies. They have to keep their promises and do not break them or betray as the hypocrites and those who act like them do.

They have to be of the patient when something befalls him such as poverty or sickness as well as in the battlefield and when they meet their enemies.

Those who were characterized with these qualities are the truthful with their Lord concerning their faith. They have followed the truth, searched for piety, achieved goodness; kept away from unlawful matters, major sins, and all vile acts; and did the required acts of obedience in compliance to the commands of Allah and out of fear of Him.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ﴾ [البقرة: 178]

178- O you who believed, I have imposed upon you the rule of observing similarity and equality in terms of intentional killing. A killer should be killed in the way he killed the murdered. A free person should be killed for a free one, a slave should be killed for a slave, and a female should be killed for a female: that is to establish equity among people.

Some tribes of the Pre-Islamic Period used to demand that a man to be killed for a woman; when a slave is killed, they asked for a free person to be killed, and when a mean person is killed they asked for a noble person to be killed for him out of haughtiness and avenge. So, this noble ayah explained the rulings for retaliation that each type should be retaliated by its own kind such as a female for a female. The ayah did not mention that one kind should be killed for another. This ruling has been explained in details by the ayah, later on the Sunnah mentioned that a male may be killed for a female in terms of equality in religion, a Muslim should not be killed for a disbeliever nor a free person for a slave.

If the family of the killed have forgiven and overlooked their right of retaliation as if they asked for *Diyah* [blood-money] instead of retaliation, which is the amount of money which should be given to him for their killed person, that will be a nice and reasonable exchange. Let the killer pay the blood money beneficently and generously without giving less value and without delay.

The legislation of blood money is a mercy from Allah to this nation while the legislation in the prior religions was to forgive or to have your retaliation and there was no blood money.

If it happens that a killer has been killed after paying the blood money or even accepting it, the doer shall have a painful torment from Allah.

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: 179]

179- Applying the rule for retaliation can stop killing and cease bloodshed. If the murderer is killed, the trial will abate; otherwise, it will escalate and cause more than one person to be killed. Moreover, it will result in the growth of enmity and

hatred between both parties and may be between the Kin and relatives themselves.

So, there is a means to preserve the lives of people in killing the murderer even if the apparent form is to kill a person because it is a just ruling by taking the right of retaliation from the murderer who killed an innocent soul. This is a reminder and admonish for those people who have minds. Retaliation was legislated to keep the people away from killing one another, so do not kill anyone lest you shall be killed.

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾ [البقرة: 180]

180- It was prescribed on you that if anyone among you left some money, they should make a bequest to their parents and relatives in equity; this is a stressed command for the believers.

This was legislated in the beginning of Islam when the bequest was an obligatory act for the parents and relatives, then it was abrogated by the Ayah of Inheritance and each one took his right by the command of Allah and His Messenger. The heirs no longer need a will to take their rights of inheritance but they are not permitted to take it at all, including one's parents because of the authentic Hadith that says: "There is no will for an heir".

Nevertheless, it remains the right of the near relatives who are entitled desirably to take one-third of the wealth in accordance to the Ayah of Inheritance and because of the Ayahs and Hadiths that command the believers to be kind to their relatives and treat them nicely.

﴿فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ [البقرة: 181]

181- So, those who change the will of a testator and distort it by adding to, decreasing from, or hiding it from the trustees, the guardians, or witnesses after they had heard the will of a testator or it has been reported to them from a trustworthy source shall be sinners for this alteration and replacement because they had betrayed the trust. Nothing will be against the testator.

Verily, Allah is hears what the testator said and knows the distortion of those who changed the will and betrayed it; verily, a severe punishment awaits them.

﴿فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [البقرة: 182]

182- So, he who knows that the testator made a mistake, declined from the truth, got out of the limits which he is commanded to observe, and oppressed others such as to give a will to his daughter's son to increase her share of inheritance or use such means of manipulation, the trustee has the right to fix the will according to the Shari`ah rulings. There is no harm on him in doing so and this is not a kind of alteration or distortion. Rather it will be a seek for the truth and compromise between the intention of the testator and the Shar`y matter which is meant. Such a reformer has a forgiveness and mercy from his Lord because he wants to establish the truth and justice.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: 183]

183- O people who have believed, Fasting was prescribed on you as it was prescribed for those who were before you from the People of the Scriptures in order that they obey Allah, fear Him and keep away from the things that He prohibited. Fasting contains upbringing, self-purification, and education to obedience and compliance.

﴿أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ [البقرة: 184]

184- It is for a fixed number of days.

that fasting was at the beginning of Islam. They used to fast three days of each month, then the fasting was abrogated by the fasting of Ramadan as will be mentioned in the following Ayah.

The meaning of the fixed number of days may be the days of the month itself in compare to the days of the year out of belittling them in the eyes of the fully competent people.

Those who are sick in a matter that harms fasting or it is difficult with it to fast or were traveling a far distance that necessitates shortening of Salah, there is no harm on him to make up what they missed later on.

As for those who fast it but with hardship such as the old people and the sick whose sickness is incurable, they have to feed a needy person for everyday they did not fast; it will be the amount of the food which a person regularly eats everyday. However, those who give more, it will be better for them.

Fasting is better for those who were given the permission to break their fast if there is no difficulty for them.

If you realized this and were of the people of knowledge and consideration, you would certainly know that fasting is better than breaking it.

There is another explanation to Ayah which is the view of the majority. Muslims at the beginning of Islam were given choice between fasting some days or feeding the needy. So, the meaning of the Ayah will be: Those who can fast but break their fast have to pay a ransom. Then the Ayah was abrogated and the ransom was made upon those who are unable to fast.

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾ [البقرة: 185]

185- The month of Ramadan during which Allah had revealed the Glorious Qur'an, in the Night of Revelation, as guidance for people from misguidance of disbelief to faith. The Qur'an contains clear Ayahs that guide to the truth, prescribed penalties, rulings for those who consider and believe in them truly. By these Ayahs, people can distinct between the truth and the falsehood and between the lawful and the prohibited.

Therefore, Allah had chosen this month for Muslims to fast, so those who attend it while being non-travelling and healthy, they have to fast the whole month.

However, those who are sick and fasting may increase their sickness or harm them or they were in the state of travelling for a distance that demands the shortening of Salah, they may break their fast. However, later on they have to make up for those missed days when they are recovered or stop travelling for equal number of days in the following months.

Allah permits you to break your fast in some cases in order to facilitate the matter for you, and out of His Mercy and Compassion.

He commanded you to make up the missed days in order to complete the number of days of the month that was ordained to you to fast. He made all these facilities to you in order that you mentioned, glorify, and exalt Him at the end of the fasting, on the night of breaking the fast [`Eidul-Fitr], as gratitude for Him that He guided you to this great act of obedience. Fasting increases and doubles your good deeds, gets you nearer to the Mercy of Allah and admits you to Paradise. Likewise, to thank Him for this noble grace and for the facilities He gave you to break your fast and remove the hardship when necessary.

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ [البقرة: 186]

186- And when the people ask you about me, O Prophet, say: Verily, I am near, All-Hearer, acquainted, and respondent to those who call me. So, let them answer My Call when I call them to faith, obey My Orders when I ordain the rulings for them, be firm on faith, and be persistent to obedience so that they may be guided and do the righteous deeds.

﴿أَحَلَّ لَكُم لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لَبَاسٌ لَّكُمْ وَأَنْتُمْ لَبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾ [البقرة: 187]

187- First, the command of fasting the month of Ramadan was different from the fasting that was later ordained. A fasting person was allowed to eat, drink, and have sexual intercourse after breaking the fast if he does not sleep but if he slept, everything would be forbidden for him. That prohibition included also those who slept without breaking their fast. If they slept and did not break their fast, they are not permitted to break their fast. That was too difficult for the companions [may Allah be pleased with them] to the extent that one of them had passed out and some of them had sexual intercourse with their wives, so the Ayah was revealed. Thereupon, they were happy because in this Ayah

Allah has permitted you to have sexual intercourse on the nights of fasting. Verily, you live in joy and comfort with your wives for you are a cover for your wives. You touch and sleep with them and cannot wait to have sexual intercourse with them although you do that much. They are the same to you.

Allah knew that you betray yourselves and expose yourselves to punishment by having sexual intercourse with them while you were forbidden to do so. He forgave you when you repented of that and He forgave you. No, there is no harm on you to have sexual intercourse with them and ask Allah to grant you good offspring.

Eat and drink during night until you can distinct the daytime from the darkness of the night [i.e., Dawn]. Then complete your fasting from that time until the sunset.

Do not have sexual intercourse with your wives while you observe `Itikaf [seclusion in Masjids for worship] when you go to your homes for a need.

Those rulings that are mentioned in terms of fasting and penitence are limits set by Allah, so do not transgress them or even approach them. Do not approach the limits which distinct the lawful from the unlawful lest you may fall into. This is an exaggerated prohibition lest you transgress them.

Thus, Allah explains the permissible rulings for the people clearly to guide them and in order not to disobey His Commands or commit the prohibited matters.

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾ [البقرة: 188]

188- Do not eat up the properties of one another without right, such as when a person is indebted and there is no proof to that, he denies that debt and argue for it before the judges and arbitrators. He knows that he is indebted and he eats these properties unjustly. He may do this by any form that entails sin such as perjury, false oath, theft, usurpation, gambling, eating up the properties of the orphans, and denying the trusts. Committing sins while a person knows its consequences is more grievous than committing it without knowledge.

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [البقرة: 189]

189- The people ask you, O noble Prophet, about the benefit and the wisdom of the crescent, so tell them: Allah has made the crescents as signs to mark fixed periods of time for people. By which they know the times of their acts of worship: fasting, Zakah, Hajj, and expiation. They also use them to know the times for the due debts, the `Iddah [the waiting periods of women], the times of Agriculture, and so on.

It is not good to enter the homes from holes and passages, leaving the doors while you are in the state of Ihram. However, what is good is to fear Allah and stop violating His Order. So, enter your homes from their doors, as usual, even if you are in the state of Ihram, be obedient, and keep to straightness in order to have all goodness and guidance.

The Supporters and tribes of the Arab used to do so, therefore, the Ayah was revealed.

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ [البقرة: 190]

190- Fight in the cause of Allah those infidels, who fight you, and to give superiority to His Religion, but do not transgress by killing women, children, monks, or distorting the shapes of the dead bodies, burning trees, and killing animals without benefit. Verily, Allah does not love those who transgress the limits that He has prescribed for them.

﴿وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾ [البقرة: 191]

191- The matter of jihad has developed, so Allah said something to its effect: Kill the infidels wherever you find them, in defense and attack, and drive them out of their homes as they had driven you out of your homes. The disbelief and polytheism which they practise are much bigger than killing itself. They used to try you in your religion, torture you, confiscate your property, do not let you establish your religious rituals, and fight you to annihilate you out of the disbelief they practise.

Do not fight them at the Sacred Mosque until they start you. If they fight you therein, do not care for the sacred sites and fight them for this is the retribution of the aggressing unbelievers; fight them as they fought you.

﴿فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [البقرة: 192]

192- If they ceased to fight you and stopped their disbelief, Allah will forgive their past sins and bestow mercy upon them. If they kill Muslims inside the sanctity of Allah, He will accept the repentance of those who repent no matter how great their sins are and will forgive them.

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ﴾ [البقرة: 193]

193- Fight the unbelievers until you break their power and there will be no polytheism. Thereby, the religion will be solely for Allah and superior to all religions. Satan will not be worshipped and the disbelievers will not worship their idols. If the unbelievers stop polytheism and fighting the disbelievers, you may stop fighting them and do not transgress because there is no punishment except for the oppressors and those disbelievers repented their oppression.

﴿الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ [البقرة: 194]

194- If the polytheists fight you during the Sacred Months: Rajab, Dhul-Qa`dah, Dhul-Hijjah, and Al Muharram, kill them therein. When they violate the sanctity of these Months, they should be punished for that. So, fight them as a retribution for their aggression, obey Allah in all your conditions, and fear Him. Do not start fighting in the Sacred Sites or during the Sacred Months, and do not transgress if you gain victory over them because Allah is with those who follow His Orders; providing them with victory, support, and empowerment.

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ [البقرة: 195]

195- Some Supporters said to one another secretly: Our money has been lost. The religion of Islam became victorious and its supporters were abundant, what if we tried to restore our lost money! Thereupon, Allah revealed this Ayah in their concern.



Abu Ayyub Al Ansary [may Allah be pleased with him] said as reported in the authentic Hadith: Then the destruction has begun by trying to restore our lost money, we abandoned fighting for the sake of Allah.

The Ayah contains a general order to Muslims to do what is required: Spend your money in jihad and in the ways of goodness and abandoning that is a loss and destruction. So, do pious acts, behave yourselves well, and spend your monies on Jihad and the people of need because Allah wants to reward the benevolent ones with good.

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكِ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [البقرة: 196]

196- If you start Hajj and `Umrah, complete the rituals. However, if you are prevented from accessing the Sacred House and were not able to complete the rituals, you can end your state of Ihram by slaughtering a sacrificial animal such as a camel or a cow or an ewe.

The meaning of Tahalul is to end the state of Ihram with the Shar`y ways.

Do not shave your heads, which is a sign for Tahalul [removal of the ritual state for Hajj and `Umrah], until the sacrificial animal that is sent to the Sacred Masjid reaches the place where it is lawful to be slaughtered. That place is the Sacred Masjid for the secure people and the place where a person has been blocked for the Muhrim who intends Hajj or `Umrah but cannot because of an obstacle or hindrance. However, there is a disagreement and details in this issue. Al Qurtuby said in his Tafsir: The majority says that the Muhsir [the Muhrim who intends Hajj or `Umrah but cannot] because of an enemy should terminate his Ihram where he was blocked, slaughter his sacrificial animal, if there is any, and shave his head.

However, those who are sick and cannot shave their heads or complain about an ailment in their heads such as lice or surgery, they should pay a ransom if they shaved their heads: which is to fast three days, give charity to six needy persons, or slaughter an ewe or something of the like in the Sacred Masjid.

If you were able to perform theses rituals, then whoever among you intended to perform `Umrah then changed their minds to perform Hajj or intended to perform both, they should slaughter a sacrifice and the least number of sacrificial animals they should slaughter are two ewes. However, if they were not able to do so, they should fast three days during the Hajj and seven days when they return home; that would be ten days.

This type of Hajj is for all people except the people of Makkah and the Sacred Sites. Likewise, those who live near the Sacred Masjid in a distance that entails shortening of Salah according to Al Shafi`y [may Allah be merciful with him].

You should fear Allah and do what He has commanded you to do and abstain from things that He prohibited you to do. Verily, Allah punishes those who disobey Him severely.

﴿ الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُوا يَا أُولِي الْأَلْبَابِ ﴾

[البقرة: 197]

197- The Months of Hajj are well-known: which are Shawwal, Dhul-Qa`dah, and ten days of Dhul-Hijjah. So, those who intend to perform Hajj during these Months should do so and abide by the etiquettes of Hajj. It is not permissible to have sexual intercourse, foreplay, or committing minor sins, Major Sins, or any forbidden act during Hajj. This should be confirmed during Hajj that is meant for the sake of Allah. There should be no dispute or wrangling during Hajj: A hajji should not irritate his Muslim brother, insult him, or quarrel with him, especially, his companions and servants.

Verily, Allah is Well-Acquainted with those pious acts which you do and shall reward you the best.

You bring with you the provisions that will suffice you and prevent you from asking the people for charity during the Hajj and do not rely on circumstances.

The best provision that you can bring with you is piety, the pious acts, and obedience that will benefit you in the Hereafter.

Expect and fear My Punishment if you disobey My Orders, O people of understanding and people of reason.

﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ

المَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴾ [البقرة: 198]

198- There is no harm on you if you earn some monies by concluding deals during Hajj.

If you leave `Arafah after your stoppage there, remember Allah by saying Talbiyah "Labayka Allahumma Labbayk" [O Allah, here I am responding to Your Call], Tahlil "La Ilaha Illa Allah" [There is no god but Allah], and supplication at Al Mash`ar Al Haram [The hill in Muzdalifah where pilgrims should make Du'a' [Supplication to Allah] after they have spent the night at Muzdalifah, and after which they should go to Makkah to throw Jamarat Al-'Aqabah on the morning of the 10th of Dhul-Hijjah]. The Messenger [peace be upon him] stood there, faced the Qiblah, supplicated Allah, said Takbir "Allahu Akbar" [Allah is the Greatest], and said Tahlil as reported in Sahih Muslim.

Remember Allah as He guided you to your religion, the rituals of Hajj, and taught you what you know not.

﴿ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ [البقرة: 199]

199- Then, depart from `Arafat [a mountain near Makkah] as people departed since the time of Ibrahim [peace be upon him], spend the night at Muzdalifah [place outside Makkah], throw the pebbles, and complete the rest of the rituals.

Quraysh did not stand at `Arafat like the rest of the tribes nor to depart from it like the rest, thereupon this Ayah was revealed as Al Bukhari and others reported.

Seek Allah's forgiveness of your ignorance when you altered the rituals, for He forgives the sins of those who repent to Him and has mercy over them.

﴿فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ﴾ [البقرة: 200]

200- If accomplished the rituals of Hajj, praise Allah and thank Him for guiding you to that. Supplicate Him frequently as the young boy frequently mentions his father and mother and as you mention your fathers in their old days, but even mention Him more. He is your Lord and the Lord of your fathers Who bestows His Favors and blessings on you all.

Some people did not succeed to supplicate properly. One may say: O Allah, provide us with blessings and good things in this world, and make this year full of good and rain. Such people have no share in the Hereafter because they did not ask for guidance to his soul [which is the more important than the whole world].

﴿وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ [البقرة: 201]

201- Some people supplicate Allah properly by combining between the good of the world and the good of the Hereafter, saying: O our Lord, give us all good in this world and in the Hereafter.

Those people supplicate Allah for themselves to have the abundant sustenance, good wives, comfortable mounts, good reputation and useful knowledge.

As they supplicate for themselves to have good end, be secured on the Day of Gathering and Reckoning, enter Paradise with the pious people, and be secured from the torment of Hell.

﴿أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ [البقرة: 202]

202- Those people We shall give them their share of the supplication they made: accept their Hajj and others. Verily, Allah is Swift in Reckoning; reckons His Servants swiftly despite their numerous numbers and their plenty of actions.

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾ [البقرة: 203]

203- Remember Allah and say Takbir during the days of Tashriq [i.e., the 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> of Dhul-Hijjah] in addition to the Day of `Eidul-Adha [the Greater Bairam] which are the days of eating, drinking, and mentioning Allah and it is not permissible to fast these days. So, there is no harm on those who want to depart from Mina on the second day of Tashriq and there is no harm as well on those who want to stay for the third day and throw the pebbles.

In the Pre-Islamic Period, they used to gibe those who are in a hurry and to attribute sin to the late, yet the Ayah explained that there is no harm in doing both actions. This is appropriate to those who perform Hajj and rituals as legislated by Islam.

So, be pious and fear Allah by showing compliance to His Orders and abandon the prohibited acts. Beware not to violate any of the mentioned rulings. Be sure that Allah will reckon you for your actions and either reward or retribute you for.

﴿وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ﴾ [البقرة: 204]

204- There are people who are hypocrites. One of them may say to you outward sweet words that denote love and obedience, and he swears that he is truthful in his faith and attitude while he is one of the worst enemies to you and to Islam. He tells lies and his inward is completely different from his outward. His speech is just a camouflage and a disguise to hide and conceal his reality lest he may be punished, or he waits for the opportunity to harm Muslims.

﴿وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ [البقرة: 205]

205- When one of those lying hypocrites walks on earth, he deliberately intends to spread corruption and evil, and harm all that is alive. He intends to kill the living; destroy the crops, the fruits, and the environment; and wreak havoc and destruction. So, he does not have ideal values and does not fear of the Reckoning because he does not believe in the Hereafter. His nature is to betray and disseminate evil and corruption on earth. Verily, Allah hates corruption on earth, and does not like those who are characterized with corruption. Moreover, nothing of people's secrets are hidden from Him, so do not be deceived by appearances and sweet words.

﴿وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ﴾ [البقرة: 206]

206- If one of these hypocrites was given an advice and was said to him: "Beware of the wrath of Allah, stop your evil actions, and go back to the truth," he would get angry out of haughtiness and pride that he may be addressed with this admonish and reminder because his heart has been filled with disbelief and disobedience. So, He did not fear Allah and did not listen to anyone's words while he was pretending to have faith, love and obedience!

It is sufficient for him that he will be cast into a terrible fire on the Day of the Recompense as retribution for his corruption, mischief, lie, and hypocrisy. What a worse place where a person is tortured and fire eats up his heart, leaving him yearn for death but there will be neither life nor death but a blazing fire and a continuous torment.

﴿وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾ [البقرة: 207]

207- In contrast to the lewd hypocrites, there are among the believers who give what they own to purify their faith and seek the satisfaction of Allah as Suhayb Ar-Rumy did when he embraced Islam in Makkah and wanted to migrate to Madinah, but he was prevented to migrate, so he gave up all his money for them to let him migrate. Such a person will be forgiven by Allah.

The Ayah was revealed regarding every fighter who fights in the cause of Allah and gives away his soul for Allah to seek His Satisfaction. He will give away the whole world and all that are on it in order that the religion be victorious and its

great principles and just rulings spread. There is a great difference between the hypocrites and that they seek and the believers who give away everything.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ [البقرة: 208]

208- O believers, hold firm with all the bonds and laws of Islam, abide by all its ordinances and rulings, abstain from all its prohibitions, and avoid the commands of Satan because he is a manifest enemy to you; he does not command you but with evil and adultery in order to be one of the dwellers of Fire.

﴿فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ [البقرة: 209]

209- If you turned away from Islam and disbelieved after you had recognized it and made sure of its authenticity by proofs and evidence, then know that Allah does not miss anything and He is able to punish you. Verily, Allah is Wise and always correct in what He does and does not leave the proud disobedient ones without retribution.

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾ [البقرة: 210]

210- Those people who deviate from Islam do not wait except the decisive time [i.e., the Day of the Recompense] when Allah shall judge among people justly. Allah [Glory be to Him] shall come in the shadows of clouds and angels who carry out His Orders.

The matter has ended with the just judge of Allah which contains no mistake or appeal. They were doomed with what they deserve: a painful torment. That is to know that their final decision will be to Allah [Glory be to Him] and not to anyone but He to give everyone what they deserves.

﴿سَلِّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [البقرة: 211]

211- Ask the Children of Israel how much signs and proofs we have given them to confirm the truthfulness of their Prophet Moses [peace be upon him]! Yet, they turned away and replaced faith with disbelief.

Those who replace the grace of faith that came to him with skepticism and reluctance, Allah is severe in His Punishment and shall retribute them.

﴿زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾ [البقرة: 212]

212- The worldly life has been decorated in the eyes of the unbelievers who have contented with its welfare, fought for it, hold firm with it, and were satisfied with it. They did not think of something higher and nobler, mocked at the believers

who did not yearn for it, preferred the life of jihad, Call and worship; and spent what they have for the sake of Allah even if they have got few. So, they were of the honorable people who won the best chance and the highest degree, while the other people were degraded and humiliated in the lowest degrees of Hell.

Allah saves goodness for the pious. He is the Sustainer who gives whomever of His Servants the best reward without count as a reward for what they have spent of their monies, time and power in the way of Allah.

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [البقرة: 213]

213- People used to believe in one shari`ah [legislation] full of truth. Then, they differed and became idol worshippers, therefore, Allah sent to them the prophets to give them glad tidings with the best reward if they obeyed and hold fast to the truth. They also were sent to warn them against the severe punishment they shall face if they disagreed and disobeyed. Allah has sent down with them the Scriptures with truth, justice, and the final decisions for the people so as to consider and resort to their orders and prohibitions because they contained the truth and nothing but the truth.

Only those to whom [the Scripture] was given differed concerning it after clear proofs had come to them, the matter had been crystal clear to them and the truth has been established in their minds. The only motive to this difference was only envy and greed, injustice and passion, rivalry and dispute, stubbornness and rebellion against the truth, and yearning for the world.

By the will of Allah, Allah has guided the believers to the truth in matters that they differed about because of the purity of their soul, and their willingness to accept the truth, they settled on devotion to God alone, and worship of the evidence and integrity, and Atzloa dispute, and left the whims and caprices, and hostility and intransigence.

Verily, Allah guides whom He wills of His Creation to the straight path; those whom He knows that they have the desire to follow the guidance and accept the truth. He also guides people to the Straight Path.

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾ [البقرة: 214]

214- O Muslims, did you think that you enter Paradise without being tested and afflicted as those who were before you. They were afflicted with diseases, pains, calamities, disasters, poverty, tiredness, and fear in order to test your patience, faith, and perseverance on the truth that cannot be affected by trials and afflictions. They were terribly alarmed, feared the enemies, and test greatly to



the extent that the Prophet and his believing followers were supplicating Allah for victory and a way out of this terrible distress.

Indeed, the victory of Allah is close to those who observed patience and fought for the sake of Allah. Those are the most entitled to be victorious. Verily, with hardship come ease, success, victory and a way out.

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ [البقرة: 215]

215- O Messenger of Allah, your friends ask you how much should they spend of their own money and to whom shall they give it? Say to them: The priority is to spend your charity to those who have right on you, they are: The parents who must be honored and your family: The nearest then the nearer, the young orphans who have lost their parents because they need someone to support them because of their inability to earn a living, the poor who do not have enough money to support themselves, and wayfarers who are away from their homeland and cannot find anything [money, mount, provision] to take them back home. Whatever amount of money you spend on those needy, and whatever you do of the acts of worship and obedience, Allah knows them well, shall save them for you and shall reward you the best for them.

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ [البقرة: 216]

216- Allah has ordained jihad, yet it is hard on you. Yourselves hate it but it may contain good for you. The outcome of such Jihad – with Allah's Will – is gaining victory over the enemy, conquering the homeland of the infidels, and raising the banner of Islam, or you will die as myrtars and enter the Paradise. You may love something and that thing contains evil for you. Indeed, abstaining from Jihad and relying on laziness and welfare give you an opposite result. Thereby, the enemies will take over the country, the Muslims shall be defeated, and the infidels take control over Muslims' affairs.

Jihad is the reason for gaining victory and security.

Allah knows better than you the consequences of things and things which contain the good for you in thir world and the next, so stick to Jihad and power. The Messenger of Allah [peace be upon him] said in Sahih Muslim: "Whoever died though did not take part in Jihad or have an self-dialogue about it, they will die while having something of hypocrisy."

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ

## كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿البقرة: 217﴾

217- They ask you about fighting in the Sacred Months, namely Rajab, Dhul-Qa`dah Dhul-Hijjah, and Muharram, then say: This is not permissible; however, this is a real catastrophe and a major sin.

Preventing people from the true religion and from disbelief in Allah [the Almighty] and in the Sacred Masjid when the polytheists violated its sanctity, harmed Muslims, tried them in their religion, tortured them to force them go back to disbelief, and drove them out of their sanctuary, is the severer and greater than killing in these Months.

They are still fighting you non-stoppingly until they get you back into disbelief and misguidance, if they were able to do so.

It is due from you about religion and die on the disbelief, the whole mess of work and lost the gain from the advantages in the course of Islam, faith no longer benefit him before, and it will be the people of Hell, remaining therein forever.

The scholars differed concerning the prohibition on fighting during the Sacred Months, is it valid or abrogated? The most famous opinion is: it is abrogated because of other proofs such as Allah's saying: **(Kill the infidels wherever you find them)** [At-Tawbah: 5]. And Allah knows best.

## ﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [البقرة: 218]

218- As for those who believed; followed the straight way; migrated and left their money, homes, and their families; fought for the sake of Allah; and observed patience to Allah's obedience, their reward will be either victory or martyrdom. They are awaiting the glad tiding of their faith and patience: Winning and mercy, and Allah forgives their past sins and bestow His Wide Mercy upon them.

## ﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾ [البقرة: 219]

219- They ask you about the ruling on alcohol and gambling, say:

In drinking wine and gambling there are a great sin, an evil, and some benefits. They cause the loss of mind, money, and religion; and cause adversity, dispute, and rivalry. They also include temporary physical and psychological benefits such as: digestion, enjoyment, and perhaps profit from gambling, but the guilty and the loss which they include are much bigger than their benefits.

This was the first step in their prohibition, in a wise divine educational manner, then the total and final prohibition was made in Allah's saying:

**(O you who believe! Intoxicants [all kinds of alcoholic drinks], and gambling, and Al Ansâb, and Al Azlâm [arrows for seeking luck or decision] are an abomination of Shaitân's [Satan] handiwork. So avoid [strictly all] that [abomination] in order that you may be successful.)** [AL Ma'idah: 90].

They ask you what they should spend of their money? Say to them: Things which are supplementary to your needs.

Thus, Allah shows and explains to you the rulings in wisdom so that you may consider and know the truth.

﴿فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ  
وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾  
[البقرة:220]

220- Of that which shall benefit you in the world and ease to you the matters of the Hereafter.

They ask you how to deal with orphans regarding their money, say to them: If you separated their money and food from that which belongs to you so as not to cause them loss, that will be good and if you mix them with your money, there is no harm because they are your brethren in religion. Allah knows your intentions in terms of reform and corruption. Reforming the conditions of the orphans is better and associating with them to bring benefits for them is more beloved than keeping away from them.

If Allah willed, He would make the matter hard for you to fulfil, but He made it flexible for you, removed the hardships away from you, and permitted that you associate with them in the best way. Verily, Allah is Able to fulfil what He wills and Wise in what He commands.

﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا  
تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ  
إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾  
[البقرة:221]

221- Do not marry the polytheist women who worship idols but after they embrace Islam. Indeed, a Muslim female slave is better than a disbelieving woman even if she is more beautiful than the Muslim woman.

Do not give the hands of Muslim women to the idolaters in marriage until they embrace Islam. Indeed, a believing Muslim, whatsoever his status is, is better than the polytheist even if he is of high status, well to do, and of prestige.

The polytheists are included in the group that shall be cast into Hell. Associating and mixing with those infidels entail the love of the world, sticking to it, and giving it preference to the Next Life; verily the consequence of that is terrible. Allah [Glory be to Him] calls to heaven, mercy, and blessing with the rulings that He legislated to pave the way of forgiveness and happiness. This is what your Lord explained to you in order to remember, believe, work, and thank Him.

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

[البقرة:222]

222- They ask you about the ruling on having sexual intercourse with their wives during their menses, say to them: Indeed, it contains harm, damage, and pain. So, keep away from your wives during their menses and do not have sexual intercourse with them until they are pure. When they are pure, have sexual intercourse with them in their vagina and not in the anus. Verily, Allah loves those who repent of sins even if they do those sins frequently. He also loves those who avoid harm and dirt such as having sexual intercourse with menstruating women, or having sex with them in their anus.

﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ﴾ [البقرة:223]

223- Those wives are the mothers of your children, so have sexual intercourse with them the way you want whether from the front side or from the back side provided that sex should be in the vulva and not in anus.

You should pave the way before sexual intercourse by foreplay, remember Allah and obey Him, and do not transgress the limits set by Allah in that concern.

Know that you will meet your Lord on the Day of the Recompense to reckon you for all your deeds. Give glad tidings to those who obey Allah with things that please them.

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

[البقرة:224]

224- If you make an oath with Allah and confirmed that then you realized that you have made a mistake, do not let this oath prevent you from doing what is right or stand as barrier between you and doing good, being pious, and reconciling between people and kinship. You are asked to expiate your oath and do what is right.

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ﴾ [البقرة:225]

225- Allah does punish you for the unintentional oaths you made, but He will reckon you for what you meant, intended with your hearts, and confirmed; that is what needs expiation. Allah forgives His Servants for He is the Most Forgiving for their sins.

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

[البقرة:226]

226- Those who swear not to have sexual intercourse with their wives have four months to go back to them and have sexual intercourse with them, otherwise their wives have the right to ask for divorce. Judges force the husband to divorce his wife if he does not have sexual intercourse with her. In case a husband goes back to his wife, he has to pay an oath penance according to the majority of scholars. May Allah forgive him for he intended to harm his wife and bestow mercy upon his return to her who is considered one of his subjects.

﴿وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ [البقرة:227]

227- When the four months are over and a husband still has the intention to divorce his wife, he should do so and end the whole matter. Divorce is not effective, according to the majority of scholars, as soon as the four months are over, but he must divorce her otherwise the judge forces him to do so as long as he does not want her. Verily, Allah is All-Hearer of what has happened in the matter of divorce and the talks that are uttered. He is also All-Knowing of what they intended.

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

[البقرة:228]

228- Divorced women have to wait for three consecutive menses or three consecutive periods of purity after divorce in order to end their `Iddah [waiting period], then they may marry whom they want. This ruling is for divorced women except the pregnant women whose `Iddah will end when they deliver their babies. As for the divorced women who were divorced before their husbands could consummate marriage with them and the young divorced who does not menstruate or the old whose menopause has ceased, their `Iddah is three months which is near to the normal women.

The meaning of three periods of purity is if they started their third time of their menses, then their `Iddah has ended.

The meaning of three menses is there `Iddah will not end until they are purified from the third time of menses.

It is prohibited for them to conceal their pregnancy or menstruation if they are truly believing women in order to elongate or shorten their `Iddah. They may conceal their pregnancy conceal in order not wait until they deliver their babies because this is the `Iddah of the pregnant women. When their husbands want to go back to them in marriage, they lie and say they have ended their third time of menses in order not to go back to them. Or they may say: they did not have their third time of menses when they already did in order to take the alimony from the husband.

It is obligatory for them to say the truth and do not deceive their husbands because that will lead to some results such as the right of the husband to take his wife back in marriage and the rights of the lineage and so on.

Their husbands who divorced them are entitled to take them back in marriage as long as they are in the `Iddah if they want to maintain the relationship with their

wives not to harm and oppress them. This ruling is for the divorced women who have been divorced twice and their divorce is revocable. In this case, they may go back to their husbands as will be shown in the following Ayah.

Men have rights over women as women have rights over men, so let everyone fulfil his duty toward the other.

Men are ranked in a higher degree than women because they are responsible for the household. Men are like princes who must be obeyed as long as he commands goodness. They are entitled to do so because of the qualities of manhood, power, spending on their wives, taking care for their affairs, etc.

Allah is All-Able to take revenge of those who disobeyed and disagreed to Him. He is Wise in what He legislated of rulings and benefits.

﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ [البقرة: 229]

229- A husband may divorce his wife twice then he has two options:

- Either to take her back in marriage when he intends to maintain the relationship between him and his wife and in this case it is better for a wife to go back to him.
- Or to divorce her for the third time. In this case he should treat her kindly and do not treat her unjustly in terms of her rights.

It is not lawful for you, husbands, to confine and bother them to ransom themselves for divorce and give you back the gifts, charities, and money that you gave them even if they are few.

If the spouses fight and the wife is no longer maintain the rights of her husband or unable to have sexual intercourse with him, she may ransom herself with money so as to divorce her; that is called Khul' [divorcing one's wife in return of money that she pays]. There is no harm on the husband to take such money.

This is one of the rulings that are set by Allah for you, so do not transgress them with disobedience and refusal. Those who transgress them and do not act according to them are oppressors and expose themselves to the wrath and punishment of Allah.

﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ﴾ [البقرة: 230]

230- If a husband divorce his wife for the third time, he is no long capable of going back to her in marriage but after she marries another man with the intention of perpetual marriage and then something happened to end their marriage. In this case, she may go back for her first husband with a new marriage contract if they know that they will live together ever happily.

These are the laws, rulings, commands, and prohibitions of Allah that He explains to those who want to understand them to benefit from.

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبِغْنَ أَجْلَهُنَّ فَأُمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُسْكُوهُنَّ ضِرَارًا لَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا



وَاذْكُرُوا اللَّهَ نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ  
وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿البقرة: 231﴾

231- If you have divorced your wives revocable divorce, you still can bring them back in marriage, so you have to treat them kindly if their `Iddah are about to end. You either take them back in marriage and be kind to them or divorce them. They will be divorced as soon as their `Iddah ends. She may go out from the house of her husband without injustice or abuse.

It is not permissible for you to lock them up in homes in order to elongate their `Iddah with the intention of harming them while you know that you will divorce them. He who does that has disobeyed the commands of Allah.

It is not permissible for you to take advantage of the concessions and the Shari'ah rulings to mockery and harm such as one of you may say: I have divorced my wife, then he says: I have taken her in marriage again. Indeed, the matter of divorce is serious and `Iddah and re-marriage are real opportunities for consideration, reform, and restoring the marriage relationship.

Remember the blessings that Allah bestowed upon you such as sending the Messenger to you along with the Noble Qur'an and the purified Sunnah. Fear Allah, and be careful in things that you take or leave. Know that nothing is hidden from Allah of what you intend or do, and He shall reward or retribute you for it.

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبِغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا  
بَيْنَهُنَّ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمَ أَزْكَى لَكُمْ  
وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ [البقرة: 232]

232- O husbands, if you have divorced your wives and the `Iddah for the first time divorce has ended and you still have the chance to take them back in marriage, it is not permissible for you, O guardians of the wives, to hold them at you and prevent them to go back to their husbands if they reconciled and wanted to continue their marriage. This is what Allah guides you to if you are true believers and fear Allah and His Punishment on the Day of Reckoning. Following the legislation of Allah in this regard is better to remove the ailments of yourselves.

Allah knows the things that reform your affairs, so He legislate for you which is best for you while you know not, so leave aside your opinions and obey His.

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ  
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ  
بَوْلِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ  
عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ  
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [البقرة: 233]

233- The mothers, whether they are divorced or not, should breast-feed their babies for two full years if they want to breast-feed them a complete suckling. There is no consideration to breast-feeding after that period.

The expenditure of the divorced mothers is incumbent on the fathers: food, drink, and clothes; according to their social status and according to the custom of each

time without extravagance or miserliness. A person shall not bear beyond his capacity.

The father has no right to take away the baby from the mother and give it to another who agreed to suckle the baby to harm the mother. The mother is also not entitled to give the baby to its father to bother him.

The heirs or the guardians should observe this matter as fathers do: in terms of not harming the baby and spending on its mother.

If the parents want to wean the baby away from its mother's milk before completing two years, by mutual consent and without causing harm to it, there is no harm of doing so. It is not permissible for one of them to decide that alone in order to protect the helpless baby.

If both parents agreed to breast-feed the baby by another woman or the mother refused to suckle it for a reason or without reason, there is no harm on them to do so if you give the wet nurse the agreed upon fees for suckling the baby.

Fear Allah in all your conditions and let it be known that Allah is acquainted with your sayings and conditions. Indeed, nothing is hidden from Him and He shall reward or retribute you for your deeds.

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

[البقرة:234]

234- Those who die and leave behind wives, their wives have to wait for four months and ten nights which is the duration of their `Iddah and mourning whether their husbands consummated marriage with them or not. If they reached that term and their `Iddah has ended, the guardians of the wives should find no harm if the widows apply adornment and accept proposals for marriage; that is something is not denied by the Shari`ah. If the widow is pregnant, her `Iddah is to deliver the baby whether the time of delivery is further than the four months and ten nights or not. Indeed, Allah knows quite well your deeds, so do not do against what you have been told for He shall reward or retribute each one for what they did.

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْتُمْ سَتَذْكُرُوهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِضُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا

أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ [البقرة:235]

235- There is no harm on you if you make a hint- without explicit mention - of betrothal while widows are still in their `Iddah after such one says to them: I wish I found a good pious woman like yourself or to say: I want to marry you.

Allah knew that you would mention them in yourselves and would not keep silent from mentioning them and showing desire towards them, therefore, Allah has lifted the hardship from you in this regard.

It is not permissible to marry them or promise them with marriage secretly as long as they are still in their `Iddah, such as one of you say: Do not marry someone but me because I shall marry you. You may refer or make a hint of betrothal without explicit mention by which a widow will understand your wish of marrying her.

It is not permissible to conclude the marriage contract during their `Iddah but you have to wait until their `Iddah is over.

Be sure that Allah is All-Acquainted with that you have concealed in yourselves. Beware of His Punishment if you disobeyed His Orders. Indeed, Allah forgives the sins of those who sinned and repented to Him for He is Forbearing and does not punish them as soon as they commit a sin, yet He gives them a chance after another until they seek His Forgiveness and repent to Him.

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسَعِ قَدْرُهُ وَعَلَى الْمُقْتَرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ﴾ [البقرة: 236]

236- There is no harm on you if you divorce your wives before having sexual intercourse with them or before you fix a dowry for them. If you divorce them, give them of your money an amount that they use to enjoy themselves as a compensation to them. Each person shall give that amount according to his social status; a rich person gives according to his high standard while the poor gives according to his low standard. That amount is a financial right that is given by the divorcer to the divorcee in the way that is approved by the Shari`ah and good manners. This ruling is for those who want to obey Allah and want to do good for themselves by hastening to comply to the command of Allah and treat his harmed divorcee kindly.

﴿وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [البقرة: 237]

237- If have divorced your wives before having sexual intercourse with them after you had fixed dowry for them, give them half of this value unless they agree to forego it, their guardians agreed to forego it, or their husbands gave up their rights which is the other half of dowry.

If you forgive and give up your right of dowry, it will be closer to Allah and most pleasant to Him.

If you had sexual intercourse with them then divorced her, they are entitled to take the full dowry.

Do not forget about generosity and kindness when you deal with one another in terms of a man gives his divorced wife the full dowry or a woman gives up her right to him or vice-versa.

Let it be known that Allah is All-Acquainted with your deeds and would not waste the reward of your kind treatment and benevolence.

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: 238]

239- Keep up to performing the Salah in its fixed time with its pillars and pre-conditions, especially Salat Al `Asr. You should perform it in submission and reverence before Allah in order to devote Him.

It was reported in Sahih Al Bukhari and Sahih Muslim that the Messenger of Allah [peace be upon him] was asked about the best deeds, he said: "Keeping up Salah in its fixed time."

﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ﴾ [البقرة: 239]

239- When you engage in fight in the battlefield, perform Salah on any condition: whether on foot or riding or facing the *Qiblah* or not. When the war is over and you are safe, perform Salah in the way I commanded you. Thank Allah tremendously for He taught you what you did not know of laws and rulings of which how to perform Salah in case of fear and security.

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ [البقرة: 240]

240- Those who die and leave wives, and they allowed them to stay in their homes for a full year, they are entitled to stay if they want to do so. If they want to leave their homes after completing their four months and ten nights `Iddah before completing a full year, there is no harm to approve that. Allah is Powerful in His Judgment, Wise in that He ordains and directs to. It was mentioned that the previous Ayah No. [234] abrogated the current Ayah, but the Tafsir of this Ayah does not entail this saying.

﴿وَالْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾ [البقرة: 241]

241- The divorced women are given their right of Mut`ah [i.e., an amount of dowry as a compensation for them]; each person according to his social status and should treat his divorcee according to his moral standards in order that the Islamic brotherhood strong and in order not to spread rivalries and enmity in the community. That is well known by those who fear their Lord in terms of what they take and leave.

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾ [البقرة: 242]

242- Thus, Allah explains the Shari`ah rulings which distinguish lawful and unlawful so that you may understand, consider, and recognize the wisdom, facility, and benefit therein.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾ [البقرة: 243]

243- Those are people in ancient times, who were in thousands, left their homes to escape death, which was trying to catch them. Perhaps that was the result of epidemics and diseases that had been spread among them, or they were inflicted with plague and wanted to escape it. When they reached the new place, Allah caused them all to die in one time in order to know that escaping death does not avail anything against Allah's Will. When He predestined something, it shall happen no matter the precautions taken to escape it. Then Allah gave them life after death in a decisive evidence on the ability of Allah to revive the dead and resurrect people on the Day of Resurrection.

This is one of the favors of Allah to people: to show them the signs, references, and examples to believe and consider, however, most of them are not grateful to Allah by thanking the Giver for these gifts.

This is a preface to encourage the Muslims to fight which is mentioned in the next Ayah. Whether in peace or war, a person has one lifetime to live.

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ [البقرة: 244]

244- Fight in the way of Allah, sacrificing your lives and monies to make the word of Allah superior and do not fear death because this will not elongate or shorten your lifetime. Escape does not save you from death as well because death is inevitable, the sustenance is divided among the people, and no one can escape destiny. Indeed, Allah hears what you speech in all that you do, either going for Jihad or escaping it, All-Knowing of what you intended in yourselves, so hasten to obey His Orders and beware not to disobey Him.

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ

وَالِيهِ تُرْجَعُونَ﴾ [البقرة: 245]

245- Those who give of their money for Jihad or for any good work out of devotion and good self, Allah will accept that from Him and double the reward for Him in a way that does not expect.

Allah gives more sustenance to some people than others for wisdom and benefit that He destines. So, spend and do not be miser because Allah is the Provider of sustenance and in Whose Hands is all good.

You shall be back to Him on the Day of the Recompense to reward or retribute you for the actions you did; if they are good, you shall be rewarded and if not, you shall be punished.

﴿أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ اأَبْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾ [البقرة: 246]

246- Look at a group of people from the Children of Israel who came after Moses [peace be upon him] when their lofty people said to their prophet: Appoint a king for us to abide by his opinion in war and to fight in the case of Allah against his enemies.

Their prophet said to them: What if I answered your request and then asked you to fight but you did not abide by what you have promised?

They said: How can we do not fight while our homes have been taken away, our children have been captured, and we have been away from our wives; this is a good reason to obey you and fight.

However, when a king was appointed to lead them in war; it was the time for fighting; and were asked to set out for fight, they did not keep their promises but few of them.

Allah is All-Knowing about their forsaking Jihad and breaking the promises and shall punish them for that severely.



﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ [البقرة: 247]

247- When they asked their prophet to appoint a king for them, he said to them: Allah has chosen Talut as your king.

They said: How could he be our king and he is not from the royal dynasty, but he is only an ordinary person, therefore, we are more entitled of kingdom than him. Moreover, he does not have much money to act like a king.

Their prophet said to them: Allah has chosen him from among you to be your king, and Allah gave much knowledge, a powerful body-built, a great patience in war, and more knowledge of it than you. Indeed, Allah gives whomever He wants what He wants because He is the sovereign, not you. He is the Bestower of favors, gives whomever He wants of the poor and make them rich, and He is All-Knowing of those who deserve kingdom and those who do not.

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ﴾ [البقرة: 248]

248- Their Prophet said to them: The evidence of selecting Talut as your king is that he shall bring for you the coffin [where the belongings of Moses and Aaron were kept] wherein is peace and tranquillity so that you feel safe. He also shall bring along other things that belong to the people of Moses and the people of Aaron [i.e., the stick of Moses and tablets of the Torah]. This coffin will be carried by the angles of Allah and shall put it at Talut.

Verily, in that is a great sign and a lesson for you that denote to his sovereignty over you if you are truthful.

﴿فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلَاقُو اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾ [البقرة: 249]

249- When Talut, the king of the Children of Israel set out with his troops and with the people who set out with him from the Children of Israel, he said to them. Allah shall test your obedience by a river, which its water is sweet. So, whoever drinks thereof will not take part in the war except if he takes a handful of water and whoever does not drink, he may accompany me.

So, most of them drank because they were thirsty except for a few out of obedience to Allah.

The wisdom of that trial was to distinct the hesitating weak from the firm people. So, those who drank were not of strong will and obedience, therefore, they were not fit for war and fight. Yet, their action indicated weakness and that they would be dependent on the rest of the soldiers. Because of their weak will, perhaps they will spread panic and the spirit of defeat among the army. Therefore, their king



separated them and did not allow them to take part in the great war which awaits them.

When Talut set out with the rest of the believing soldiers, who were few, and met the great army of Goliath, they said: We have no power to fight them because they are too many. Their scholars and the pious of them who believe in the encounter of Allah and His reward said: A group who are few in number but with strong belief, determination, and reliance on Allah and extract their source of power from Allah and His Promise of victory and reward shall gain victory over a large group who do not depend but on their apparent power by the will of Allah. Their large number will not avail them as long as Allah is not with them, whereas the group of few numbers will not be harmed as long as Allah's Support and Victory are with them. Indeed, Allah shall give support and victory to the group that will observe patience and provide it with aid and success, so go forth and do not slow down pace.

The believers are different in the power of certainty and will.

﴿وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى

الْقَوْمِ الْكَافِرِينَ﴾ [البقرة: 250]

250- When they met Goliath and his large army, they observed patience, put their trust in Allah, supplicated Him for victory, and said: O Allah, make our determination firm, fill our hearts with tranquility and satisfaction, make us firm when we encounter our enemy, and make us victorious over the unbelievers.

﴿فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا

دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾

[البقرة: 251]

251- Thus, the Muslim army, who are few in number, gained victory with the will of Allah and David killed Goliath, the leader of the unbelievers' army. David was a soldier in the army of Talut then Allah granted him sovereignty after Talut, bestowed His Favor upon him by giving him prophethood, and increased his knowledge out of His Knowledge.

Though Allah had prepared some people to resist or fight other in fights, battlefields, competitions, and races as he supported the Children of Israel by the fight of Talut and the bravery of David, people would have been destroyed.

Therefore, the favor and bounty are Allah's Alone where He bestowed His Mercy upon His Servants and prepared some of them to defend the rest; He has all wisdom, right, and power.

﴿تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾ [البقرة: 252]

252- They are the signs of Allah and true stories that Allah has revealed to you, O noble Prophet, to make the people believe in you, consider, and realize the facts. They would not know those stories and narrations unless you told them out of Allah's revelation and knowledge for you are, surly, a sent Prophet from Him.

# The Clear Qur'anic Exegesis

## Part 3



## Al Wadih Fi At-Tafsir

### Part 3

#### **Surat Al Baqarah** **(Ayahs from 253 to 286)** **Surat Al `Imran** **(Ayahs from 1 to 92)**

### The Remnant of Surat Al Baqarah

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾ [البقرة: 253]

253- We gave preference to some messengers over others. Allah spoke to some of them such as Moses [peace be upon him], whereas We raised some of them degrees over the others such as Muhammad [peace be upon him] whom Allah gave preference over mankind. He is the Messenger of Allah to all mankind and the message of Islam which he brought with abrogated all previous messages. We gave Jesus, son of Mary [peace be upon him], powerful signs and miracles such as giving life to the dead by the will of Allah along with other signs. Those signs and miracles proved the authenticity of Jesus' prophethood and the truthfulness of his mission to the Children of Israel. Moreover, We supported him with Gabriel [peace be upon him] to aid and help him.

The followers of the messengers fought one another after they had disagreed with one another although all their prophets were callers to the worship of Allah, the One. Despite the clear signs and proofs that were clear before the believers, some of them have disbelieved, whereas some have believed. If Allah willed, they would not engage in fight but that was His Will to destroy disbelief with faith and to establish the sound `Aqidah [Islamic faith] on earth in order to spread it and in order that the people know it.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾ [البقرة: 254]

254- O believers, the worldly life is a chance for doing pious acts. Therefore, spend of the sustenance that Allah had given you before the worldly life ends and no action would be accepted from any of you. Let it be known that the Day of the Recompense is coming and it has no bargaining or purchase in order to gain profits. There will be no money for anyone to ransom themselves. Neither friends

nor relatives will benefit you. There will be no mediation to intercede for you or to expiate your sins but the whole matter will be with Allah.

The disbelievers will be the worst losers on that Day because they have denied the truth, oppressed themselves by refusing to follow the truth, and oppressed others by blocking the way of obedience before them and deprived them of abundant good, so they will bear their own sins and the sins of others on the Day of the Recompense.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ [البقرة: 255]

255- He is Allah, the One and the Only, Whom is worshipped truly. He is the Alive, the Permanent, and the Everlasting Who does not die or vanish. He is the Eternal and His Ownself has neither beginning nor end. He is the Ever-Existing Who runs everything and maintains everything. He never wanes, takes nap or sleeps. He is Free of imperfection or fault [He may be Glorified] and He is never neglectful.

All that in heaven and on earth is owned to Him and under His Dominance and Will.

No body dare to ask for the intercession except by His Leave because everyone belongs to Him, under His Will, asks His Permission, and intercedes according to the limits permissible to them. He has the dominance, greatness, and glory.

His Knowledge is absolute, inclusive, complete, and encompassing all the creatures: their past, present, and future, what they conceal and what they show publicly. However, they do not know anything of His Knowledge except that which He reveals to them in a way that suits their conditions and needs, and by the means He bestowed on them on earth and in heavens [until it becomes manifest to them that this [the Qur'an] is the truth.] [Fussilat: 54].

His Chair encompasses the heavens and the earth.

He is never burdened by maintaining all that on earth, in heavens, or that in between. It is easy for Him to do so because He is the Watcher over all creatures. Nothing of their movements is hidden from Him and all things are tiny and small in compare to His Ability and Greatness, whereas all creatures need His Perseverance and Maintenance.

He is the Supreme High, Glorious, Powerful, the Sublime over His Creatures, the Exalted over all things and peers, and the Great Who is greater than everything.

No matter a human is high, he does not transgress the station of servitude to Allah, the Great.

This is Ayat-ul-Kursy that has a great status. It was reported in authentic Hadiths that it is the greatest Ayah in the Glorious Qur'an. It was authentically reported that the Messenger of Allah [peace be upon him] said: "Whoever recites Ayat-ul-Kursy after each obligatory Salah, nothing will prevent him from entering Paradise."

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [البقرة: 256]

256- No one is forced to embrace Islam and there is no need to such compulsion because Islam is a clear religion that addresses the human mind, power and energy. It is the religion of natural disposition, intuition, and conviction; not the religion of mystery, subjugation, and compulsion. A person who shows the Islam

apparently will not benefit from Islam and Muslims as long as he is not convinced with it. Moreover, it is the quality of the hypocrites whom Allah [Glory be to Him] dispraised in His Book and refused to accept their Islam. Thereby, they are dependent on the Islamic community and are a disease that spreads fast in its body.

In all cases, the faith of a person shall not be accepted except it is pure and free of willingness. Likewise, actions shall not be accepted except they are done by consent and conviction.

Thus, the difference between faith and disbelief and between the Straight Path and the deviant ways is clear. Allah placed something in humans that they can use to distinguish the difference between right and wrong. So, whoever avoids the worship of idols, the path of Satan, worshipping other than Allah, transgressing the limits that Allah has set for His Servants, and believes in Allah Alone and extracts the way of worship and acts from His Book, he holds the strongest reasons of embracing Islam, the well-nested pillar, and the strongest and uncut thread. He shall be on the Straight Path and on the right track.

Indeed, Allah hears what the tongues say and He is All-Hearer of the creed of the hearts.

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: 257]

257- Allah supports His Believing Servants by strengthening their determinations, guiding them to the truth, and driving them out from the darkness of disbelief and doubt to the light of the clear truth and light that fill the hearts with assurance and increase their firmness.

As for the disbelievers who leant to *Taghut* [False objects of worship] and were satisfied with straying, Satan adorns for them the way of transgression and error in order to make them firm on that. Moreover, Satan increases their aberrance, darkness, errors, wanderings, losses, doubts, and worries.

The final destination of those people is Hell because it is more appropriate for the people of darkness who preferred Hell to guidance and to the clear truth. Verily, truth and error are not equal and the people of the truth and the people of Hell as well as their final end are not equal either.

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [البقرة: 258]

258- Look at that arrogant and haughty king, whom Allah gave money then he came to argue with Prophet Abraham [peace be upon him] about his Lord. He did that when he saw himself possessed money and kingdom that no one ever possessed. He used to command and forbid as he wished and people used to listen and obey. So, in order to let Abraham [peace be upon him] make him see the reality of his inner self and the weakness of his power and will before his Lord, the Creator, he said: Verily, Allah gives life and causes death. What we see today in the world of human and animals is a proof for His Existence and Disposal for the universe. These things do not happen by themselves but there is a Creator and disposer for them. He takes away the lives of whom He wants whenever He wants by inward and outward reasons whether they are known or unknown.

Giving life and causing death are among the attributes of this God Who has no parallel. No one can do what He does. It is He whom I worship and I call you and

the people to surrender and worship him. He is the Creator, the Giver of life and death, and in Whose Hands lies everything in this universe; there is no god but He, and no worship should be given but to Him.

That arrogant king was deceived by the human power and dominance he had, so he continued in his error and straying. Thereupon, Abraham said: I also give life and cause death.

More than one narrator mentioned that two men, who were sentenced with death, were brought before the king and he commanded one of them to be killed and forgave the other. It was mentioned that the first was killed and the second was survived, so that was the concept of giving life and causing death according to him.

Abraham [peace be upon him] did not want to elongate the argument with him while the king has that denying and arrogant mentality. He wanted to make him understand that the god who must be worshipped is the One Who controls and disposes the universe. These universal laws are made and managed by Him. Abraham asked him to change one of these laws as long as he claimed that he was a lord too. He said to him: Allah made the sun rises in the east, so command it to rise from the west!

Thereupon, that king was amazed, kept silent, was unable to speak, and was shocked by this hard evidence which left him no reason to defend himself. However, he neither submitted nor believed because he did not want to believe or see the truth and did not seek the Path of Guidance. Allah does not guide those who wrong themselves by choosing the path of error and intransigence, despite the clarity of the argument against them.

﴿أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذَا اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِئَةً عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِئَةً عَامٍ فَأَنْظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا حَمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [البقرة: 259]

259- Remember that person who passed by a destroyed village where its roofs and walls were fallen, its houses were deserted, and nothing therein was speaking. That man stood before that broken and dead scene saying: How can Allah restore this village after everything there had died where there is no sense or movement?!

Thereupon, Allah caused him to die for one hundred years then brought him back to life and said to him: How long did you remain dead?

He said: I stayed for a day or less! It was said to him: Yet, you have been dead for one hundred years! Look at Our Ability to cause death and Our Ability to bring you back to life. Look at your food and drink and how did We preserve it. It was not spoiled and its taste did not change during that long period. It was rather the same as you left it before your death.

This is your donkey that you were riding; see how its bones were decayed and its organs were torn apart!

This is to make you an example and a sign for resurrection after death.

Look at these scattered bones of your donkey and how We gather them piece by piece to place them in their original place, cover them with flesh, and give life to the whole shape again!

When that person realized and admitted all these signs and the matter was clear to him, he was totally convinced by the power of Allah, and said: I know that Allah is capable of everything and nothing is difficult for Him.



﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَْلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ [البقرة: 260]

260- The Prophet of Allah, Abraham [peace be upon him], supplicated his Lord saying: O Lord, show me how to revive the dead in order to see a proof by my naked eye.

His Lord said to him: Did not you believe that I am Able to give life, O Abraham? Allah [Glory be to Him] knows quite well that Abraham is the firmest and the most powerful among the people of faith and certainty.

His Servant and Prophet Abraham [peace be upon him] said: "O Lord, I have already known and believed, but I want to see it visually to combine between that I believe and that I see visually. Thereby, my certainty will increase and my heart will feel ease for it will calm down when it sees something to confirm its belief; seeing something visually is not like hearing about it.

The author of *Rawh Al Ma`any* "The Spirit of meanings": "Seeing how Allah gives back life did not increase Abrahams' faith but added something that should not be believed in."

So, Allah responded to Abraham's supplication, showed him how to revive the dead, and said to him: "Take four birds, slay, cut, tear, and separate their parts on the mountains then call them and they will come to you in haste." So, their parts were brought together again and came back to life by the will of Allah.

Let it be known that Allah is Cherished and nothing disables Him. He is Wise in all that He says and does and He legislates and estimates whatever He likes.

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِئَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ [البقرة: 261]

261- The similitude of those who spend their wealth in the way of Allah seeking His Pleasure, such as spending on Jihad or other charitable causes and obedience, is like a grain was planted and gave seven ears and each ear has a hundred grains. Allah doubles the reward of those who spent in His Way of the like and more, to whom He wills; according to the conditions, devotion, and the efforts of the spender.

Allah is All-Sufficient for His Creatures' needs. He gives out of His Bounty and He is not harmed by the sustenance and favors that He gives to the people. He is All-Knowing of those who deserve His Bounty and knows the intention of the spenders and the amount which they spent.

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة: 262]

262- Those who spend their wealth in the way of Allah, seek His Pleasure, and do not follow up their gifts with reminders of their generosity or with injury will have the promised reward at their Lord. They do not hurt, show off, taunt, or slander the beggars with words they do not like to hear or be published about them, but they give them money with good manner and smiling face. Those people will not be harmed in the world nor in the Hereafter and they shall not regret what they missed in this world because they had obtained what is better for them.

### ﴿قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾ [البقرة: 263]

263- Good and sweet words that the hearts accept and forgiving the beggars for their frequent asking is better than a charity followed by slander and undesired words.

Allah is Free of all needs and Most-Forbearing for He does not rush the punishment for those who slander others with their charities.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا

### كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ [البقرة: 264]

264- O believers, do not let your charities go in vain that is when you follow it up with reminding the beggars with your charities and harm. That action will waste the reward of the charity you have given.

This is the example of those who spend and show off with their charities. They spend so that people could see them and they do not seek the reward from Allah because they do not believe in Allah nor in the Day of Retribution. Such people shall not have the reward of that they spent.

His similitude is like a smooth rock covered with light dust then was showered by heavy rain. The rain swapped the dust and left the rock smooth but without causing plants to grow, so what was the benefit of the rain!

Likewise, the actions of the hypocrites shall not benefit them and do not retrieve a reward, but they go in vain and waste at Allah, even if they are good acts according to people.

Verily, Allah does not guide the disbelievers to good and guidance, and they did not ask for guidance from Allah.

The Ayah denotes that hypocrisy, slander, and harm are from the qualities of infidels, so it is essential for the believers to avoid them.

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَتَشْيِئًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ

### فَأَتَتْ أَكْثَلَهَا ضِغْفِيرٌ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [البقرة: 265]

265- As for those who give their money in the cause of Allah, seeking His Pleasure, and hoping for His Reward while they are sure that Allah shall not waste their actions and He shall reward them as long as they devote their intentions and believe in the Day of the Recompense, their example shall be like a garden on a hill showered by heavy rain then produced double gardens. However, if there is no much rain then small spray of rain will be enough for watering its fertilized soil.

It is also like an uninterrupted and continuous act of a believer, but it is acceptable to Allah Who doubles it. Nothing of the actions of the servants of Allah is hidden from Him and He shall reward them for those actions.

This Ayah gives an exhortation to devotion and warning against hypocrisy and the like.

﴿ أَيَوَّدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴾ [البقرة: 266]

266- Does any of you like to have a shady grove, where fresh water and streams are running from underneath the palms and the trees of grapes? A person shall have what he wants of delicious good fruits that will bring about good and blessings that will suffice him and those whom he supports. However, when he grew old and was unable to plant and work, he had children and young grandchildren who cannot afford themselves. At that condition, there came a stormy wind dragging a severe fire and burnt down the whole grove; leaving neither trees nor fruits.

It is a parable that Allah gave for "A rich man who obeys Allah then Allah sent him the devil which spoiled his work with sins," as Ibn `Abbas [may Allah be pleased with them] interpreted. [Reported by Al Bukhari in his *Sahih* i.e., book of authentic Hadiths].

A person must do good deeds at the beginning of his life, do charitable acts and when he grows up and approaches death and Reckoning, his life turns upside down. He abandons good and righteous deeds while he is in bad need to them and that causes him to lose the reward when he needs it.

So, who wants to be like that person and who likes to have a similar destiny like that one?

They are examples and clear signs that Allah gives you so that you may consider, reflect on, and act accordingly.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴾ [البقرة: 267]

267- O believers, if you give some of your money in charity, let that be out of the good things that you have earned: a trade or something else. Likewise, give the best products that the earth produces: fresh dates or something else. Do not give the bad types in charity for Allah is good and only accepts the good things. If you were to take that money, you would not have taken it except out of humiliation and poverty, so do not give in charity the things that you hate for yourselves.

Let it be known that Allah is Free of any need, but He only commands you to do so for your own benefits. Verily, He is entitled to be thanked for His Favors that He bestowed upon you.

Some people used to give in charity or for Zakah the things that are bad, so the Ayah was revealed to prohibit that.

﴿ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾ [البقرة: 268]

268- The devil tempts you to give away the bad things of your money for fear of poverty. That will make you hold that in your hands and do not spend something for the sake of Allah. However, the devil commands you to commit sins and unlawful acts and encourages you to be misers and forbid charities. In return of spending for Allah's Sake, Allah promises you forgiveness of your sins, giving you good things, and blessings. Allah is All-Powerful, All-Benevolent and knows what you spend for His Sake; He shall not waste your reward.

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

[البقرة: 269]

269- Allah shall give whom He wants of His Servants the following: The straight mentality, beneficial knowledge, understanding of religion, proper saying and action, moderation, and clear insight. Thereby, they will realize the reality of things and understand things properly as should, then they will be guided and do the right actions.

Those who are given all these favors shall have abundant good and honorable grace because they were taken out from the darkness of ignorance to light of guidance and from straying to *Istiqamah* [integrity], sobriety, and balanced mind. None knows the amount of this honorable grace and great favor, but the people of intellect who know the beneficial things to act accordingly and know the harmful things to avoid.

﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [البقرة: 270]

270- Know that whatever you gave away from your money: whether truly or falsely, little or more, in secret or public, and whatever vows you made: whether in obedience or in sin, Allah knows them. Nothing of your intentions and movements is hidden from Him and He shall reward the good people of you with the best reward and shall retribute the bad of you. Those who oppress themselves by withholding charities, did not keep their promises, spend of the bad things, show off, or harm themselves shall not find helpers or aids against Allah's Wrath and Punishment to save them from Allah's Torment and Revenge.

﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ

سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [البقرة: 271]

271- If you show charities to people, it is desirable act and no harm will be against you, particularly if there is a preponderant benefit such as: showing charity for the sake of spreading obedience. However, in case you conceal your charities, it is better for you because it is far away from showing off and closer to sincerity and for seeking the pleasure of Allah. Giving in charities will make Allah erase your sins.

Nothing of what you do or give is hidden from Allah whether you do it secretly or publicly.

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا

ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تظَلُمُونَ﴾ [البقرة: 272]

272- The Companions [may Allah be please with them] hated to allocate something of charities for their in-law idolaters for fear of sin although they were keen to make their relatives embrace Islam. The Ayah showed that the matter is much flexible, so the matter was made permissible for them. The polytheists may not be guided by this method or that because the matter concerns the hearts which are in the hands of Allah, Who guides whomever He wills and He is All-

Knowing of those who deserve guidance and faith. So, give them charities and help them.

Whatever money you spend, its benefit will be given back to you. Thereby, you would be as if you spent money on yourselves. The disbelief of those people upon whom you spend money will not harm you, so do not prevent people of your money because Allah will save its reward as long as you seek His Pleasure by your expenditure and not for the sake of hypocrisy or whims.

You shall not be oppressed because Allah gives double reward in return for the charities you give.

Al Baghaway said in his *Tafsir*: This ruling is for the voluntary charity because Allah has permitted it to be given for Muslims as well as *Ahl Al Dhimmah* [non-Muslims who live under the sovereignty of the Muslim State]. As for the obligatory charity [Zakah], it is not permissible to be given to anyone but Muslims.

﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْقَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ [البقرة:

[273]

273- The immigrants who left their properties and their families, and lived in Madinah devoted themselves to Allah and His Messenger, seeking the victory of Islam and observing Jihad for the sake of Allah. They could not find anything to support them and they could not travel for commerce or earning money because they were ready for Jihad.

Despite of their poverty and need, those who did not know their conditions thought that they were rich and possessed what may suffice them. That is because they showed nobility in their dresses, conditions, and their sayings, so they would show good appearance in order to conceal their conditions. However, those people of intellect realized those conditions and knew that good appearance concealed poverty and need.

When some of them were in dire need to the extent that they could not conceal it, they would ask the people for it without persistence and they would not ask the people for things they did not need. Although they are poor, they are noble, righteous, modest, patient, religious, and of high moral standards, so do not forget them, O believers. If you give them anything, let that be secretly and gently in order not to hurt their feelings and dignity.

Whatever money you spend on them, nothing of it shall be hidden from Allah. He does not waste your good deeds and He shall reward you the best for it.

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة: 274]

274- Those who do good things and give away their money in the way of Allah in all times and conditions, night and day, secretly and openly, even those who spend on their parents, children, servants, and relatives shall have a great reward from Allah. They shall not fear on the Day of Reckoning when the niggards and misers fear, nor shall they be grieved when the extravagant regret.

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: 275]

275- Those who eat up usury and deal with it, their conditions when they rise from their graves for the Gathering and the Reckoning, shall be as the epileptic who tries to stand, but when he does, the devil harms and knock him down. Therefore, his movements will be hysterically and randomly as if he is crazy and shall be shocked as a result of madness and panic.

The author of *Al Zhilal* [Shadows] believes that this image is applicable in today's world where people are like a mad person who leads a miserable life within the usurious system. Today's world is full of anxiety, disturbance, fear, and neurological and psychiatric diseases, as recognized by the wise people, the intellectuals, the scientists, and the people who study it. Today's world is full of wars, constant threat of genocidal wars, and the ceaseless war of nerves and disorders; it is indeed the life of misery, poverty and moodiness! Usury is one of the diseases from which mankind suffer. It is the disease of economy, which makes money grows in the hands of some usurious investors, who do not aim to meet people's needs and benefits but to their own interests even if they will ruin the lives of millions. As a result, they planted doubt, anxiety, and fear in the lives of all humanity.

The reason of the infliction that hits those people who deal in usury when they rise from their graves is that they consider usury as lawful and because of their saying that trading is like usury. They said: Why Allah permitted and prohibited that? It is an objection to the rulings and laws of Allah. Their flimsy allegation is that both will bring about profit. The profits of the *Riba*-based operations are fixed in each case, and it belongs to a group of usurious investors, whereas trade and commerce are subject to profit and loss according to personal skills, current circumstances, exchange, work, and distribution of diversified funds and profits. So, usury corrupts human life, whereas trade and commerce activate the economic life and labor market. For this and other considerations that are known to the economists and the dealers, Allah made the sale lawful and forbade usury categorically.

So, who received a prohibition or reproach about taking usury while they were doing it they shall only have the capital of their money and shall forsake the monies that came to them through usury before forbiddance. That money shall not be taken away from them and their affairs shall be with Allah to seek His Forgiveness and Mercy because taking that usury before knowing about the prohibition shall make the whole matter forgiven by the will of Allah.

Whoever repeated dealing with usury after he had heard the forbiddance of Allah, he deserved the punishment and shall be admitted to a permanent blazing Fire. So, a person should not be tricked by the long period he lived because death comes suddenly. He should not be neglectful about the threat of Allah because it is the truth and shall happen; this is the final end of those who disobeyed His Orders.

The forbiddance was given to the usurer because it is the most dominant but the ruling includes all those who do the same. It was reported in Sahih Muslim from Jabir [may Allah be pleased with him] that he said: "The Messenger of Allah [peace be upon him] cursed the acceptor of interest and its payer, and one who records it, and the two witnesses, and he said: They are all equal."

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾ [البقرة: 276]



276- Allah takes away the blessing from usurious monies, leaving them unbenefitable. Moreover, it will become a reason for sorrow and a punishment for its doer on the Last Day. The wicked and the good are not equal even if the wicked is white and shiny because Allah shall pile it up and put it into Hell. The wicked thing will not benefit the usurious community but with hardship and moodiness. Despite the superficial richness that hides the wicked things but they are full of psychological worries, fear, and confusion. It does not contain security, peace of mind, and real happiness, where there is neither blessing nor solidarity that is based on the truth and piety.

As for the good money and charity, Allah nourishes them, increases good, blessing, and abundance therein, and implants affection, assurance, and peace of mind in the community that does not deal in usury, where solidarity and cooperation for good do exist.

Allah hates that stonehearted usurer who commits sins in his sayings and actions, so he is not satisfied with the lawful things or the lawful earning that Allah has provided him, but he seeks to eat people's wealth unjustly through usury and other means.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة: 277]

277- Those who believed and followed their faith by good deeds, obeyed their Lord, thanked Him for His blessings, satisfied with the lawful things that Allah provided them, treated Allah's Servants properly, kept to their Salah, and gave Zakah for the poor and the needy, they all have the great reward from their Lord. They shall not fear on the Day of the Recompense. On the other hand, those who deal in usury shall suffer confusion and panic. However, those believers shall not be grieved for what they missed in the world because they are in a higher place, in greater bliss, and in an everlasting, indescribable happiness that is incomparable to the happiness of the world.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ﴾ [البقرة: 278]

278- O believers, fear Allah, obey His Orders, and abandon dealing in usury if you truly believe in Allah and in the lawful and prohibition that He legislated for you.

﴿فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾ [البقرة: 279]

279- If you do not stop dealing in usury, wait for the wrath of Allah and surly you shall face a war from Allah and His Messenger!

This statement bears scary intimidation, severe threat, and a terrible wrath from the Compeller of heavens and the earth in which He threatens those who do not stop dealing in usury with punishment and killing.

It is a worldly and otherworldly punishment. We have explained the otherworldly punishment earlier but as for the worldly punishment, the usurer would be asked to repent this terrible act and if he does not, he shall be punished. Likewise, should the other groups and categories do such as tellers, bankers and so on. It is a great responsibility borne by the ruler in particular. When the Messenger of Allah [peace be upon him] opened Makkah for Islam, he commanded to prohibit all types of usury that was made during the Pre-Islamic Period of Ignorance. The

people who care for the delicate meanings said: The war of Allah is Hell Fire [in the Hereafter], whereas the war of the Prophet of Allah is fighting by sword [in the world].

If you repent, go back to the right, and cease your dealing in usury, you shall have the capital of your monies without reducing anything of them or adding something to them.

﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ [البقرة: 280]

280- If the debtor is insolvent and cannot repay his debts, he shall be given a respite until he is able to pay your money and the debtors should not do as the usurers do by adding extra value to the money when the indebted is unable to pay.

If you overlooked those monies, remitted them by the way of charity, and forgave the insolvent, it would be better for you. That is if you only know the great reward that awaits you because of your kind act with the insolvent.

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ [البقرة: 281]

281- Fear Allah as should be and wait for that Day on which you shall be returned to Him when you leave the world and the money you had. He shall reckon you for what you have earned, whether lawful or unlawful. He warns you against His Punishment as He exhorts you to obtain His Reward. None shall be oppressed on that Day because the one who reckons is Allah.

On that Day, the usurers shall terribly regret and wish that they had given up their rights, spent, and done righteous acts. The livings read and hear; if they have eyes with which they see, and ears with which they hear.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُقُوكُمْ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

282- O you who believe, if you deal with one another with deferred transactions, write them down because it is more appropriate to record them as will be mentioned later.

Let the scribe who write down your dealings be just and upright and he should not add or omit something of the debt.

The one who knows how to write should not refuse to write when asked, for he should write down to fulfill the due right of the knowledge that he has received from Allah.

The indebted should tell about the debt that he should pay to be written. He should fear Allah in his saying, be truthful about the debt, do not reduce anything of it, and should mention the conditions of debt as well as its due time.

If the indebted is fool and does not know how to manage his or her affairs, weak, young, insane, or cannot dictate and explain the amount of debt and its conditions for a defect, ignorance, or any other reason, let his guardian speak on his or her behalf with right and justice.

Bring two upright witnesses to witness your contract, from the people whom you are pleased with their uprightness. If your witnesses are not two men, bring one man and two women in order that one of them will remind the other when she forgets because women are always busy with their family business and housework, and they are away from business and contracts, so a woman will remind the other of the circumstances of the subject.

When witnesses are called to testify, they should respond.

Do not get board to write down debts and their due times, whether the money are little or great, writing debts are appropriate for the witnesses and more confirming to them when they see their handwritings or signatures. If they did not write the debt, they probably would not remember it. It will end up the doubt of lying and false allegation that may lead to conflict between the two contractors.

If the sale is present in one session, there is no harm not to write it down to facilitate the commercial operations, and witnesses should testify on that.

The command here is for guidance and not binding according to the majority of scholars.

The same ruling goes for the command of writing down the debt, as mentioned in the beginning of the Ayah. It is a mandatory and desirable command and not obligatory according to the majority of jurists because of other proofs that were mentioned in this concern. However, writing down the debt is better and more appropriate as was mentioned in the Ayah. The debtor should be cautious to that because if it happened that he had not write down the debt and something bad happened, he should blame no one but himself.

A scribe should not harm any of the debtors or the indebted by writing down something unlike that was dictated to him.

The witness should not harm anyone by telling false testimony in contradiction to that which he saw or heard or even conceal the testimony.

The scribe and the witness are not forced to write or witness if they abstained to write or witness. If they refused to write or witness, they should not be jeopardized to harm by the two contractors for any controversial reason.

Fear Allah in your transactions, follow His Command, and be firm on it for Allah teaches you the rulings that contain interests for you. Indeed, Allah knows the realities of things, their interests, and their consequences and nothing of your actions is hidden from Him.

﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [البقرة:

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283- If you are traveling and there is no scribe to write to you the contract of your sale and debt, let a prosthetic mortgage takes possession of the pledge, the right holder.

However, if some of you trusted one another and the creditor did not take a mortgage, the indebted should pay back the debt to the creditor who entrusted him. The indebted should fear Allah and does not reduce or increase the debt.

Do not conceal the testimony when the case is submitted to the court because it is a trust should be rendered. Whoever conceals the testimony transgresses the proper limits and commits a sin. However, concealing the testimony is like falsifying it, so there is no difference between concealing it or delivering it falsely. Allah knows what you conceal in your hearts and He shall retribute each one with that he deserves, whether good or bad.

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [البقرة: 284]

284- To Allah belongs all that is in the heavens and all that on the earth. He [Glory be to Him] is All-Acquainted with all that therein, knows exactly its movements, whether that thing is hidden or small, and He is an Expert of your own selves, whether you show what is in yourselves publicly or conceal it. He shall reckon you for that, then forgives whomever He wants or tortures whomever He wants. Nothing disables Him and He is All-Able to fulfill whatever He wants.

This Ayah contains an extreme intimidation and a scary warning because the accountability for bad acts of the hearts are not in favor of human souls, no matter how pious they are, because such acts can not be avoided. This matter prompted the Companions [may Allah be pleased with them] to question the Prophet of Allah [peace be upon him] about that out of their piety and their strong faith. They said to him: "We were commanded to do acts that we can afford such as Salah, fasting, Jihad, and charity, but we cannot afford the acts that were mentioned in the Ayah that was revealed to you."

Hence, the Messenger of Allah [peace be upon him] warned them to be like the People of the Scriptures or even say what they had said before: [We heard and disobeyed]. Allah commanded them to say: [We heard and obeyed, we seek Your Forgiveness, O our Lord, to You is the final destination].

When they said that, the following Ayah was revealed abrogating the current Ayah, in which Allah says: [**O our Lord, put not on us a burden greater than we have strength to bear.**] Thereupon, their Lord responded to them and said: "I have done," as was reported in Sahih Muslim and others.

It was reported in the Hadith that was narrated by Al Bukhari and others: "Allah has forgiven the evil thoughts that occur to the minds of my followers, as long as such thoughts are not put into action or uttered."

The Ayah contains a reminder for the believers of what they possibly can be held accountable for in order that they increase their obedience, behave themselves, keep up to purify themselves, and always seek pardon and forgiveness from Him.

The following Ayah contains a statement of the favors of Allah on them; among which He forgave what they had done before.

﴿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﴾ [البقرة: 285]

285- Prophet Muhammad [peace be upon him] and the believers believed firmly and comprehensively: they believed in the One True God, in the angles whom Allah and the Messenger mentioned, in the revealed Scriptures, and in all Messengers; and did not believe in only some of them as the Jews and the Christians had done. All Messengers are servants of Allah, truthful, and received revelation of their Lord.

They all submissively and believingly said: "We heard Your Command, O Lord, grasped it well, and obeyed the command. O Our Lord, forgive our sins and

mistakes. Verily, to You is our return on the Day of Reckoning. We have no refuge or shelter against You but in You and there is no escape of Your Punishment except through Your Forgiveness.

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ  
أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ  
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ [البقرة: 286]

286- Allah does not burden a soul beyond its capacity, so no one is commanded with something of which he is not capable. Each soul shall have the reward of what it has done and it will be punished for the evil it committed.

They said: O our Lord, forgive and pardon us if we have left a command or committed a prohibited matter by mistake; not on purpose, forgot to do the right matter or did not know about it.

It was reported in the authentic Hadith that was previously mentioned that Allah answered the supplications of His Believing Servants in this regard and said: "Yes."

They said: O our Lord, do not burden us with a heavy work as you commanded the past nations, such as the Children of Israel, who used to disobey the orders of Allah, thus, Allah punished them by imposing more commands of hardships on them.

They supplicated saying: O our Lord, forgive our faults and mistakes, and pardon the sins and evil acts that we committed because no one shall forgive them but You. Have mercy upon us and guard us with Your Care and Perseverance for You are our Guardian and Helper. We shall seek Your Help and shall not rely on anyone but You. Provide us with aid and victory over those infidels who denied Your Religion, denied Your Oneness, disbelieved in the message of Your Prophet, and associated partners with You in worship. Provide us with victory for you are the best Helper.

Thereupon, Allah responded to them.

The last two Ayahs of this great Surah contain abundant goodness for those who recite them frequently and there are many Hadiths reported in their favor; of them is the saying of the Prophet [peace be upon him]: "Whoever recites the last two Ayahs of Surat Al Baqarah at night, that will be sufficient for him." Narrated by Al Bukhari, Muslim and others.

The meaning is: they will be sufficient for him and a person is no need to offer another voluntary Salah at that night or they will be sufficient for him against harm. That is because these two Ayahs contain a comprehensive belief, praising to the Companions for their submissiveness to Allah, imploring Him, returning to Him, and the response that they received from Allah for their supplications.

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Of the great virtues of this Surah is the Prophet's saying: "The devil flees from a house in which Surat Al Baqarah is recited." Narrated by Muslim and others.

## Surat Al `Imran

In the name of Allah, the Most Gracious, the Most Merciful

## ﴿الم﴾ [آل عمران: 1]

1- These are scattered letters, which there was no authentic Hadith reported about their explanation, so Allah knows the best about their meaning.

## ﴿الله لا إله إلا هو الحي القيوم﴾ [آل عمران: 2]

2- He is Allah, the One and the Only. He has a permanent real life that has no beginning or end. He is ubiquitous and managing the whole universe; there is neither a life nor even a movement for all the creatures without His Will.

## ﴿نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ﴾ [آل عمران: 3]

3- Allah revealed the Qur'an to you with the truth, O Prophet Muhammad [peace be upon him], confirming the previous divine Scriptures in term of the news and glad tidings that were mentioned therein, such as sending as a seal of prophets. Allah sent down the Torah to Moses and the Gospel to Jesus [peace be upon them both].

## ﴿مَنْ قَبْلُ هَدَى لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو

## ﴿إِنْتِقَامٍ﴾ [آل عمران: 4]

4- He sent them down before the Qur'an in order to guide the people in those times. He sent down the Qur'an in order to be a separation between the true and the false, an explanation to the commands that were revealed in the previous divine Scriptures, and warning against the distortion that took place therein, and an explanation to the clear signs.

Those who denied the Ayahs and the signs of Allah, deviated from them by falsifying or interpreting them in a way that was not meant shall have a severe and painful torment on the Day of Resurrection. Allah is Mighty and no one can defeat Him. He does whatever He wants, rules as He wants, and revenges on those who deny His Signs and His Prophets.

## ﴿إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾ [آل عمران: 5]

5- Nothing is hidden from Allah whether in the heavens or on the earth, no matter that thing is small or big. His Knowledge of the past, the present, and the future is comprehensive and absolute.

## ﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ [آل عمران: 6]

6- It is He Who creates you in the wombs of your mothers as He wills, male or female, good or ugly, complete or incomplete, and gives each one his special qualities and characteristics by His Will. Only He is Your Creator. No one shares Him anything, therefore, He alone is the Only One entitled to be worship. For Him is all pride, wisdom, command, and management.



﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ [آل عمران: 7]

7- He is the One Who revealed down the Glorious Qur'an to you, in which there are precise and clear signs that most people know their meanings; there is no ambiguity in their meanings. However, there are some Ayahs of multiple meanings and their direct connotation is not clear, so those whose hearts are in doubt, deviation, and aberrance abandon the clear and precise meanings for sake of the ambiguous meanings. Their intention is to cause chaos, arouse disputes, and convince their followers that they are right by taking only part of the meaning and apply it to another inclusive meaning in order to match their corrupt beliefs. The fact is the interpretation of those allegorical Ayahs and their real meanings are only known to Allah.

Those well-versed scholars whom Allah guided to figure out the meanings of those Ayahs say: We believed in the allegorical Ayahs as well as we believed in the precise ones, there is no differentiation between them. Each one of them attests to the truthfulness of the other and their real meanings are only known to Allah.

It is permissible that there are some meanings in the Qur'an that Allah singled out Himself with, where no one of His Creatures could know as He singled out Himself with the knowledge of the Hour and others matters. The creation must believe in the allegorical Ayahs and act according to the precise Ayahs as stated by Baghawwy.

No one remembers truly, takes lessons from the Qur'an, and understands the meanings of the Ayahs properly except those people of sound intellect who do not deviate from the Straight Path and do not follow their whims.

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾ [آل عمران: 8]

8- Those deep-rooted scholars as well as all the believers say: O Allah, we ask not turn our hearts away from the truth and guidance after You have guided them. Do not make us like those whose hearts are in doubt, therefore, they follow the allegorical Ayahs of the Qur'an and keep away from its precise Ayahs. Grant us an ample mercy from You to make firm our hearts on guidance and the Straight Path for You are the Giver Who guides to guidance and faith.

﴿رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ﴾ [آل عمران: 9]

9- They also say in their supplications: "O Allah, certainly You shall gather the people on a day: the Day of Reckoning and the Day of the Recompense so that You separate between them in term of their actions. Indeed, Your Promise is true, so do not make our hearts deviate from the truth and have mercy upon us.

﴿إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ﴾ [آل

عمران: 10]

10- The disbelievers will not benefit from the monies that they collected and accumulated in the world to ransom their lives from Hell Fire on the Day of the

Recompense. Their children will not be able to protect them on that Day or even save them from the torment of Allah as they used to help them in this life. They shall be the wood of Hell Fire with which it will be blazed.

﴿كَذَابِ آلَ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾ [آل

عمران: 11]

11- This action of disbelief and denial is like the action of the people of the Pharaoh and those who were before them from the disbelieving nations who denied the prophets of Allah, fought them, mocked at, and rejected the legislations with which they came and left them behind their backs. Indeed, Allah is severe in punishment for those disbelievers and the like.

﴿قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُخْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ﴾ [آل عمران: 12]

12- O Prophet, say to the Jews and the idolaters: You shall be defeated and lose your battle against Muslims as it happened in the battle of *Badr*.

It was reported in a Hadith with good chain of transmission that the Messenger of Allah [peace be upon him] said to the Jews: "O Jews, embrace Islam before you are inflicted with which that *Quraysh* was inflicted." Nevertheless, they refused and defied the Messenger, therefore, Allah revealed this Ayah.

Allah has said the truth about the killing of *Banu Qurayzhah* Tribe, the evacuation of *Banu Al Nadir* Tribe, the opening of *Khayber* [forts of the Jews that were in Madinah], and imposing tribute to other people.

All of you shall be driven to Hell Fire; what a terrible abode prepared specially for them!

﴿قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ

وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ﴾ [آل عمران: 13]

13- O disbelieving infidels and Jews who were beguiled by their number and equipments, you have seen how Allah made His Religion superior and supported His Religion in the battle of *Badr*. Two fighting groups encountered in the Battle; a Muslim group that fought under the banner of "No god but Allah," and a disbelieving group that fought for the sake of *Taghut* [False objects of worship].

Although the number of the infidels was triple the number of Muslims, they used to see them — by naked eye — of double number when they engaged with them in fighting; however, they saw them less than that number before the Battle. They saw Muslims less than their real number, although they were more than them so that Muslims may direct to their Lord for Help; indeed, victory comes only from Allah.

Ibn Mas`ud [may Allah be pleased with him] said: We looked at the polytheists and saw them more number than we were then we looked again and saw them exactly equal to us.

He said in another place: They were made few in our eyes to the extent that I said to a man who was next to me: They are seventy, whereas they were nearly a thousand.

When the Mujahideen directed to their Lord asking Him for help and support, and trusted in Him, horror and fear possessed the hearts of the idolaters, and Allah supported the Muslim group, thus they were granted victory.

That was a lesson for those who wanted to take a lesson for He is Able to grant Muslims victory again. So, believe in Him, and do not lose the world and the Hereafter.

﴿ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ ﴾ [آل عمران: 14]

14- Beautified for the people is the love of things they covet; women whom men cannot keep away from, whom they desire for lust, abode, intimacy, and children; Children of whom people boast.

- Plenty of money; gold and silver that could be accumulated for haughtiness, boasting, and dominance or it may be for spending in the ways of good and obedience.

- The branded beautiful horses which could be possessed for fighting, as a hobby, and for sport. Horses are desired in all conditions.

- Cattle such as camels, cows, and sheep, well-tilled land, gardens, fields which provide the people with provisions and food, and bring about plenty of money.

These desires are the pleasures of the present world's life. They will be removed soon and the people shall be driven to a soon Reckoning.

The pleasure and the everlasting bliss at Allah, moreover, the satisfaction of Allah is better than all these graces.

﴿ قُلْ أُوْنِسْكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِّلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴾ [آل عمران: 15]

15- Did you then know what is better than these perishable desires, even if people desire and adhere to?

It is for the pious servants of Allah, who believed in Allah and had done the righteous deeds. Those people shall have beautiful and vast gardens at their Lord, underneath are rivers, streams, and freshwater running. Some of them are full of honey, milk, and different kinds of drinkables. Moreover, therein is what people did not see or hear along with a permanent and comfortable life where there is no harm or interruption to that bliss.

They shall have spouses purified from the harm that inflicts women in usual, beautiful houris who are dear to the hearts, in addition to the satisfaction of Allah that has no wrath thereafter.

Allah is All-Seer of the actions of His Servants, their intentions, and their directions in this world and He is an Expert of their tendencies and dispositions.

He gives each one according to what he did, exerted, and showed sincerely.

﴿ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴾ [آل عمران: 16]

16- The believing and pious servants of Allah are those who invoke their Lord saying: O Allah, we have believed in You, Your Scriptures and in Your Prophet, therefore, forgive our sins, pardon our mistakes for none can forgive them but You. There is no god but You, O Allah direct away the torment of Hell.

﴿ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴾ [آل عمران: 17]

17- They are also the patient servants of Allah, who fulfill the *Shar`y* ordinances, obey Allah in what He commands them and avoid the prohibited matters. They submit to the rule of Allah and accept it because that is one of the hard matters. They are also the honest ones who are not satisfied with any alternative to the truth. They cherish it and fight for its sake.

The reward of Allah shall be given to the following:

- 1- Those who are sincere in their devotion to their Lord.
- 2- Those who do not kneel down or prostrate to other than Him.
- 3- Those who spend and do not hoard what Allah has provided them and ask about the needy, the orphans, and the people of need to give them some of that which Allah has provided them.
- 4- Those who seek the forgiveness of Allah in the last portion of the night when people are asleep and resort to Allah for pardon and forgiveness.

The reward of all those people is better than that which was made beautified for the people of the worldly desires; it is the pleasure and satisfaction of Allah that is bigger than these desires. It is bigger than every desire, better than every pleasure and greater than any wish.

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

[آل عمران: 18]

18- Allah bears witness, and He is a Sufficient Witness, that He is the One and the Only God: the God of all creatures. All creatures are servants to Him and He does not need any of them. The angels also bear witness to His Oneness as well as those who are deep-rooted in knowledge also give this witness in submissiveness and obedience.

It is also a testification that Allah manages the universe and people's lives with justice, so He does not oppress anyone; for there is no god but He, no Lord other than Him, no one is more just than He is. He is the Owner of pride and greatness, the Wise in everything that He does, legislates, and predestines.

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا

بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ [آل عمران: 19]

19- The religion that is acceptable to Allah is Islam. It is the religion that was given to all messengers and it must be followed until the last Prophet, Muhammad [peace be upon him]. Therefore, there is no religion other than Islam shall be accepted from anyone after the mission of Muhammad [peace be upon him]. The meaning of the accepted religion at Allah is to surrender to His Religion, follow its rulings, and obey His Commands.

The People of the Scriptures did not differ and dispute but after knowledge had come down to them, the proofs were presented against them, and the path was straight ahead before them. That was done by sending the messengers and sending down the Scriptures. However, people abandoned the clear signs, the sound faith, and the precise *Shari`ah*, and followed disagreements and disputes out of aggression, oppression, envy, hatred, haughtiness, and stubbornness to the extent that some of them disagree with one another on purpose without knowing the truth.

Those who deny anything of the Ayahs of Allah, deny His Oneness, and abandon His True Religion, Allah shall reckon them for this denial and punish them for denying the Scriptures of Allah. Indeed, Allah is Swift in Reckoning and Severe in punishment, especially for those who disbelieved after knowing the truth.

﴿ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴾ [آل عمران: 20]

20- If the idolaters and the People of the Scriptures argue with you about the pure monotheism of Islam, tell them: I have surrendered to my Lord, subjected to His Orders, followed His revelation, and devoted my worship for Him alone; there is no partner with Him. Those who follow me [the Messenger] and say as I say are Muslims.

When you call the People of the Scriptures and the idolaters to Islam, say to them: Have you submitted and admitted the Oneness of Allah, admitted His divinity for all the creatures, and resorted to His Book in judgment?

If they become Muslims and follow you, they are guided to the true religion. If they refused, became stubborn, and preferred polytheism and disbelief to Islam, you have delivered the message, showed the truth, and there is nothing you could do more than that you have done. You cannot drive the hearts of the people to Islam, but their reference and reckoning are at Allah, Who knows the matters of His Servants and Acquainted with those who deserve guidance and those who does not.

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴾ [آل عمران: 21]

21- Those who disbelieve in the religion of Allah and the clear signs that He revealed, and preferred disbelief to faith, committed sins by denying their messengers, disobeyed them out of haughtiness and stubbornness, did not satisfied with their message, killed the honorable prophets of Allah Who committed no crime but to call them to the truth shall be punished. They raised swords against those who command them with justice and following the Straight Path, and forbid them to do evil, injustice, and ignorance as long as that call does not match their fancies and whims out of arrogance and haughtiness. Give those people a warning with humiliation and soon torment.

﴿ أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴾ [آل عمران: 22]

22- The reward of all the actions they did in the world are void even if some of them are good and great as a retribution to their disbelief, stubbornness, and preference of falsehood to the truth. Verily, they have lost the true balance that governs actions and distinguishes their good from their bad. They shall have no helper to help them against the might of Allah nor a supporter on the Day of Resurrection to drive them out of the humiliating torment.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ ﴾ [آل عمران: 23]

23- Do not you look at those who were given the Torah and the Bible. When the Jews and the Christians are called to resort to judgment of Allah; including obeying Allah, following the Messenger of Allah [peace be upon him], a group of them will turn away out of arrogance, stubbornness, and persistence to falsehood, as if they are not the People of the Scriptures. They do not care about acting according to that mentioned therein?

﴿ ذَلِكْ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴾ [آل

عمران: 24]

24- When they are taunted by this and it said to them that it is boldness, deniable disobedience and may result in terrible punishment from Allah, they paved the way before them to commit that deniable act and tell lies against Allah by saying that they shall be tortured for a few days in Hell Fire then they shall go to Paradise. Such things which they wished for themselves kept them on their false religion which Allah did not reveal; it is just lie and fabrication.

﴿ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴾ [آل عمران:

25]

25- Let them wait for that true day in which we shall gather them for reckoning and shall give each soul its share or punishment. They shall not be oppressed and Hell Fire is enough for those who disobeyed and refused to believe.

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

تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ [آل عمران: 26]

26- Say: "O Allah to You is all dominance without attributing any partner to You and You alone who disposes the universe. You give whom You want whatever You want as a temporary loan. Indeed, You are its Owner and you do whatever you want in that and takes it away from whomever You want. No one is able to prevent something or say no about something because you are the true Owner. You make whomever of Your Servants dear and honorable and You make whomever You want humiliated with equity and justice. The balance of right and good is all in Your Hand, everything you have is with a precise balance, and all good is in Your Hand and in Yours Possession. You are capable of everything. You give whomever You want, and You prevent whomever you want. What you have predestined will be and what You did not predestined shall not be.

﴿ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرَزُّقُ

مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴾ [آل عمران: 27]

27- Of Your Greatest Signs in the nature that You make the miraculous movement of light and darkness. You make light during the daytime and leave part of it in the darkness of the night. Then comes the dark to cover the darkness bit by bit until it comes the light of the day. You take from the length of the day to decrease the night or to make them equal or vice versa until the circle of the seasons of the year is complete.

You bring the living out of the dead, and You bring the dead out of the living. You get out the grains out of the crops and get out the crops out of the grains. You get a hen out of an egg and get out an egg out of a hen. You cause death to some matters in order to be a substance to another matter in humans as well as in the universe. That happens in a constant motion and no one claims that he is capable of doing something like this and no one can say that these things happen by accident without prior measurement and estimation.

When a person knows that everything in this universe belongs to Allah and everything that happens therein; whether honor or humiliation, life and death is



by His Will and estimation, that is to know that He is alone who provides sustenance to whomever He wants and withholds His Sustenance from whomever He wants. He is the Owner of will and He is the Just Who does not oppress.

﴿ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُخَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴾ [آل عمران: 28]

28- It is not permissible for a Muslim to befriend an infidel and love him and whoever does this, his heart has tended to the infidel and preferred him to the believers. By doing this, he is away from Allah. Except for those who fear them, take caution against their evil, in certain countries and at certain times, only by tongue; not the heart, and when the reason of fear is removed, the caution that a person takes is over.

Verily, Allah warns you against His indignation and anger because the punishment surely shall be poured on those who befriended His enemies and showed enmity to His Close Friends. Your final destination is to Allah, and He shall reckon all people for that they have done.

﴿ قُلْ إِنْ تَخْفَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ [آل عمران: 29]

29- Say: If you conceal the affection of the unbelievers that is in your hearts, or you have shown your friendship to them in words and speech, Allah is All-Acquainted with the secrets and public of your affairs and nothing is hidden from Him neither on earth nor in heaven. He is capable of punishing you if you do not cease doing what He prohibited you to do and He is All-Powerful of everything. So, fear Allah and do not commit the things that He forbade you to do.

﴿ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُخَذِّرْكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴾ [آل عمران: 30]

30- On the Day of Reckoning, every servant shall see his or her actions before them, whether good or evil; nothing of their actions will be reduced. So, a servant shall be glad when he sees good and shall regret and feel sorrow when he sees evil. That Day, he shall wish that the Day of the Recompense would have not come.

Allah warns you His Reckoning and Punishment, and He is Compassionate and full of mercy. His Mercy does not stop the punishment that He warned you against and warning you does not mean that He will remove mercy from you, but both do exist. Be ware, do not despair, do good, and have glad tidings.

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ [آل عمران: 31]

31- Say: If you really love Allah, follow me, walk in my way, and do what I command you. If you do that, you shall have the reward, which is Allah's love and satisfaction to you and forgiveness of sins, for He is the Oft-Forgiving and All-Merciful.

﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾ [آل عمران: 32]

32- Say: Obey Allah in that He commands you and follow Prophet Muhammad [peace be upon him] in all that he commands you, whether a command or prohibition, in order to win the consent and forgiveness of Allah. However, if they refuse and satisfied with disbelief and misguidance, Allah shall hate, be angry with, and prepare for them the torment that they deserve.

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ﴾ [آل عمران: 33]

33- Allah has chosen Adam, Noah, the people of Abraham, and the people of `Imran from among the people to carry the message of Islam and convey His Call.

As for Adam, Allah created him with His own Hands and made the angels prostrate for him. He made Noah the first messenger to the people of the earth. He chose Abraham, the owner of the pure monotheism from among the family of Abraham. Muhammad [peace be upon him] is one of the offspring of Abraham. He is the best and the noblest of Allah's Creation and the Seal of Prophets. He chose `Imran from the family of `Imran who was the father of Mary, the mother of Jesus, the noble Prophet of Allah.

﴿ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [آل عمران: 34]

34- Those are a blessed offspring; one after another, in religion and helping one another. Their monotheism is one, their message is one, and their call for the truth is the same.

Allah hears the supplications of His Servants, whether secretly or publicly, All-Acquainted with them and with their work, so He chooses of them the people whom He wants to carry His Message.

﴿إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

[آل عمران: 35]

35- Remember what the mother of Mary, the wife of `Imran, said after she had become pregnant, she said: "O Allah, I vowed to make my pregnancy purely for Your Worship and dedicated to serve the church in Jerusalem, so accept it from me, for You are the Most-Honorable and the Respondent Who hears my supplications and You know the truthfulness of my intention.

﴿فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [آل عمران: 36]

36- When she gave birth, she said: "O Lord, I gave birth to a female, and Allah is Acquainted with her baby. She said: "A male is not like a female in worship, power, and forbearance of hardship, especially in the service of the Church for which she vowed to dedicate her pregnancy. The boys are the ones who used to be dedicated for such work and not female. She said: "I called her Mary and I protected her and her offspring against Satan, which is cast from Your Mercy, and deposited her in Your Protection and Care.

﴿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﴾

[آل عمران: 37]

37- So, Allah accepted her vow because of her sincerity. Allah reared Mary well, facilitated for her the reasons for admission, and made Prophet Zechariah her guarantor and guardian. He was the first responsible at the center of worship in the Jerusalem and she learnt from him a lot of knowledge and good works, thus she was reared blessed and ready for a great matter.

Whenever Zechariah entered upon her the place of worship, would find there food and fruit, he was amazed and said to her: "Where did you get this sustenance, Mary? She would answer in modesty, submissiveness, and faith: It is from Allah. He is the One Who gives without measure, for He is Generous and Full of bounty.

﴿هَئِلَكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ﴾ [آل عمران:

[38]

38- When Zechariah [peace be upon him] recognized that righteousness, worship, dedication, and devotion to serve, his heart moved with the love of good offspring to be extension to his family and for his work. He was an old man and his wife was barren, however, he did not despair because Allah is capable of everything. He supplicated his Lord in submissiveness, and said faintly: "O Allah, I ask You to grant me a pious child to be the joy of my eyes and You hear my supplication, beseech to You, and You know my desire for good offspring.

﴿فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا

وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ﴾ [آل عمران: 39]

39- Thereupon, Allah responded to his supplication, and angels called him while offering Salah in the place of his secret supplications to Allah and the place of his Salah saying: Verily, Allah gives you glad tiding of a son from your offspring whose name is John, son of Zachariah [Yahya ibn Zakariya], confirming with prophethood of Jesus, the son of Mary, who was begotten by a word from Allah. That word was "Be." So, he was the first to believe in him. He shall be a master and a dignified chairman in knowledge and worship. He prevented himself from desires, so he does not have sexual intercourse with women, and an inspired and generous prophet, who was known for uprightness.

﴿قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ﴾ [آل

عمران: 40]

40- Zachariah [peace be upon him] said in submissiveness, secret supplication, and longing: "O Lord, how could I have a child and I have grown old and my wife is sterile?

He said that to mention the favor of Allah, glorifying His Power, and showing astonishment of it, not thinking of its impossibility.

Thereupon, Allah said to him: This is the command of Allah. Nothing disables Him and nothing is greater than Him, and He does whatever He wants of the extraordinary things and magnificent events.

﴿ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴾ [آل عمران: 41]

41- Zechariah said: O Lord, I ask You to make a sign for me in order to know the occurrence of pregnancy to receive it with praise and thanks.  
Allah said to him: The sign is that you will not be able to talk for three days but only gesture, despite your ability to mention Allah. Mention Allah frequently, praise Him for this blessing, and glorify Him day and night.

﴿ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴾ [آل عمران: 42]

42- The angels said to Mary [peace be upon her]: Allah has chosen you for your frequent worship and for your honor. He made you pure, chaste, and dignified, and favored you to all women of the world.

﴿ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴾ [آل عمران: 43]

43- O Mary, worship your Lord frequently, keep to His Obedience, keep to reverence and submissiveness to him, prostrate for Him, glorify Him, and be one of those who bow to him as a prelude to something great.

﴿ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَا مَهْمُ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴾ [آل عمران: 44]

44- O Prophet, the story that We narrate to you from the news of Zechariah, Yahya, and Mary is part of the unseen that We reveal to you. You know nothing about it before this time and you were not present with the guardians of the church to know the speech, the dispute, and the toss that took place in order to choose someone to take care of Mary after she had fulfilled her vow and put her there. They did that for the sake of the reward until Allah destined that Zachariah [peace be upon him], who was their leader and master, was the one who took care of her.

﴿ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴾ [آل عمران: 45]

45- This was the great matter that the angles came with to Mary [peace be upon her], when they said to her: Indeed, Allah gives you glad tiding of a boy whom you beget by the will of Allah and he shall be part of Him [like all human beings who are part of Allah's Soul], and he shall be created by a word that is "Be" and he shall be. His name is Jesus son of Mary, in relative to his chaste mother because he has no father. He shall be revered and of high status at Allah in this world and in the Hereafter. Allah shall make him a great prophet from the

prophets who bore great deal of hardships. He shall send him a holy book; that is the Gospel. Thus, he shall have a great status in the Hereafter at his Lord in order to intercede for those whom Allah gave him permission and shall accept from him. Moreover, he shall be close to Allah along with the other prophets [peace be upon them].

﴿وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ﴾ [آل عمران: 46]

46- He shall speak to people in the cradle; it will be a miracle from Allah. He shall call them to the worship of Allah Alone as he does so when he grows old and he shall be among the accepted righteous ones at Allah.

﴿قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾ [آل عمران: 47]

47- The chaste and the pure Mary said: "O Lord, how could I beget a child without having sexual intercourse with a man? The angels said to her that Allah says: This is His Command and nothing disables Him, so He create whatever He wants the way He wants and in whenever He wants. When He wants something, He just says "Be" and that thing will be without delay.

Mary makes sure of the ability of Allah, her puzzlement is removed, and her heart feels comfortable.

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ﴾ [آل عمران: 48]

48- Allah teaches Jesus Christ writing and gives him wisdom. Thereby, he distinguishes right, follows it, and put things in their proper place so that he could be of the people of intellect. He also teaches him that was revealed to Moses [peace be upon him], the Gospel that was revealed to him, and he memorized them both. The Torah was the basis of the religion to which he called the people, and the Gospel is a complement and revival to it with the violation or modification of some rulings which were few.

﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ﴾ [آل عمران: 49]

49- Allah shall make him a messenger to the Children of Israel, and would explain to them the religion of Allah by the magnificent miracles that were given to him: I have come to you with a sign and guidance from your Lord in order to know that I am His Messenger. I shall fashioned for you a bird out of that clay then I shall blow therein and it shall fly by the will and the ability of Allah; you shall see it by your naked eyes.

I shall cure the blind and make him see.

I shall heal the leprosy [white spots inflict the body].

I shall revive the dead by the will of Allah.

Allah supported Jesus by miracles that suits his age. He was revealed in a time where medicine and doctors were widespread, so he brought something to

disable them and takes away their minds so that no body could lean to something to deny him.

He said: I shall tell you of what you eat in the same time you eat it and what you save in your houses for tomorrow.

All this is a hard evidence and a proof that I was sent to you as a prophet if you are truly believers.

The One who destined all that for His Servant, nothing will disable Him to create someone without a father because He is All-Able of what He wants, so believe in what is right and do not transgress.

﴿وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا﴾ [آل عمران: 50]

50- I was sent to you to confirm the rulings that were mentioned in the Torah and restore the rulings that were mentioned therein. I also came to make lawful to you some of what was forbidden to you, and I came you with miraculous signs that attest my truthfulness as a messenger, so keep to the obedience of Allah, avoid disobeying Him, and obey Me in all that I command you with or prohibit you to do.

﴿إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ [آل عمران: 51]

51- Allah is my Lord and yours. You and we subject to Him in servitude and obedience, so keep to worshipping and obeying Him because it is the Straight Path that pious Muslims follow.

﴿فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: 52]

52- When Jesus [peace be upon him] felt that they insist on disbelief and going into the way of aberrance, and they wanted to kill him, he said to the people: Who shall follow and help me in calling to the religion of Allah?

The Apostles who were the elite among the Children of Israel said: We are the supporter of the religion of Allah and His Messenger. We shall aid and support you because we had believed in Allah as our Lord and you as a messenger, so be our witness that we have submitted to the command of Allah and devoted ourselves to Him.

﴿رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ [آل عمران: 53]

53- O Allah, we have believed in the Scriptures that you sent down and followed Your Messenger, Jesus son of Mary, in all that he commands and prohibits, so write us from the witnesses with the nation of Muhammad [peace be upon him] because they are witnesses to people.

﴿وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾ [آل عمران: 54]

54- The disbelieving group who opposes Jesus [peace be upon him] moved to kill him in cold blood after he had been accused lying and sorcery, and after claiming falsely his pure and chaste mother with adultery, and reported him to the king. However, Allah spoiled their plots because Allah is more Powerful than they are, Most precise, Wise, All-Able to revenge.



Al Baghawwy said: The word "*Makr*" in Arabic in regard of the creatures means: Malice, plot, and deception. However, "*Makr*" in regard of Allah means: Respite the servant for a while and taking him suddenly from where he does not know. He said also that the meaning is: The *Makr* of Allah in this Ayah means that He made the one who wanted to kill Jesus [peace be upon him] exactly looks like him until he was killed!

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ إِنِّي جَاعِلُكَ وَرَافِعًا إِلَىَّ وَمُطَهِّرًا مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾ [آل عمران: 55]

55- Allah said to His Prophet, Jesus: I shall make your eyes sleep, I shall lift you to me, bring you out from among the infidels who wanted to kill you, I shall rescue you of them, and I shall make those who followed you superior to those Jews who disbelieved in you. They shall be superior to them until the Day of the Recompense and when they come to Me on the Day of Resurrection, I shall judge among you in the matters you disputed about in the world, I shall show you the truth, and distinguish those corrupted their religion and denied it from those who kept to it, followed My Prophets and their teachings and committed to that.

﴿فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾ [آل عمران: 56]

56- As for those who disbelieved of them, I shall torture them painfully as a retribution for their disbelief and obstinacy, in this world and in the Hereafter. This was the case of the Jews who disbelieved in Christ [peace be upon him], so they were punished with death, captivity, and humiliation, and in the Hereafter their fate shall be fire. No one shall be able to prevent them or save them from the torment of this world and of the Hereafter.

﴿وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ [آل عمران: 57]

57- As for those who believed in Allah and in His Messengers then followed his faith with good deeds as the believers do, Allah shall give them full reward, in the world by giving them win and victory, and in the Hereafter by the everlasting bliss. Allah hates the unbelievers who prefer delusion and aberrance to faith and guidance, and He shall not bestow mercy upon them.

{ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ} [آل عمران: 58]

58- The story that We narrated to you about Jesus (peace be upon him) is from the revelation of Allah to you and from His precise speech with no doubt.

{إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ} {آل عمران: 59}

59- The similitude of Allah's Power in the creation of Jesus without a father is like His Ability of creating Adam without a father or a mother. He created him from

dust and said to him "Be Adam." The One who created Adam is capable of creating Jesus; if Jesus was created without a mother, Adam was created without a father and a mother. Allah wanted, by this creation, to show His Ability of creation without an earlier example: from a male and a female.

{ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ } { آل عمران: 60 }

60- It is the just words, the true proof, and the right evidence on the ability of Allah, the Creator and the fashioner, o Messenger of Allah. It is the true words about Jesus, the son of Mary, and the other claims are aberrance, so do not doubt anything of that.

It is a method of making you firm on the truth and in order that Muslims and those who want to believe know him, so the Messenger of Allah (peace be upon him) was in no doubt about that.

{ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ } { آل عمران: 61 }

61- A delegation of Christians of *Najran* (Yemen) came to the Messenger of Allah (peace be upon him) arguing him about Jesus (peace be upon him), claiming that He is Allah, His Son, or the third of three gods. Thus, they did not believe and were not convinced by the proofs that the Messenger of Allah (peace be upon him) presented to them to prove that he was a prophet from the servants of Allah. So, he called them to *Al Mubalah* (to supplicate and sincerely invoke the curse of Allah upon those who lie) as mentioned in the interpretation of the Ayah: When their scholars argue and dispute with you about Jesus and his mother after you had known all about him and heard about him and did not retract their old beliefs then tell them: Let's bring our children and wives then supplicate and beseech Allah to make His Curse on the liars of us in the matter of Jesus. They said: We shall consider this matter and will come to you tomorrow.

In the following day, the Messenger of Allah (peace be upon him) took the hand of `Ali, Fatima, Al Hassan, and Al Hussein (may Allah be pleased with them all) and called the leaders of the delegation of the Christians, "Al Sayyid" and "Al `Aqib" to attend Al Mubalah. They did not respond and were content with paying the tribute. The news of Al Mubalah is mentioned in Sahih Al Bukhari.

{ إِنَّ هَذَا هُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَكِيمُ } { آل عمران: 62 }

62- This story that we narrated to you, O Prophet of Allah, is the truth without doubt and not the fabrications and lies of the Christians. Allah, the One and the Only Who has no partner. He neither has a son nor a father; He did not beget nor begotten and He is the Almighty Who is capable of everything. He is the Wise and the All-Knowing Whom no one shares the ability and the wisdom.

{ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ } { آل عمران: 63 }

63- If they turned away from monotheism and continued in their disbelief after they had seen all arguments and proofs. Thereby, they spoiled their purity, their knowledge was corrupt, and their hearts became black. Allah is All-Knowing of them and of their crime; nothing of what they did shall not miss Him, and He shall retribute them the worst for that.

{ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ } { آل عمران: 64 }

64- O Prophet of Allah, say: "O people of the Scripture; Jews, Christians, and others; come to a compromise and a fair matter that will bring us together and make us disagree not with the messengers and the revealed Scriptures: That compromise is to worship none but Allah, do not associate a person, an idol, a fire, or a cross with Him in worship or anything that may corrupt our devotion to Him, and not to obey anyone other than Allah no matter how great he or she is. We also should not obey the rabbis and scholars when they make lawful or prohibit something that Allah did not legislate. If they turned away from this compromise and refused to comply to that fair call, say to them: You are our witnesses that we shall hold firmly with the religion of Islam that Allah legislated to all prophets, and we shall be loyal to Him in belief and worship."

{ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ } { آل عمران: 65 }

65- O People of the Scriptures, why did the Jews claim that Abraham (peace be upon him) was one of them, whereas the Christians did not claim that? How did you claim that and he had been sent before the Torah was revealed to Moses and before the Bible was revealed to Jesus; do not you think that this claim was contrary to the mind? Do not you think of that?

{ هَا أَنْتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ } { آل عمران: 66 }

66- You have disputed about the distorted Scriptures which were with you while you know what was written therein, so what about the things which you do not have knowledge about! Allah is the One Who knows that because He knows the unseen matters but you do not know that.

{ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ } { آل عمران: 67 }

67- The truth is: Abraham was neither a Jew nor a Christian, but he was a Muslim. He did not embrace any religion but Islam and he was never a polytheist like yourselves.

{ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ } { آل عمران: 68 }

68- The most entitled people to follow Abraham are those who followed him and resorted to his legislation in judgment and Prophet Muhammad (peace be upon him) who has the same religion and the same *Shari`ah* then those who believe in the same faith.

{وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ} {آل عمران:

{69}

69- You have envied a group of the People of the Scriptures because they hated to see you guided. The Jews also hated you and wished that you were aberrant and straying. They exerted much effort to mislead you and they plotted, argued, and confused you, but the result of that came back against themselves. They trapped themselves in the aberrance without knowing that they plot against themselves.

{يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ} {آل عمران: 70}

70- O People of the Scriptures, why do you deny the facts that are quite clear? Why do you disbelieve in the signs of Allah while you know its validity and why do you deny the proofs after you had known that they were sufficient and hard evidence against you?

{يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ} {آل عمران: 71}

71- O People of the Scripture, why do you conceal the description of Prophet Muhammad (peace be upon him) that was mentioned in your Scriptures? Why do you hide the truth, mix it with falsehood, and waste it on purpose while you know that very well?

{وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَاكْفُرُوا آخِرَهُ

{لَعَلَّهُمْ يَرْجِعُونَ} {آل عمران: 72}

72- From the methods of plots of the People of the Scriptures against Islam and Muslims a group of them said to mislead the weak-faith people and turn them away from Islam: Show faith in the beginning of the day, and deny it at the end of it so that some people who believed may abandon their religion as you did and would say: "Verily, the Jews have knowledge and they reverted because they knew a defect in Islam, hence, confusion and disorder take place in their rows and the faith of people will shake!

{وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ

{عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ} {آل عمران: 73}

73- They shall say: Do not trust but only the people of your religion, and do not feel comfortable except for those who follow your religion, and do not display your secrets but to your group.

O Noble Prophet say: The Straight way and the right guidance is that which Allah sent down to His Messenger in the Qur'an and He does not guide anyone to it except those who seek the truth and devote themselves to Him.

They shall say: Do not show to them the knowledge that supports their religion so that they may not take this as a proof against you at Allah on the Day of the Recompense.

Say to them: All matters are in the hands of Allah Who is the Bestower of favor and grace, the Owner of wide generosity and great favors, so He gives them to whomever He wants and withholds them from whomever He wants.

{يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ} {آل عمران: 74}

74- He (Glory be to Him) singles out of His Servants whomever He wants. He singled out Muslims by great favor when He gave them the legislation of Abraham (peace be upon him) and made Prophet Muhammad (peace be upon him) follow that legislation. He is of great benevolence and favor, and His Mercy encompassed everything!

{وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ} {آل عمران: 75}

75- There are some people from the People of the Scriptures if you entrusted them with a amount of money, whatever much it is, they would pay it back honestly without taking some of it. However, there are some people if you entrusted them with a mount of money, whatever few it is, they would deny it and do not pay it back unless you keep asking them to pay. That is because they said: "There is no blame against them to cheat, trick, and eat up the monies of the Arab because their religion allow that." This is from the moral of the Jews and this is their status with all the people other than the Jews and not with the Arabs alone. They lied against Allah and His Book because Allah does not command lewdness. It is not permissible for anyone to eat up the money of another falsely, but the Jews are the ones who fabricated this saying because they are the masters of falsehood and lie.

{بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ} {آل عمران: 76}

77- Yes, the people who keep their promises and are pious are the one whom Allah loves. If the People of the Scriptures keep their promises and leave betrayal, they will obtain the love of Allah. If they keep their promises, they have to believe in what has been mentioned in their books that is to believe in Muhammad (peace be upon him). Their piety means to abandon treason, avoid attributing lies against Allah, and avoid the distortion of the Torah.

{إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ} {آل عمران: 77}

77- Those who alter the things that Allah entrusted them such as to believe in Muhammad (peace be upon him), and their saying: "By Allah we shall believe in him and help him," they exchange it for few money from the vanities of the world. They break the promise and betray the trust, therefore those people have no share in the Hereafter. Allah shall not speak to them, shall not look at them with mercy on the Day or the Recompense, He shall not praise them, or purify them from their accumulative sins, but He shall turn away from them, be angry with them, and shall throw them into fire to be tortured therein.

The Ayah is general for that. It was reported in the two authentic books of Hadith (Al Bukhari and Muslim) that it was revealed concerning those who make a vow by Allah on something and do not care. Thereupon, the Messenger of Allah (peace be upon him) said: "Whoever takes a false oath to deprive somebody of his property will meet Allah while He will be angry with him." So, Allah revealed this Ayah confirming this meaning which Ibn Mas'ud (may Allah be pleased with him) as reported in Sahih Al Bukhari and others.

{وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ} {آل عمران: 78}

78- There is a group from the People of the Scriptures; Jews, turn away from the revealed Scriptures to the distorted ones by altering diacritics to change the meaning. They do that to falsify and interpret the texts to match their whims and to trick the ignorant that that distorted texts are from Allah, whereas they were not from Allah. They are liars and they know that and deliberately do that.

{مَا كَانَ لِشَيْءٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ} {آل عمران: 79}

79- This is a reply to those who said that a Prophet should be worshipped, whether the Christians said that Jesus, son of Mary commanded them to worship him or some of them came asking prophet Muhammad (peace be upon him) whether he calls them to worship him as the worship of Jesus (peace be upon him)! The Allah, the Almighty said which means:

It is not permissible for a person to whom Allah revealed the Book that speaks of the truth in which Allah commanded people with believing in Him alone and devote the worship for Him. He gave him a mind and understanding, revealed to him and made him a prophet then that mans says, while he is a servant of Allah: "O people, be my servant and not the servants of Allah or associate me with Him. This saying is not proper for a prophet or for anyone of the people. Worship is not for the servants, but it is only for the Creator of the servants.

However, the right is that Prophet should say to the people: Be wise, forbearing, knowledgeable, and holding firm with the obedience of Allah and His Religion by following and having patience for teaching, reading, and memorizing the Book.

{وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ} {آل عمران: 80}

80- A Prophet should say to the people: Allah does not command them to worship the angels or the prophets. Do the Prophets command you to worship other than Allah that is total disbelief? The Prophets do not command people but with faith and devotion to Allah in worship; this is what the Prophet called you to, O Muslims, such as worshipping Allah Alone without no partner?



{وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ} {آل عمران: 81}

81- Allah took the Covenant and the Charter from every prophet that He sent from Adam to Jesus (peace be upon him) that He sent down the Scriptures and gave you wisdom. No matter the knowledge you have, when a messenger comes to you, you have to believe in, follow, and support him. Do not let the prophetic message and the knowledge you have stop you from following and supporting him.

Allah, the Almighty, said to them: Have you agreed to that which I commanded you to do and took the covenant and the Charters to that? They said: "We have admitted that and agreed to it.

Allah, the Almighty, said which means: Let some of you bear witness to that recognition and I do bear witness too.

The same testimony is asked from their followers too because each prophet commended to follow the next prophet.

{فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ} {آل عمران: 82}

82- So, whoever turns away from that after the covenant, the conformity, and testimony had been taken from them, they are rebellious and obedient.

{أَفَغَيْرَ دِينِ اللَّهِ يَبِغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ} {آل عمران: 83}

83- Do those opponents want another religion other than the religion of Allah, to whom everyone in the heavens and on the earth have surrendered, whether voluntarily or forcibly. They are all, believers and disbelievers, under the authority of Allah, the Almighty, His Decree, which is not rejected, and their final destination shall be to Him on the Day of the Recompense to retribute them for their actions.

{قُلْ أَمَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ} {آل عمران: 84}

84- O Prophet, you and the believers say: We believed in Allah Alone, in the Qur'an which He revealed to us, and in the Scriptures that He revealed to His prophets: Abraham, Ishmael, Isaac, Jacob, the tribes, they are the children of Jacob (peace be upon him), the sheets, the revelation, the Torah that was given to Moses, the Bible which was revealed to Jesus as well as the revelations and miracles that were sent down to all messengers. We do not distinguish between any of them, so we believe in them all. We are not like the People of the Scriptures who believe in part of the Scriptures and do not believe in some. We submit to the command and the wisdom of Allah. We are devoted to Him in

worship, obey Him in that which He commanded, abstain from that He forbade, and believe in all that He asked us to believe in.

{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} (آل عمران:

(85)

85- Whoever adopts other than the religion of Islam as a way and method such as a doctrine, a religion, an idea, or a system, Allah will not accept it from him. There is no need for people's whims, but the only need is to belief and acting according to the legislation of Allah. Therefore, whoever refuses and adopted other than the religion of Allah, Allah shall not accept it from him and he shall be of the losers where the everlasting agony awaits him for refusing the clear truth and for preferring falsehood to guidance.

{كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} (آل عمران: 86)

86- How Allah could guide some people to the truth after they had converted from Islam and after they had believed in Allah and admitted the Prophethood of Prophet Muhammad (peace be upon him)! The proofs were set against them and the matter was crystal clear to them. Indeed, they wronged themselves by apostasy, returning to misguidance, and preferring temptation to guidance.

{أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ} (آل عمران: 87)

87- The retribution of those people is the expulsion from the mercy of Allah and the curse of Allah, the curse of His Angels, and the curse all people shall be on them.

{خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ} (آل عمران: 88)

88- Their retribution is Hell Fire; it will not be alleviated for an hour and they shall not be respited. If they were to be back to the world, they would have repeat the forbidden acts they used to do.

{إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} (آل عمران: 89)

89- Except those who repent to Allah after their apostasy by believing in him, perfecting their faith, and reforming what they used to corrupt. Those people whose actions have changed to be right and their behaviors were good, Allah would accept their repentance and bestow upon them His Forgiveness because He is Oft-Forgiving with His Servants and always shows mercy to them.

{إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ} (آل

عمران: 90)

90- Those who disbelieved after Allah had guided them to faith then their disbelief increased, and continued to do that until they died, Allah would not

accept their repentance when they die and those are the straying ones who spent their lives in the way of corruption and disbelief.

From the examples of increasing disbelief is to deny the proofs and the successive signs.

{ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ } { آل عمران: 91 }

91- Those who disbelieve then dies as disbelievers, Allah shall not accept the actions they used to do and shall not accept any ransom for their lives even if the ransom is gold which is as equal as the entire earth. They shall have a painful torment and their will not be no one to help them to push away or alleviate the torment.

{ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ } { آل عمران: 92 }

92- You shall not attain righteousness (i.e., the righteous work or its reward which is Paradise) until you spend for the sake of Allah from the kind of property you like, such as to spend charities or other kinds of charitable deeds for the sake of Allah. And whatever you spend, whether small or big, good or bad, lawful or unlawful, Allah is Well-Acquainted with it and with your own intentions for which He shall retribute you.

## The Clear Qur'anic Exegesis

# Part 4



## Al Wadih Fi At-Tafsir

### The Fourth Part

#### Surat Al `Imran (93-200) Surat An-Nisa' (1-23)

#### The Remnant of Surat Al `Imran

﴿كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ﴾ [آل عمران: 93]

93- All kinds of food were lawful to the children of Israel except those kinds which Israel (Jacob peace be upon him) prohibited on himself before the Torah had been revealed to Moses. Perhaps, he prohibited them for a disease or a vow then the Children of Israel followed him; this was not described in the Torah. Later on, some kinds of food were prohibited on them because of other circumstances as a punishment for them for their consecutive sins.

O Messenger of Allah, say to them: Bring the Torah and read it to admit the authenticity of what I have told you, o Jews or to make sure of your truthfulness, if you were truthful. They were stunned and did not bring them.

﴿فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ [آل عمران: 94]

94- So, whoever attributed lies against Allah and claimed something untrue after the proof and the truth had been clear, they shall be oppressors and unfair because they had transgressed the truth for falsehood.

﴿قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ [آل عمران: 95]

95- O Prophet of Allah, say to them: Allah has said the truth in all that He told and legislated in the Glorious Qur'an. So, follow the religion of Abraham which was away from polytheism and that called to the pure monotheism as Allah explained in the Qur'an. He was not one of the polytheists, so why do the People of the Scriptures associate partners with Allah and claim that they are the heirs of Abraham (peace be upon him)?

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ﴾ [آل عمران: 96]

96- Surely, the first house of worship that was built on earth for people in order to worship Allah therein was the Sacred House that Abraham (peace be upon him) built in Makkah. He established it by the command of Allah, therefore, its good was abundant, its benefit was plenty, the reward of those who go there was

great, and it was made as guidance to them because it was their direction of Salah.

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ

سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ [آل عمران: 97]

97- Therein are clear signs for the noble status that Allah singled it out with, such as the Station of Abraham that Abraham used to build the House and therefore, offering Salah there is desirable. It also contains the Black Stone and the Well of Zamzam. The prophets, the sent messengers, the pious and the religious people directed to. The reward for actions is doubled therein many times and Allah destroyed every tyrant who intended to do harm therein.

However, those who enter the House are secure and none of them shall be in danger.

Allah (Glory be to Him) has ordained Hajj once in a lifetime for those who are able: Physically, financially, and securely as the jurists mentioned in details. It is one of the pillars of Islam.

Those who deny the Hajj which Allah has ordained, Allah is in no need for their Hajj and He is in no need for the worship of all the people. Allah only legislated Hajj because of the great reward that the Hajji obtains. Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew. As reported by Al Bukhari in his Sahih.

﴿قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ﴾ [آل عمران: 98]

98- O Prophet of Allah, say to the infidels of the Jews and the Christians: O the People of the Scriptures, why do you deny the hard proofs and the clear evidence that Allah sends down to you? Allah witnesses your actions that contradict the truth that He has sent down, such as disobeying the Messenger and fighting his message.

﴿قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُوهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ

عَمَّا تَعْمَلُونَ﴾ [آل عمران: 99]

99- Say to them: Why do you prevent the people from believing in Allah, you stand a barrier between them and the truth, and you choose thereby the false path rather than the straight one. You are witnesses to the truthfulness of the signs of Allah and you are sure of the truthfulness of the Messenger (peace be upon him) because of the knowledge that you have and the signs which you see that match what the Prophet (peace be upon him) came with. Verily, Allah is not Oblivious of what you do and He shall reckon you for your disbelief and blocking the way of faith.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ﴾ [آل

عمران: 100]

100- O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed, out of envy because Allah has provided you with favor and



sent you the Prophet (peace be upon him). Therefore, do not trust in them or in their methods and do not receive from them or quote from them because this is an evidence for your weakness and their power.

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

مُسْتَقِيمٍ﴾ [آل عمران: 101]

101- And how would you disbelieve, while to you are recited the Ayahs of Allah, see the signs coming down, and among you is His Messenger (Muhammad peace be upon him); his miracles are present before your eyes and all that help you to have strong faith and keep you firm? Disbelief is away from you as long as you take your knowledge from the Glorious Book and as long as you do not listen to the People of the Scriptures and the vanities of the infidels. Verily, those who hold with the way of Allah and rely on Him truly, He shall guide them to His Straight Path, make them firm on faith, and make them do the right actions.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [آل عمران: 102]

102- O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. Obey Him, be thankful to Him, and remember Him always, fight for His Sake as should be, be firm on that, keep your Islam in all your conditions in order to die as Muslims (with complete submission to Allāh) because whoever keeps hold of something, he shall die holding it and would be resurrected as such on the Day of the Recompense.

Many Qur'an commentators adopted the view that this Ayah was abrogated by Fear Allah as much as you can.] As for those commentators who Allah's Saying: The meaning is to fear Allah as should be as did not adopt that view, they said: long as that is in your capacity.

The Ayah was not abrogated Ibn `Abbas (may Allah be pleased with him) said: as should be] is to fight in the way of Allah as should be, but the meaning of should not fear any one, be righteous, and deal with people justly even if the right is against themselves, their fathers, and their children.

﴿وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

لَعَلَّكُمْ تَهْتَدُونَ﴾ [آل عمران: 103]

103- Hold firm with covenant of Allah and in the Qur'an which Allah revealed to you and with which you were guided. Be brothers, united, and love one another. Do not disagree like the Jews and the Christians did, lest you separate and hate one another like they did. Remember the favor of Allah upon you when you were enemies, killing one another in continuous wars, so He combined between your hearts by this true religion and you became loving brothers by its favor and blessing. You aid one another, treat one another kindly, and bestow mercy upon one another after you were about to enter Hell Fire because of your disbelief, but He rescued you by this religion, guided you to faith, and saved you from Hell. Allah explains to you His Signs to be firm on guidance and strengthen your faith.

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾  
[آل عمران: 104]

104- Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al Munkar (polytheism and disbelief and all that Islâm has forbidden). They should call to virtue, truth, and justice, and forbid vice, falsehood, and oppression. It is not an easy mission because you will clash with people's natures, desires, benefits, and interests. Those who do this hard mission shall be of the successful and winners.

Ibn Kathir said: The meaning of this Ayah is there should be a group of people in the *Ummah* (the nation of Islam) to do that mission, although this mission is obligatory on every individual in the nation as was reported in Sahih Muslim, on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said: "He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith."

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ [آل عمران: 105]

105- Do not be like the previous nations, such as the People of the Scriptures and others who differed and disagreed with one another despite the proofs that were presented against them and despite the clear proofs they have. Consequently, their punishment was defeat, humiliation, trial, and fighting one another in the world and their punishment shall be a great torment on the Day of the Recompense as retribution to their turning away from the religion of Allah, therefore, do not be like them lest you may be inflicted by the same punishment.

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ [آل عمران: 106]

106- On the Day of the Recompense, the faces of the people of faith and good shall be bright, full of joy and happiness, and shiny, whereas the faces of the disbelievers and the hypocrites will be black and miserable because of sadness, worry, and distress. It will be said to the hypocrites and the apostate from the people of disbelief and hypocrisy whose faces turned into black: Have you disbelieved after you had tasted the taste of faith and known the truth? Then, taste the torment as retribution to your disbelief and preferring the falsehood to the truth.

﴿وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾

[آل عمران: 107]

107- As for those whose faces became bright and shiny, rejoicing with good, they shall enter the Paradise of Allah and stay there forever; in uninterrupted joy and happiness.

﴿تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ﴾ [آل عمران: 108]

108- These matters are proofs and clear signs which We send down to you, O Prophet of Allah with truth and justice in order that people would be careful about what they take and what they leave. Verily, Allah does not want to impose hardship or oppress people because He is the Just judge, however, if they oppressed themselves and disbelieved, they would throw themselves into destruction.

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾ [آل عمران: 109]

109- Allah does not need the obedience of anyone and the worship of people does not increase His Kingdom or decrease it if He gives or withholds. He is All-Rich, with wide dominion, he has the heavens and the earth, and everything shall return to Him because He is the Controller and Disposer of all things. So, a person should think about his fate and obey his Lord in order to succeed and receive a good reward.

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ

الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾ [آل عمران: 110]

110- O nation of Islam, you are the best nation and the most beneficent to people where you command the people with good, spread the truth and justice, exhort to virtues and good morals; forbid deniable acts, vice, and bad morals; and believe in Allah, the One; you worship Him and do not associate anything with Him.

If the People of the Scriptures (the Jews and the Christians) believed (as you did) in what was sent down to Muhammad (peace be upon him), were guided to the truth, abandoned polytheism and disbelief, it would be better for them in their world and their Hereafter. However, a few of them did that but most of them kept to aberrance and disbelief. They preferred lewdness and disobedience, and did not keep the promise of Allah with His Prophets which is their commandment to their nations to follow the unlettered Prophet and aid him.

You are the best nation] was meant only. It was mentioned that Allah's saying: for the era of the Prophet (peace be upon him), whereas other scholars said that the Ayah is general. They said: The correct is the Ayah is general for the entire nation; each century shall be assessed through its people and the best century is the century to which the Prophet (peace be upon him) was sent. This nation preceded the other nations and gained that excellence because of the Prophet (peace be upon him) because he is the best person among Allah's Creation and the most honorable Prophet. Allah sent him with complete legislation which no prophet or messenger had been given before.

I said: The matter which shows that this nation is connected with enjoining with good, forbidding of evil, and believing in Allah is the Ayah itself, thus if this nation does not enjoin good and forbid evil, it will not have this virtue. Allah knows the best!

﴿لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلُوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ﴾ [آل عمران: 111]

111- The People of the Scriptures, especially the Jews, cannot harm you except for circumstantial slight harm. If fight took place between you and them, you shall be defeated severely, no one shall help them, and they will find no one to

save them from your power.

That is what happened for sure. Allah humiliated the Jews and gave victory to Muslims over them. Likewise the Christians were defeated in the Levant and other territories and victory shall be the final destination of Muslims as long as they hold firm with the legislation of Allah and lifting the banner of Jihad in His Cause.

﴿صُفِّرَتْ عَلَيْهِمُ الدَّلِيلَةُ أَيْنَ مَا تُقْفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَصُفِّرَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾ [آل عمران: 112]

112- Allah sentenced them with humiliation and disgrace wherever they are. This became an attribute for them until it settled down in their feelings. They shall never find rest or settlement except by being subject to the will of Allah i.e., to be *Dhimmi* (non-Muslims who live under the Muslim State) in the Muslim State and pay tribute, by taking protection from the people, or by conventions between them and major countries to protect them.

They are connected themselves with the wrath of Allah and stayed therein, so they cannot leave it even for a moment. The reason of this humiliation and correlated wrath is that they used to refuse to follow the truth, no matter how clear and powerful it is. They also denied the proofs and the miracles although they see them clearly with their naked eyes. Moreover, they committed a crime that no one can do but the worst people which is killing the prophets; the purest people, those who had the best morals, and the greatest among people. They killed them without any justification and without right, thus their wicked souls and their evil hearts decorated that for them out of stubbornness, haughtiness, and envy. The motive for all these crimes was their continuous disobedience to the commands of Allah, their transgression, and oppression.

﴿لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ﴾ [آل عمران: 113]

113- They are not equal because some of them have believed, stayed firmly on the Straight Path, obeyed the legislation of Allah, followed His Prophet, recited the Ayahs of the Glorious Qur'an, stay up at night for voluntary night Salah, and supplicate Allah secretly in submission and reverence.

﴿يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ﴾ [آل عمران: 114]

114- They believe in Allah, the One and the Only, and believe in the Day of the Recompense. They also command the people with good, truth, and justice. They forbid evil, harm, and injustice, they compete with one another in good actions, and treat their believing brother kindly in cooperation, obedience, and piety. Those are the pious who did the good blessed actions after they had believed in Allah.

﴿وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾ [آل عمران: 115]

115- All the good actions, piety, and benevolence which they do, they shall be

rewarded for. Verily, Allah shall reward them the best because He is All-Knowing with those who fear Him and ask His Pleasure; nothing of what they do is hidden from Him.

﴿إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [آل عمران: 116]

116- Indeed, those who disbelieved and denied that which Allah has revealed of truth, good, and guidance shall not benefit from the money which they accumulated and the palaces which they established. Their children and offspring cannot prevent the torment of Allah and their final destination shall be blazing Fire that comes to burn their faces and hearts on the Day of the Recompense; they will abide therein forever.

﴿مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتُهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ﴾ [آل عمران: 117]

117- The similitude of the disbelievers when they spend their monies for good and as human aid for a material benefit or others is like a severe cold wind that destroyed the garden of some people which is about to be ripe. The wind destroyed the fruits and plants because of the sins and oppression of their people. The property and the good of those disbelievers shall be ruined and destroyed. Their monies shall not benefit them except in the world, but in the Hereafter they shall have no share because they had enough of the worldly reward and did not save them to the Hereafter. They have oppressed themselves when they chose aberrance for themselves and sufficed with the worldly desires, so their monies and children shall not benefit them in the Hereafter because they destroyed their actions with their disbelief and aberrance.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ مَنْ دُونَكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُؤَا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ﴾ [آل عمران: 118]

118- O you who believe, do not trust the disbelievers, the hypocrites, and the People of the Scriptures, do not take them as friends consulting them in your affairs, or give them your secrets because they are not of you. They exert efforts to disagree with you and harm you with all effort, mockery, and plot they have. They would like to embarrass you and put you in troubles in order to harm and take revenge of you. This is what they plan and this is what they say with their tongues. However, the hatred and enmity which they conceal in their hearts are much bigger than what they say publicly. This is a hard evidence for you in order no to take them as friends; do not establish intimate relations with them and do not open your hearts to them.

The Ayah was revealed concerning a group of Muslims who were establishing good relations with the Jews because they were their neighbors or allies in the *Jahiliyyah* (the Pre-Islamic Period of Ignorance), therefore, they were forbidden to establish these intimate relations with them for fear of sedition.

﴿هَا أَنْتُمْ أَوْلَاءُ تُحِبُّوهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لِقَاكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَوْا

عَلَيْكُمْ الْأَنَامِلَ مِنَ الْعَيْظِ قُلْ مُؤْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿[آل عمران: 119]

119- Here you are Muslims, you love the hypocrites because they show Islam publicly to you, however they do not like you. They hate you, try to plot against you all the time, and transmit your news to your enemies whom they like. You believe in the entire Book of Allah, whereas they are in doubt. Sometimes, they offer Salah in front of you, but if they were gathered, they would show their wrath, enmity, and hatred to you.

Say to them: Show hatred to Muslims as you like and perish in your rage because Allah shall complete His Religion, shall support His Religion and His Believing ones, and shall let down their infidel and hypocrite enemies. He is All-Knowing of the envy and hatred which their hearts conceal against Muslims and He shall retribute them in the Hereafter with the severe torment.

﴿إِنْ تَمَسَسْتُمْ حَسَنَةً تَسُوهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ

شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿[آل عمران: 120]

120- The matter which confirms the enmity of the hypocrites to you is when Allah (Glory be to Him) gives you sustenance, provide you victory, or triumph, you find them in distress and sorrow. However, when something you hate befalls upon you such as famine or defeat, you find them happy and cheerful. So, do not be sad for that, protect yourselves from their evil by observing patience, keeping to Allah's Obedience, and rely on Him. Thereby, you shall not be harmed by their plot because Allah is Ever encompasses His Servants, All-Knowing of what they do, and nothing in this universe shall be except that He wants with His Estimation and Will.

﴿وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿[آل عمران: 121]

121- O Prophet, remember what happened in the Battle of *Uhud* (A battle took place in the third Hijri year between Muslim and the infidels) when you set out from your house wearing the war uniform and made up your mind to fight against the infidels after consulting your friends. Remember when you were arranging the rows of Mujahideen, assign for the archers their positions on the mountain of *Uhud* while the infidels gathered their armies to take revenge because of what happened in the Battle of *Badr* (A battle took place in the second Hijri year between Muslim and the infidels). Verily, Allah heard all what happened and All-Acquainted with what the tongues utter and what the hearts conceal.

﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿[آل عمران:

[122]

122- When two parties from among you were about to lose heart, show weakness, and abandon the battle. The head of the hypocrite `Abdullah ibn Ubay ibn Salul departed with one third of the Muslim army and that was about to affect them but thanks to Allah who made the situation pass without harm. Thereupon, Allah sent down His assurance and comfort upon Muslims, so let Muslims rely only upon Allah in all their affairs because He is their Supporter and Protector.

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿[آل عمران: 123]



123- Remember when Allah provided you with victory in the Battle of *Badr* while you were few in number and weak and the number of your enemies was triple your number. Remember that and be firm on obeying Allah and fearing Him so that you may be of the thankful ones.

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُدْعَكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزِلِينَ﴾ [آل عمران:

[124

124- You have given glad tidings to the believers who fought with you by saying: Is not it enough that your Lord provides you with three thousand angels coming down from the sky?

﴿بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُدْعِكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ﴾

[آل عمران: 125]

125- Certainly, if you observe patience when you meet your enemies, obey the command of Allah, and do not disobey His Order, Allah provides you with five thousand angels marked with certain characteristics.

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ [آل

عمران: 126]

126- The angels that Allah shall assist you with are just glad tidings for you in order that your hearts feel comfort and for you to be firm. As for the victory, it is from Allah alone because He is the Powerful sovereign, the All-Able to achieve victory, and the All-Wise Who can estimate the wisdom behind that victory.

﴿لَيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَسِبُهُمْ فَبِئْقَلُوا خَائِبِينَ﴾ [آل عمران: 127]

127- Therefore, your Jihad against the polytheists and gaining victory is from Allah in order to destroy a group of the infidels, break their power, smash them or defeat them and leave them in humiliation after they had not achieved what they hoped for.

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾ [آل عمران: 128]

124- The judge between My Servants, O Prophet, is not yours but with what I commanded you to do with them because the whole matter is due to Allah. Their defeat may lead them to repentance, embracing Islam, and believing in Allah, thus Allah will accept that from them or torture them by that victory by taking them captives or let them die as disbelievers. Their final destination shall be Hell and they deserve that because they have tried the Muslims in their religion and spread corruption on earth.

This Ayah was revealed and the Prophet (peace be upon him) said: "How could the people who slashed the head of their Prophet and broke his front teeth while he was calling them to Allah on the Battle of *Uhud* be successful!" as reported in Sahih Al Bukhari, Sahih Muslim, and others.

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ [آل

[129: عمران]

129- All that in heavens and on earth is owned by Allah Alone and He is the Absolute Disposer in the affairs of the servants. He forgives whomever He wants by admitting them to Paradise and tortures whomever He wants by admitting them to Hell. He judges those to Hell and those to Paradise with wisdom, justice, mercy, and forgiveness.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [آل عمران:

[130]

130- O you who believe, it is not lawful for you to eat up usurious money that doubles whenever the indebted is unable to pay his debt. So, if the indebted did not pay his debt to the debtor on time, the few money will become doubles in short period.

Therefore, fear Allah and abstain from that major sin so that you may succeed and win in the world and in the Hereafter because you shall not succeed except by obeying Allah.

﴿وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ﴾ [آل عمران: 131]

131- Keep away from the Fire that was prepared for the disbelievers as a result for their disobedience, dealing with usury, and committing the major and minor sins.

Abu Hanifah (may Allah be Merciful with him) said: It is the most fearful Ayah in the Qur'an because Allah has promised the believers with the Fire that was prepared for the disbelievers if they do not fear Him and avoid His Prohibited matters.

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾ [آل عمران: 132]

132- Obey Allah and follow the commands of His Prophet in all that he commanded you and prohibited you so that you may have mercy.

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾ [آل عمران:

[133]

133- Compete one another in doing good and haste to obtain obedience in order to have the reward of your Lord: The forgiveness of your sins and a wide Paradise its width like the width of the heavens and the earth that was prepared for the pious and believing servants of Allah.

﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ [آل

[134: عمران]

134- From the qualities of the pious, who are the people of Paradise, that they are firm on giving in charities, spend in hardship as well as prosperity and ease; nothing takes them away from Allah's Obedience, spending in the ways that Allah loves most, and being benevolent to the needy of His Servants.

They conceal their anger and rage of people and do not harm them then they show pardon, forgiveness, and seek the reward from Allah.

They people who spent, suppressed their anger, and forgave, they are benevolent and Allah loves those benevolent ones who spread intimacy among people.

﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا

اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾ [آل عمران: 135]

135- Of the attributes of the pious as well that if they committed a guilt, whether big or small, they would not insist on what they did, they did not proud of sin, but would remember Allah and the punishment that He has prepared for the sinful and the pardon and forgiveness that he promised those who seek His Forgiveness. So, the sinful sought forgiveness for their sins, repented to their Lord, and returned to Him while they know that no one forgives the sins but He, no one bestows mercy but He. Those who repent to Allah shall be forgiven as long as they admit their guilt, regret their sins, and determined to abandon it.

﴿أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ﴾

[آل عمران: 136]

136- Those are the dutiful, and their reward for these good qualities is that Allah will forgive them, admit them to Paradise underneath which rivers flow, staying their forever and the best reward for their actions is Paradise.

﴿قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ﴾ [آل عمران:

137]

137- What happened to you in the Battle of *Uhud*, had been done before to nations like you. So, read the books of biographies, histories, and take lesson from that. Have faith and observe patience because your final destination, o people of faith and truth, and the punishment shall be to those who deny the signs of Allah and His Messengers. It is the way of Allah that you inflect and be inflicted and what happened of infliction is for taking a lesson.

﴿هَٰذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ﴾ [آل عمران: 138]

138 - As for what has been mentioned about the infidels, the pious, and repentant as well as the conditions of the people who were before you, it is for explaining the bad end of the deniers in order that people take a lesson and guidance for the pious believers who take consideration and be guided.

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ [آل عمران: 139]

139- Do not feel weak because of what has hit you, do not let weakness enter into your hearts, and do not grieve for what you have missed because you are superior with your religion and the victorious as long as you are believers. Faith implies confidence in Allah, so you have victory and your martyrs are in heaven, whereas their final destination is to destruction as was the case of their ancestors, and the fate of their dead is to the fire.

﴿إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ [آل عمران: 140]

140- If you have been injured and a group of you was killed, your enemies were injured and number of them was killed as well. It is the way of Allah that you hit and being hit because days pass so fast. The believers have a day and the disbelievers have another day so that the true believers who are truthful in their faith and Jihad may be distinguished from those unbelievers. The succession of hardship and prosperity reveal the reality of people, their natures, their degrees of obedience, and their forbearance for fight. That succession is for choosing martyrs among you of those who sacrifice their souls in the cause of Allah, His Religion, and His Pleasure in order that He honor them, draw them near, and grant them His blessing.

Verily, Allah does not like those lying deniers, but reckon and punish them for what they did.

﴿وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ﴾ [آل عمران: 141]

141- Allah would purify your souls and prepare them for something bigger. Allah ordained Jihad to expiate your sins or raise your degrees in `Illiyin (Higher ranks in Paradise); each one according to their efforts in Jihad and according to their injury and in order that Allah eradicate the disbelievers and push away their falsehood because if they have won, they would have transgressed and destroyed.

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ﴾ [آل عمران: 142]

142- Have you thought that you will enter Paradise without engaging in jihad and without observing patience in order so that a fighting believer may be distinguished from others and in order to those who have observed patience to adversity and enemies?

﴿وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ﴾ [آل عمران: 143]

143- You loved to die for the cause of Allah, wished to meet the enemy, and liked to fight them. So, this is the battle, those are the enemies, and that is death which you were watching when people are fighting, in the glitter of swords, and in the clash of spears.

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ [آل عمران: 144]

144- It was rumored that the Messenger of Allah (peace be upon him) was killed in the Battle of Uhud where someone claimed that he has killed him and slashed his head. So, the rumor has reached the rows the fighting Muslims that resulted in weakness and delay in the fight, so Allah (Glory be to Him) revealed which means: "And Muhammad (peace be upon him) is not but a Messenger," like other prophets and messengers of Allah and it is possible that he dies or is killed. If this is done, would you go back to polytheism and aberrance that you were living in?

Those people who will do so will not harm Allah but only harm themselves because Allah is in no need to you or to your faith. Indeed, the religion will stay firm, the Mujahideen will gain victory, and Allah shall reward those who obeyed Him, knew His blessing, fought His Religion, followed His Messenger; live and dead, give them of His Mercy and benevolence according to their gratitude and work, and He shall increase their favors out of His Grace.

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ

الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ﴾ [آل عمران: 145]

145- No soul shall die except when Allah destines for it a fixed period, in a fixed time, and with no delay. Therefore, O Muslims go for Jihad and do not be coward because the life of a person never increases or decreases either in peace or in war.

So, whoever work only for the worldly benefits, Allah shall give them the worldly reward and shall deprive them of the reward of the Hereafter. On the other hand, whoever work for the Hereafter, Allah shall give them the reward of the Hereafter and shall decrease their share of the worldly pleasures according to their work and gratitude.

﴿وَكَايْنٍ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا

وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾ [آل عمران: 146]

146- There were many prophets with whom groups of patient pious men fought and they did not feel weak because of the distress and hardships which they faced. They never felt weak because of the hardship and the calamities that inflicted them. They continued their way of fighting in the cause of Allah and did not surrender or humiliated themselves, but fought as their prophets did until they were killed like them. Verily, Allah loves those who defend His Religion, who follow the orders of His Prophets, and who observe patience in the times of hardships and wars.

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

الْقَوْمِ الْكَافِرِينَ﴾ [آل عمران: 147]

147- They used to supplicate Allah and seek His Pleasure during their Jihad saying: O Lord, forgive the sins that we committed and the things in which we exceeded the limits. Support us with Your Help and Support in the battlefield, make us firm on Your True Religion, and provide us victory over Your Enemies and the enemies of Your Religion.

﴿فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسُنَ ثَوَابَ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ [آل عمران: 148]

148- The reward of those patient believers and the answer to their supplications was that Allah gave them the reward of this world: providing them with victory, support, and good end. Surely, they shall have the everlasting bliss in the Hereafter. Indeed, Allah loves those who believe, perfect their faith, and follow their faith with pious acts.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ﴾ [آل

عمران: 149]

149- O believers, if you obey the hypocrites and the disbelievers, you do what they want. If you listen to their tattling, get affected with the killing and injuries

they cause you to weaken your determination and terrify you of the bad consequences of raiding a war against the polytheists, then you obey them in what they hope and you submit yourselves to them to bring you back to disbelief and aberrance. You shall be of the regretting losers in the world as well as in the Hereafter.

﴿بَلِ اللَّهِ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ﴾ [آل عمران: 150]

150- However, Allah is your *Mawla* (Patron, Lord, Helper and Protector, etc.), He will hold you firm on your religion, and He is the Best of helpers. Therefore, seek His Help and rely on Him.

﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ

مَثْوًى الظَّالِمِينَ﴾ [آل عمران: 151]

151 – We shall spread fear and panic in the hearts of the unbelievers and terrify them because of associating other gods with Allah in worship. These gods have no power or control over people. Allah did not grant them power and they do not harm or benefit, neither listen nor speak. How ignorant and heedless they are! As a result of not using their mentalities and not occupying themselves to follow the truth their final destination is Hell. How evil is the abode that Allah has prepared for those who oppressed themselves as well as others. O believers, be sure of victory because your enemies are afraid of you and they shall be perished.

﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِآذِنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا

أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا

عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ﴾ [آل عمران: 152]

152 – Allah has been truthful with you when He promised you victory in the Battle of Uhud as He was truthful with you in the beginning of the day when He exhorted you to fight them. So, you were about to kill them and eradicate their descendants until some of you showed cowardice in fighting because of the dispute and quarrel that took place among you. Some of you (the archers) disobeyed the commands of the Prophet when he commanded you not to leave your positions. However, you left their places and descended to collect the booty, leaving the backs of Muslims open before the enemy. At that moment, Allah showed you failure after victory because your devotion was mixed with ambitions; some of you wanted the booty when they saw that the enemies were defeated, whereas some of you had fought for the sake of Allah until they received commands from the Prophet (peace be upon him). As a result, Allah directed your power from the enemy and made you fail to test your faith, the power of your steadfastness, your holding of your religion, and to take an example of what had hit you in order not to repeat it. In the meantime, He forgave your weaknesses, dispute, and disobedience, and that was the grace and the mercy of Allah for you.

﴿إِذْ تَصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ عَمَّا بَغِمَ لَكُمْ لَكَيْلًا تَحْزَنُوا عَلَى

مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ [آل عمران: 153]

153 - Remember the bad consequences of your disobedience when you started to climb the mountain to escape your enemies and you did not look behind or listen to anybody's command out of fear and horror. The Messenger (peace be upon him) was calling you, when you left him behind, to gather you, give you comfort, and assure to you that he was still alive; not as the enemy claimed. Thereupon, Allah punished you with a distress that filled your hearts because of the defeat and with another distress when you heard about the death of the Prophet (peace be upon him) so as not to be sad for the booty you have lost and the defeat, the



killing, and injury you suffered. Allah knows what you have concealed in your hearts and nothing of your actions and intentions is hidden from Him.

﴿ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ [آل عمران:154]

154- Thereafter, Allah favored you —after that distress— with deep sleep that covered a group of you while wearing the war clothes in order to have security and safety. Another group could not sleep out of worry, fear, and horror. That group was the hypocrites who only cared for themselves, then their ill souls thought terribly that do not match the truth, but they merely thoughts of ignorance. They said that Islam was destroyed by that battle and there will be no victory for Islam and Muslims after that battle.

They were saying: We have been forced to engage in battle without having any will.

O Prophet, say to them: the whole matter is due to Allah because He was the Commander and the people were fulfilling their duty toward their Lord. The duty you have fulfilled was your duty toward your religion. Indeed, their selves were full of obsessions and insinuations; not full of faith. Their selves were suffering objections and protests, therefore, they said: if we had the decision, we would not have responded to the call of the Messenger, would not have attended the battle, and would not have been afflicted by killing and injuries.

Say to them: if you stayed in your houses and did not go for fight while your destiny is to be killed in the battlefield, you will be brought there to be killed because the lifetime cannot be granted in peace and be taken in war. Life is limited by a fixed period when it comes nothing will delay it. Jihad needs determination and patience to reveal what is in the breasts and gets out what in the hearts. In Jihad, the reality of every person becomes clear: the wicked is distinguished from the good and the believer from the hypocrite. Jihad is the test and affliction and Allah is All-knowing of the secrets that are hidden in the hearts.

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ [آل عمران:155]

155- Those who fled the war when the two armies met, their escape was because of their past sins. As a result of those sins, their connection with Allah was weak, they lost trust in their power, and their balance and cohesion were disturbed. Therefore, Satan had found an access to their souls to confuse them, insinuate, and beautify for them the defeat. Then, Allah forgave them what their escape because He (Glory be to Him) is Oft-Forgiving, Forbearing, and does not haste the punishment for those disobeyed them.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى لَوْ كَانُوا عِندَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكُمْ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّبُ وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [آل عمران:156]

156 - O believers, do not imitate the disbelievers in their sayings and deeds. So, do not say as they said to their friends who had died when they travelled for trade and others or engaged in Jihad: "If they had stayed with us, they would not

have died or killed. Allah implanted that belief in their minds to increase their grief because they are not like the believers who receive affliction with patience and seeking the reward from Allah, and are content with the destiny and fate of Allah because the whole matter is in Allah's Hands. He is the One who gives them life as He causes them to die, if He destined death for them. If He did not destine death on them, they would not die whether they went in trade, war, or in any other place. Verily, Allah knows the inner-selves of His Creation, All-Seer of their affairs, and nothing of their conditions is hidden from Him.

﴿وَلَيْنَ قَتَلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لِمَغْفِرَةٍ مِنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾ [آل عمران: 157]

157 - O believers, the worldly life is not good for you in all cases. If you are killed in the case of Allah or died, your Final End will be better because you shall have the mercy of Allah, His Forgiveness, and His Pleasure. Indeed, it is better than that for which you try hard and collect from the wreckage of the world because all the worldly things is not worth a thing in compare to the blessings of the Hereafter.

﴿وَلَيْنَ مِتُّمْ أَوْ قَتَلْتُمْ لِإِلَى اللَّهِ تُحْشَرُونَ﴾ [آل عمران: 158]

158 - In all conditions, if you are killed in the battlefield, or died on your beds in your home, you shall be gathered before your Lord to reward you for your actions either forgiveness and mercy or wrath and torment. So, the wisdom is to have trust in what Allah had predestined and taking a lesson of what shall be after death.

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لَنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ [آل عمران: 159]

159 - By the mercy of Allah, I relented your sides for your friends and beautified your morals, therefore, they loved you and ransomed you with their selves, parents, and properties. However, if you were tough, of bad morals and stone-hearted, they would have turned away from you. So, forgive what they did toward you as Allah forgave them and seek forgiveness for them in regard of their negligence in Allah's Rights to be of perfect morals. Consult them in all matters to know their opinions, comfort their hearts, and to open the way for consultation in Islam because consultation has many benefits.

If yourself feels comfort immediately after the consultation about something, do it and rely on Allah to achieve what you hoped. Indeed, Allah gives victory for those who rely on him and guide them to good and benefit.

﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [آل عمران: 160]

160 - If Allah wants to provide you with victory and protect you of enemy as He did in the Battle of Badr, no one will be able to defeat you. No might save in Him, no power can suppress His, and no will after His Will. That does not mean not to fulfill what you have to do or not exerting efforts because there is difference between relying on Him and pursuing the means to achieve that, and leaving the whole matter to Him without pursuing the means to that. **"If you provide victory to Allah (by fighting for His Sake), He will provide victory for**

**you."** Surat Muhammad: 7]

If He left you without giving you victory as He did in the Battle of Uhud, who else can provide you victory? So, O believers, rely on Him as should be and do not ask for victory except from Him.

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا

## ﴿يُظْلَمُونَ﴾ [آل عمران: 161]

161 - It is not entitled for a prophet to betray or take something from the booty or give it to some of the troops without giving the other; this is not a quality of a prophet. However, anyone of you betrays in Jihad and takes something from the booty without permission, they commit a sin and shall come on the Day of the Recompense carrying that thing which they stole around their necks and all the people will be looking.

Each soul shall have its reward or retribution. None shall be oppressed by increasing his punishment or reducing from his reward.

﴿أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيُنْسِ الْمَصِيرُ﴾ [آل عمران: 162]

162 - Are the people who exerted themselves in obeying Allah and followed the Sunnah of His Prophet equal to those disobeyed Allah and as a result, they entailed Allah's Wrath and their Final End was Hell? How worse is their abode which has nothing but torment and suffering.

﴿هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ﴾ [آل عمران: 163]

163 - Both parties are in varying grades with Allah on the Day of the Recompense; grades in heaven or stages of Hell fire. Indeed, Allah is All-Seer of their actions and grades, and He shall reward or punish them for them.

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ

الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ [آل عمران: 164]

164 - It was a great favor and grace from Allah to His Believing Servants that He sent them a prophet whom they understand his speech easily, whom they can talk to, listen, and benefit from. He recites at them clear Ayahs from the Noble Book of Allah, bring them up on Islamic ethics; purify them from the Pre-Islamic Period of Ignorance, from the bad morals, and from the false beliefs which they adopted; and to command them with good and forbid them to do evil and fornication. He would also teach them the Qur'an and the Sunnah before which they were indulging in manifest error and ignorance.

﴿أَوَلَمْ أَصَابَكُمْ مِصْبَةٌ قَدْ أَصَبْتُمْ مِنْهَا قُلْتُمْ أِنَّا قُلْنَا هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ﴾ [آل عمران: 165]

165 - If you were hit by the defeat which you suffered on the Battle of Uhud while you hit the polytheists double your hits on the Battle of Badr, you would say: How did this happen and from where we have been hit? Say: It is because you disobeyed the commands of your Prophets when he commanded you not to leave your positions, but you refused and descended to collect the booty. Allah governs as He wants. So, if you obey, you will be successful and if you disobey, you will be defeated.

﴿وَمَا أَصَابَكُمْ يَوْمَ التَّحِيّ الْجَمْعَانِ فَيَاذَنِ اللَّهُ وَلِيَعْلَمَ الْمُؤْمِنِينَ﴾ [آل عمران: 166]

166- What afflicted you on the Day of Uhud: escape, killing, and injuries was with the destiny and the wisdom of Allah in order to distinguish the believers who observed patience, hold firm, and did not leave their positions.

﴿وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ

هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ﴾

[آل عمران: 167]

167- And to distinguish the hypocrites to whom it was said: Come to fight for the sake of Allah, fight the polytheists, increase the number of Muslims, and observe

patience: They said: If we knew that you will engage in fighting, we would come with you, but we know that you would not. Thereupon, the head of hypocrites, `Abdullah ibn 'Ubay ibn Salul returned with one third of the army. Those hypocrites were nearer to disbelief than to faith because previously they showed faith but when they let the Muslims down, they stayed away from faith and drew nearer to disbelief. They say with their tongues unlike that they concealed in their hearts because they were determined to retreat and apostatize. Verily, Allah knows the disbelief and hypocrisy that they conceal in their breasts and the evil and corruption that fill their hearts.

﴿الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾ [آل عمران: 168]

168- They are the hypocrites who said to their relatives when they refused to fight: If they had obeyed us and listened to our consultations when we commanded them to retreat and they agreed us, they would not have killed as happened. O Prophet, say to them: If leaving fight would save from killing and death, push away death that was prescribed on you if you were truthful in your saying! However, it will come and surely, you would suffer its agonies even if you were in fortified towers and in good health.

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ [آل عمران: 169]

169- Do not think that those martyrs who passed away were actually dead even if their death was apparent to you in this worldly life because their lives are living at their Lord and having sustenance in the Last Abode.

﴿فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [آل عمران: 170]

170- They are rejoicing with the favor of Allah and His Satisfaction to them. They rejoice with their brothers who will be killed after them in the way of Allah. Surely, they will fear no more in the future because they are indulged in Allah's Favors and they will not be sad for what they missed in the world because the Hereafter is better for them.

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾ [آل عمران: 171]

171- Verily, they shall rejoice and be delighted with the great reward that they were promised from their Lord. This is the reward of Allah for the truthful believers; He shall honor them and reward them the best.

﴿الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ﴾ [آل عمران: 172]

172-They have responded to the call of Allah and obeyed His Messenger when he called them to pursuit the polytheists to terrify them and show them their power. even if they were exhausted and severely injured. He did not delegate anyone to pursuit them to the battle of "Hamra' Al Asad" except those who showed forbearance on the Day of Uhud. Abu Sufyan blamed the polytheists because they did not conquer the Madinah .

The purpose of pursuing them was achieved, therefore, the Companions of the Messenger of Allah (peace be upon him) returned after they had seen no one from the polytheists. Those who responded, held firm with their positions, and feared their Lord shall have a great reward.

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ

## [آل عمران: 173] الوكيل ﴿﴾

173- Verily, they are the mujahideen, the believers, and the patient who put their trust in Allah and whom the people threatened with marching large army toward them and terrified them with the numerous enemies. However, they did not care for that and were not coward, but that increased their faith, firmness, and determination for their good Tawakkul (putting one's trust in Allah) and their certainty of what Allah promised them. So, they sought with Him and said: Allah is Sufficient for us, and how fine a trustee. We are content with Him Alone as trustee and protector.

﴿فَانْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾ [آل

## [آل عمران: 174]

174- Therefore, they returned home victorious because Allah turned away the harm of those who wanted to harm them and protected them because of their good trust that they laid in Him. As a result, they were safe and sound, and obtained the satisfaction of Allah by answering the call of His Messenger; verily, the favor of Allah is great on His believing servants

﴿إِنَّمَا ذَلِكَ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُّؤْمِنِينَ﴾ [آل عمران: 175]

175- It is the devil which purports you that it is powerful, their supporters are powerful and able, and imprint in the hearts that they are mighty and they will be victorious. So do not be afraid of the polytheists who are the friends of the devils who spread corruption and falsehood, but fear Me and resort to me because I will suffice you and give you victory over them as long as you support My Religion.

﴿وَلَا يَخْزِنَكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي

## [آل عمران: 176] الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

176- The Messenger (peace be upon him) used to care for the people and their faith. Therefore, when some of the polytheists showed disobedience and stubborn, he would feel sad for that. Thus, Allah says which means: Do not be sad because the infidels haste to disagree with you and disbelieve in Allah because they desire disbelief. Those people are unable to harm Allah or His Patrons, but Allah wants to deprive them of the bliss and torture them in Hell because of their disbelief. Therefore, He left them guideless until they die as disbelievers and their torment as a result of their oppression are horrible.

﴿إِنَّ الَّذِينَ اسْتَرَوْا الْكُفْرَ بِالْإِيمَانِ لَن يَصُرُوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [آل عمران: 177]

177- Those who replaced faith with disbelief because they wanted disbelief and hated death will not harm Allah, but their harm will be against themselves when a severe and painful torment touches their bodies because of their joy with disbelief in the world.

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُثَلِّي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُثَلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ﴾

## [آل عمران: 178]

178- O Prophet, do not think that giving respite to the disbeliever is good and useful for them, but we keep them in the world so as to increase their sins and faults so that their torment would be increased. Their torment in the Hereafter will be humiliated for them as a retribution for their stubborn and oppression.

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ

عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُّسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ



## ﴿عَظِيمٌ﴾ [آل عمران: 179]

179- Allah would not let the believers without testing and affliction. Hypocrites mixed with the believers, therefore, affliction and testing was a must in order to distinguish the pious from the enemy and to distinguish the believing patient from the dissolute hypocrite and that affliction took place in the Battle of Uhud. On that day, the loyal Mujahideen stood firmly with the Prophet (peace be upon him), whereas the disobedience and betray of the hypocrites to Allah and His Messenger became clear.

You do not have the knowledge of the unseen, or the disbelief and hypocrisy that are concealed in the hearts of the hypocrites. Except for the reasons that Allah revealed to you, you would not have known their news and their hostility to you. Allah chooses of His Messengers whom He wills, such as Muhammad (peace be upon him), to see who will follow him and who will not, who will defy him and who will not, thereby, the wicked will be distinguished from the good. Allah shall tell him about the sayings and actions of the hypocrites to expose them and protect you from evil and abuse.

So, obey Allah and do what the Prophet tells you and what he commands you. If you believe in Allah truly and fear Him by preserving His Rights, you shall have a great reward.

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا

بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [آل عمران: 180]

180 - Let not those, who withhold their monies and collect, accumulate their monies, and do not spend them in their proper channels of spending, think that action is better for them but it is evil for them and they will face a bad consequence at the end. Those monies will change into terrible fire that will surrounded them as a retribution for withholding the monies that Allah gave them and they will know then that preserving those monies was the reason behind the Fire that awaits them.

Allah is not in need of their money because they, their monies, and that in the heaven and on the earth belong to Allah, and Allah shall inherit the heavens and the earth after the destruction of their creatures. Everything belongs to Him and those who spend pave the way of good for themselves. Indeed, Allah knows your intentions when you withhold and He shall punish you for that.

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ

وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ﴾ [آل عمران: 181]

181- Verily, Allah had heard the saying of the Jews when they said that Allah is poor, but we are rich. They said that when Allah asked His Servants to spend of their money to save it for them and reward them for it the best reward on the Day of the Recompense. Allah (Exalted be He) says: "**Who is he that will lend Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and to Him you** [Al Baqarah: 245]. The Jews said: "O Muhammad, your Lord **shall return.**"

became poor because He asked His Servants for loan!" They said that in defy and in bad manners with the Lord of the universe.

Allah (Glory be to Him) threatened them with that awaits them saying: We shall write down their saying and shall punish them for that. It is not forgotten or neglected and We shall reckon them for other major sins they committed such as killing the Prophets of Allah. They are boasting of these deniable crimes which give the willies to the bodies and denied by the pure nature. We shall punish them for that the worst; a terrible great torment which none knows its power but Allah.



﴿ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِّلْعَبِيدِ ﴾ [آل عمران: 182]

182- That terrible punishment is because of the terrible actions that the Jews have done. It is a true punishment that does not bear neither oppression nor cruelty. Allah does not oppress His Servants because He does not inflict them with a punishment that they do not deserve, despite the fact that they disobeyed their Lord.

﴿ الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا ۖ لَآ نُؤْمِنُ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴾ [آل عمران: 183]

183- They are the Jews who claimed that Allah took a promise from them, as was written in their scriptures, not to believe in a prophet until he brings a miracle that if one of his followers gives an acceptable charity, a fire from the heaven will come down to eat it up as a sign for accepting it.

Say to them: Allah sent you prophets before me and had those miracles that you mentioned but you did not accept them, so why did you denied them and killed them if you were truthful in your claim that you follow the truth and obey the messengers?

﴿ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَالْكِتَابِ الْمُنِيرِ ﴾ [آل عمران: 184]

184- If they denied you and did not follow what you came with, do not be sad because they did the same with the previous prophets. They also denied the miracles, the divine orders, and the revealed Scriptures.

﴿ كُلُّ نَفْسٍ ذَٰئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾ [آل عمران: 185]

185- O Prophet, do not be sad because each soul will die for sure and then their final destination will be to an abode in which the pious will be distinguished from the disobedient. Allah will reward or punish the creatures for their actions, whether abundant or little, big or small, and no one will be oppressed an atom of actions.

So, those who will be saved from Fire and enter Paradise, they have won. Indeed, the pleasures and adornments of the world are little and will vanish.

﴿ تَتَّبَلُّونَ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزَمِ الْأُمُورِ ﴾ [آل عمران: 186]

186- The polytheists and the Jews were harming the Prophet (peace be upon him) and his Companions when they came to the Madinah, therefore, they were commanded to forgive and observe patience. O Muslims, you shall be tested in your monies by reducing them and in your selves by diseases and injuries; the polytheists took their monies and tortured them in Makkah. You will also hear from the Jews, the Christians, and the polytheists a lot of bad words and insults such as insulting the religion, contempt, mockery, and exhortation to kill you. However, if you observed patience for their harm, forgave them, and busied yourselves in obeying Allah and seeking His Pleasures, that will be from the best things so as to fear Allah and frighten them.

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبَيَّسَ مَا يَشْتَرُونَ ﴾ [آل عمران: 187]

187- Allah took the covenant and the charter from the People of the Scriptures that they should explain to the people the matter of the Prophet Muhammad

(peace be upon him) as their prophets taught them and as was written in their Scriptures and not to conceal it so as to know him when Allah sends him. However, they refused to follow this, lost it, did not act according to it, and replaced it with taking presents, accepting invitations, and taking bribery; a vile worldly return for a great matter that will lead to stray nations and generations throughout history. How bad is their trade and how bad is that they bought!

Qatadah (May Allah bestow mercy on his soul) said: That was a covenant that has been taken by Allah from the people of knowledge, so anyone knows something should teach it and beware of concealing knowledge.

Ibn Kathir said: this Ayah bears a warning for the scholars to follow the bad example of those people who concealed the knowledge because they shall have the same result.

﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنَّ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ

وَهُمْ عَذَابُ الْيَمِّ﴾ [آل عمران: 188]

188- Do not think that those people who are joyful of the bad actions they did and would like to show to the people that what they have done was the right, such as the Jews used to do when they were asked about the knowledge that was in their hands, will be safe from the punishment of Allah. They mislead the people, answer in lie and deviation, and ask for people's thanking for their faith and honesty in conveying knowledge and Allah shall torture them painfully for that.

﴿وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [آل عمران: 189]

189- Know that everything that is in heavens and on earth belong to Allah and He is the Only Disposer in whatever proper way He likes. He is the All-Able for everything and nothing fails Him in what He willed, so fear Him, obey Him, and beware of His Punishment and Wrath.

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾ [آل

عمران: 190]

190- Verily, the creation of the heavens with their high altitude, wideness, stars, planets, their delicate system of its moving, the perfection of their systems, their general phenomena, and the creation of the earth and what therein of livings, different kinds of plants, high mountains, wide seas, minerals and benefits are signs to the oneness of Allah. Also the alteration of day and night, the difference of their nature according to the rise and sunset of the sun or the increase of one of them and the decrease of the other are also sings for the oneness of Allah for the people who can understand these things, realize their facts, divorce themselves of illusion and imitation. As a result, they thought, believed, considered, certified, and surrendered to the truth.

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا

خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ [آل عمران: 191]

191- They are the true believers who do not jade or feel bored of the remembrance of Allah. They do not forget about him in all their times because of their knowledge that He is the True god Who must not be forgotten. Their hearts are in comfort for remembering Him, so they mention Him standing, sitting, and lying down. They consider in the greatness of Allah's Creation that denote His Knowledge, Ability, Great, and wisdom. They consider what He created and placed in the heavens as well as on earth. They say: O Lord, You have not created all these for nothing, for You are above defection and defaults. You did that for a great wisdom and great matters in order that the people know their Great Lord and His perfect creation to worship Him, and to reward those who

believed in the truth with good and those who disbelieved with punishment.  
O Allah, we believed in You as a great one god and a great Creator Who has not partner. So, protect us from Hell by guiding us to the pious actions. We seek refuge with You of being from those who disbelieve in You and in Your Grace.

﴿رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [آل عمران: 192]

192- O Lord, those whom You admitted Hell, You caste them away, humiliated, and perished. Indeed, there is no protector for the oppressors from You and no one will save them of Fire.

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ﴾ [آل عمران: 193]

193- O Lord, we heard a caller, Your Prophet Muhammad (peace be upon him), who called for faith that we should believe in one god because He is your Lord and Disposer of our affairs. So, we obeyed his commands and responded to his call. O Allah, this is our faith and this is our supplication, so forgive our sins, major and minor, and join us with Your Pious Servants. Make us with them and in their company.

﴿رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾ [آل عمران: 194]

194- O Allah, give us the promise you promised us on the tongues of Your Prophets and do not caste us away from Your Mercy on the Day of the Recompense, for You do not break Your Promise of mercy.

It is recommended to recite these Ayahs (190-194) when staying up at night for performing voluntary night prayer.

﴿فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ﴾ [آل عمران: 195]

195- Thereupon, Allah responded to their supplications that I will not waste the actions of any of you, whatever small it is, but each one shall have the retribution for what he or she has done. Males and females are equal because you are from one origin and everyone shall have the reward that they deserve.

So, those who were driven out of their homes and migrated because of the polytheists' annoyance and harm for them and for their properties because they embraced Islam then fought for the sake of Allah. Some of them fought bravely and patiently. Some of them fought until they were murdered, those I shall forgive their sins and admit them to paradise underneath rivers flow as a great reward from their Generous Lord. Indeed, Allah has the best reward for those who believed and did righteously.

﴿لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ﴾ [آل عمران: 196]

196- Do not look at the disbelievers and the disobedient and the manifestations of blessings and richness, do not look at their disposal in the countries with trade and all kinds of commerce.

﴿مَتَاعٌ قَلِيلٌ ثُمَّ مَاؤَاهُمْ جَهَنَّمُ وَيُسِسَ الْمِهَادُ﴾ [آل عمران: 197]

197- Soon, the joy they are living in will vanish, every pleasure they have will end, their power will wane away, and only their bad deeds will remain. Those deeds will take them directly to Hell to sleep over mattress of Hell. How bad the mattress and the final destination are!

﴿لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ

### خَيْرٌ لِلْأَبْرَارِ ﴿[آل عمران: 198]

198- In the opposite, the believers who listened to the call of faith, responded, believed, became firm, and decided to do righteous deeds, and as a result, Allah rewarded them with wide heavens underneath rivers flow. This is the hospitality of the Most Generous Lord and that mentioned bliss, everlasting living, and pleasure that Allah has is the better for the Pious Servants than the temporary pleasures of the world in which they live.

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ

اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ هُمُ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿[آل عمران: 199]

199- There is a group from the people of the Scriptures who believes truly in Allah, in what has sent down to Muhammad (peace be upon him), in addition to their belief in the previous Scriptures, such as Muslims. That group is full of submission, fear from Allah, obedience, and do not conceal the attributes and the mission of the Prophet (peace be upon him) which exist in those Scriptures. Muslims are unlike the People of the Scriptures who distort the Scriptures in return for presents and bribes, or conceal the news of the Noble Prophet that exist in their Scriptures. They have their reward at their Lord such as the rest of the believers, no difference between them, and Allah is Swift at taking account despite the huge number of His Servants and their multiple actions.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿[آل عمران: 200]

200- O believing servants of Allah, observe patience and hold to your religion that Allah satisfied for you, in adversity as well as easiness, until you die because it is your provision which you should hold with. Fight your enemies who always try to shake your faith and eliminate you, so be more patient and more powerful than them so that you could defeat them.

Stay in the sites of Jihad and in the spot liable to enemies attack. Do not neglect this and do not surrender to laziness.

The meaning of staying in the sites of Jihad is another variation to keeping to worship and obedience to Allah.

Fear Allah in all your matters and conditions and do not neglect what I have commanded you in order that you be from the successful who lead an honorable life in this world and in the Hereafter.

From the virtues of this noble Surah is the Prophet's saying: "**Recite the two bright ones, Al Baqarah and Surah Al `Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them.**"

Reported by Muslim and others.]

## Surat An-Nisa'

In the name of Allah, the Most Gracious, the Most Merciful

﴿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﴾ [النساء: 1]

1- O people, obey Allah, beware of disobeying His Commands, and fear His Torment. It is He Who created you from one soul, Adam, and created thereof his wife Eve from his rib and brought forth from them many males and females. Fear Allah be obeying Him because from Him you ask for your requests and say: O Allah, I ask you.

Beware of cutting the ties of kinship because Allah is Watchful over you, All-knowing of your intentions, and knows the sayings and actions you do and He shall reward or punish you for.

﴿وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا﴾ [النساء: 2]

2- Give the orphans their monies and do not oppress them by taking their best properties for your worst properties and then say this kind for that as long as it is from the same kind. Do not mix their monies with yours and eat them up all because this is a major sin, so avoid it.

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثَلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا﴾ [النساء: 3]

3- If you want to marry orphan girls and you fear to oppress them in terms of their rights, such as not giving them their full dower like their peers, you should be fair and give them the same dower of their peers. if you cannot observe justice, women are numerous, so marry other women; two, three, four women if you like and no more because this is the limited number of women to marry. If you fear to treat them justly, marry one woman or marry the slave girls you own without limits; by possession and not marriage because they do not have the same rights as free wives. Taking one wife is the nearest not to oppress others.

﴿وَأَتُوا النِّسَاءَ صَدَقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا﴾ [النساء: 4]

4- Give women their dower as a must, but if they gave up part of it for you out of their kind hearts, you may take it lawfully for you.

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾ [النساء: 5]

5- Do not give your monies to minors who cannot run their business or invest their monies well. Monies cannot be wasted or thrown away because with which you live and achieve your goals, such as trade or others. Give minors, whom you take care of, their rights such as clothes, provision, and food. Treat them well and say to them nice words.

﴿وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ



### إِلَيْهِمْ أَمْوَالُهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ﴿النساء: 6﴾

6- If you want to give to the orphans their monies, try them first and if you find them capable of taking the responsibility of marriage and you know about their good faith and their ability to dispose their affairs, give them their monies and do not eat them up without need. If the guardian is rich, he should not take anything from their monies and if he is poor, he may take from it moderately. Allah (Exalted be He) says: **"And come not near to the orphan's property, except Surat Al An'am: 152]. If you give them their monies, there must be witnesses at delivery. Allah is enough Account, Witness, and Watchful over the guardians of the orphans and their actions.**

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا﴾ [النساء: 7]

7- All people are equal in the matter of inheritance. Men have their share of inheritance that their parents and relatives left and women have their share of inheritance, whether the inheritance was little or much as an obligatory duty.

﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾ [النساء: 8]

8- If the poor or the orphan relatives, who shall not inherit, attend the distribution of inheritance, give them part of it and say nice words to comfort them.

﴿وَلِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا﴾ [النساء: 9]

9- Let those who approach death fear Allah. When they leave weak young offspring and they fear for them of poverty and lost because of their weakness and inability to earn money, they should fear Allah and do not bequeath their monies for others and let their own children poor and ask the people for money. Later on, the Sunnah explained that it is not permissible to bequeath more than one third of one's properties.

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا﴾ [النساء: 10]

10- Verily, those who eat up the monies of the orphans unlawfully, they fill their abdomen of fire on the Day of the Recompense. Their retribution shall be Hell that will burn them from inside as well as outside. It surrounds them from inside and outside as a retribution of their oppression to the orphans and the weak.

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا﴾ [النساء: 11]

11- Allah commands you with observing justice with your children at the distribution of inheritance. Males have double share of females as will be



mentioned later, so females shall not be deprived of their shares as was done in the Pre-Islamic Period of Ignorance. As for why males have a double share, that is because they are responsible for the expenditure; not women. He is the one who work, earn, engage in trading, and bear the difficulty. Not all that is required from a woman, but she is safeguarded and is commanded to be taking care of, whether at her family or at her husband, or she spends on herself.

If the father died and no heir for him but his offspring, they will split his inheritance; male takes a double share of a female.

If he does not have any males, but he has two daughters or more, they shall have two-thirds of the inheritance.

If he has one daughter, she will have one-half of the inheritance then the rest will be distributed to the nearest male relative.

His parents: each one of them shall have one-sixth of inheritance if the deceased has a child; whether male or female.

If the deceased does not have a child and only his parents inherit him, his mother has one-third and the rest will be the share of his father.

If the deceased does not have a child but have brothers, in addition to, the parents, the mother the brothers shall have one-sixth and the rest will be to the father.

The inheritance shall be distributed after all debts are paid as well as the bequests if he had left any.

There are many details for the previous cases which are mentioned in the chapters of distributing inheritance.

We equated between males and a female in term of taking inheritance and not as has taken place in the Pre-Islamic Period. You do not know the anticipated worldly benefits whether from the parents, the children, therefore, We assigned a fixed portion for this and that and equated between both sexes in the origin of inheritance.

The mentioned details in regard of the distribution of inheritance are obligation from Allah on you. He is the All-Knowing and the All-Wise Who gives each one what he or she deserves and it is not the duty of the people to legislate for themselves or to govern according to their whims. Allah is the One Who gives sustenance and monies and He is the One Who ordains as well as distributes, and He knows the best of their best interests and benefits.

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ﴾ [النساء: 12]

12 – O husbands, you have one-half of what your wives had left if they did not have children.

That will be after paying the debts and bequests out of their inheritance if there is any.

O husbands, a wife has one-quarter of your inheritance if you do not have children, but if you have children, a wife takes one-eighth of inheritance.

This is also after paying the debts and the bequests of your inheritance if there is any.

If a man dies and has no children or parents to inherit from him, but he has a brother or a maternal sister, each one will have one-sixth; the same ruling goes for the deceased woman. If they are more than that, they all shall take one third of inheritance, no matter how many are they. This is also after paying the due debts and bequests. The bequest should be fair and should not deprive the heirs

of some of their rights. Therefore, the bequest should not be meant for depriving some of the heirs of their inheritance, increasing or decreasing their shares. It should be noted that there is no bequest for an heir and a bequest should not be more than one-third for others than the heirs.

These obligatory duties are commands from Allah that must be followed. Verily, Allah knows the things which harm and know the things which benefit. He is Forbearing, treats them justly, and does not punish them as soon as they commit a mistake, but He respites them and explains to them so that they may understand.

﴿تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [النساء: 13]

13- These obligations and legislation explain the shares of each heir according to their nearness and farness from the dead, and according to their need to him and losing him after death. These are limits set by Allah by His Knowledge and Wisdom to be the decisive arbitrator in the distribution of inheritance, so do not transgress them and act according to them. Indeed, who obeys Allah and His Messenger and acts according His Commands without tricks or cheat, he shall have a good reward from his Lord Who will admit him to a paradise underneath rivers flow, in addition to perpetual living and great success for those who know the seriousness of that Day.

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ﴾ [النساء: 14]

14- As for those who disobey, betray, or act according rules that were not ordained by Allah, and preferred them to those which Allah has ordained, Allah will admit him to a burning fire leading his life there forever. By doing this, he altered what Allah has ordained and he is not content with that the distribution of Allah and shall be torture severely in humiliation.

﴿وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا﴾ [النساء: 15]

15- As for women who commit adultery, four witnesses should be brought to witness against. If witnesses were brought, those women shall be locked in a house and they will not be allowed to go out until they wish or wait for a way out. The way out is the abrogation to this ruling because that ruling was revealed in the beginning of Islam, then abrogated to be stoning for the married person and lashing for the unmarried.

﴿وَالَّذَانِ يَأْتِيَاهُمَا مِنْكُمْ فَأَذْوُهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا﴾ [النساء: 16]

16- As for the two men who commit adultery with each other, harm them by insult, facial expression, and hitting with shoes. If they quit their sin, did not commit it again, their behaviors became good as well as their deeds, leave them and do not be harsh on them because Allah accepts the repentance of those who repent. Indeed, Allah is Oft Forgiving and full of mercy toward His Believing Servants.

Later on, the Sunnah explained their ruling in the saying of the Prophet (peace be upon him): "If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done." According to the authentic Hadith that was reported by the Four Compilers of Hadith and others.

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ [النساء: 17]

17- Allah accepts repentance from those who commit sins ignorantly. Allah named those who commit sins "ignorant" because he or she commits it while he knows its bad consequences. If those wrong doers repent before the agonies of death approach, Allah will accept their repentance because Allah knows His Creatures and Wise in all that He does.

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا﴾ [النساء: 18]

18- Repentance shall not be accepted from those who commit sins and when death approaches their throats, they say: Now I shall repent. The same ruling goes for the infidels who die while believing in their disbelief: their regret and repentance will not avail them. For those we prepared a painful, severe, and everlasting torment.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾ [النساء: 19]

19- O believers, it is not lawful for you to inherit women as you inherit funds. It is not lawful for you to treat them badly, confine them, and prevent them from marriage until they pay you the dower or part of the dower which they gave you, except if they commit an adultery. Then, it is permissible for you to confine them to ransom themselves with money. *Fahishah* is adultery, cruelty, bad manners, harm, bad words...etc.

Say to them nice words, comfort them, treat kindly with them, and spend on them. If you fed up with them without harming you, be patient, perhaps there would be good inside the things you hate such as pious children and good reward in the Hereafter as a retribution for your patience.

It is reported in the authentic Hadith: "A believing man should not hate a believing woman because if he finds in her a manner that he does not like, he will find in her another good manner that pleases him."

﴿وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا﴾ [النساء: 20]

20- If you want to divorce your wives and marry another woman, and you paid them an expensive dowry, do not take something from it; would you take it unjustly and falsely!

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذَنَ مِنْكُمْ مِيثَاقًا غَلِيظًا﴾ [النساء: 21]

21- How do you take the dowry from them and you had privacy and sexual intercourse with them. That is the covenant you gave them; the covenant of good companionship and intimacy. Allah (Exalted be He) says in their regard: **"Either you retain her on reasonable terms or release her with kindness."**

Al Baqarah: 229] or the meaning of the covenant is the covenant of marriage.

﴿وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا﴾ [النساء: 22]

22- It is not permissible for you to marry the ex-wives of your fathers as was done in the Period of Ignorance as a matter of honor and respect for the fathers that their ex-wives be the wives of their sons. As for what happened in the Pre-Islamic Period, it is overlooked and forgiven because *that* action is detested, disliked and a bad action. That action was detested even in the Pre-Islamic

Period.

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّائِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّائِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّائِي دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾ [النساء: 23]

23- It is forbidden for you to marry your mothers, daughters, sisters, paternal aunts, maternal aunts, your nieces.

The same ruling goes for your foster mothers and your foster siblings.

It also forbidden for you to marry the mothers of your wives (your mother-in-law), directly after contracting their daughters as well as the daughters of your wives as soon as you have sex with their mothers. However, if you had not sexual intercourse with their mothers, there is no harm to marry their daughters, whether those daughters live in your houses or elsewhere.

It is not permissible for you to marry the wives of your sons whom you begot, unlike the adopted children whose wives may be married by you.

It is forbidden for you to marry two sisters. As for those actions that happened in the Pre-Islamic Period ignorance, Allah overlooked them and forgave you as a mercy for you.

The Clear Qur'anic Exegesis

# Part 5



## Al Wadih Fi At-Tafsir

### Part 5 Surat An-Nisa' (24-147)

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ  
ذَلِكَمُ أَنْ 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﴾ [النساء: 24]

24- It is prohibited for you to marry married women except those whom you enslaved. It is allowed to have sex with such by ownership or possession even if they have husbands in their homeland after you wait for a proper period (3 months) to check that they are not pregnant. The reason for making them lawful to you is slavery which cancels marriage. This prohibition was prescribed on you, so adhere to and abide by the Shari`ah of Allah.

Allah made lawful for you all women except those abovementioned.

The author of *Rawh Al Ma`any* said: The meaning of using the demonstrative article is that the same ruling goes for women who have the same description.

The meaning is: it is forbidden for you the things that Allah prohibited on the tongue of His Prophet, such as combining between a woman and her paternal or maternal aunt in marriage.

Al Fakhr Ar-Razy said in his Tafsir: It is written in the science of Islamic Jurisprudence that stating the ruling of a case with its proper description indicates that the ruling is only limited to that case with that certain description. Therefore, Allah's Saying: **"Forbidden to you (for marriage) are: ... and two sisters in wedlock at the same time..."** denotes that the close kin relationship prohibits marriage. This ruling goes for a woman and her paternal and maternal aunt. So, the ruling of the prohibition goes for the paternal and maternal aunt by indication. That is because the paternal and maternal aunt takes the same ruling of a mother and the harm that may take place when a person combines between two sisters will take place in the matter of the paternal and maternal aunt. Therefore, the Ayah **"Forbidden to you (for marriage) are: ... and two sisters in wedlock at the same time..."** prohibits combining between a woman and her maternal or maternal aunt.

Then Allah says which means: if you realized that, then the meaning of Allah's Saying: **"All others are lawful."** is all women are lawful to marry other than those mentioned whether those women were mentioned explicitly, with a clear reference, or with an implicit one. If this is the case, the paternal and the maternal aunts are included in the mentioned types of women.

I said: Perhaps the words of Ar-Razy indicate that the Ayah is inclusive and the Hadith is an explanation to it as Ibn Al Jawzy said, and the result is the same.

Ibn Al Jawzy said in *"Nawasikh Al Qur'an"*: According to scholars, this is a general word that was limited by the Prophet's prohibition that a woman is to be married along with her paternal or maternal aunt.

Ar-Razy mentioned other proofs in this regard along with some forms of the prohibited marriages... see his Tafsir and see also Al Qurtuby's Tafsir.



So, seek marriage with your money up to four women or as much slave girls as you want by the legal way in order to protect yourselves and keep away from adultery.

If you marry and your wives overlooked their dower or part of it, there is no harm on you or on them.

Verily, Allah is All Acquainted with things that fix the marriage and He is All Wise in all that He legislated for you, whether lawful or prohibited.

﴿وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ فَاذْكُرُوهُنَّ بِأُذُنِ أَهْلِهِنَّ وَأَتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ [النساء : 25]

25- Those who have no money to marry the free believing women, they may marry the believing slave girls who are owned by them. Allah is All Acquainted with the degree of your faith, so let faith be your target, perhaps slave girls may have more faith than the free women. You and your women are part from one another either in religion or by kinship, so marry them by the permission of their *Awliya'* guardians (i.e., those who have the authority to conclude their marriage) after you pay their dowries without taking anything of them. Do not belittle them because they are slave girls and choose them chaste; not adulteress or having boyfriends. If they married you then they committed adultery, they shall have half of the punishment that was laid against the free virgin women and there will be no stoning for them because stoning cannot be divided.

The meaning is: their punishment does not increase by marriage, the prescribed punishment for them will be fifty lashes whether they are unmarried or married; this is a controversial issue among the scholars.

Marrying the believing slave girls with the previous conditions is for those who fear to fall into adultery because of the overwhelming desire, but if they can wait, it will be better for them because if you marry them then they beget children they will be slaves too. They are not dedicated for their husbands all the time like the free women because they travel with their masters and serve in cities and towns. Their masters can sell them for Bedouins as well as for townsmen and that is so difficult for their husband. Moreover, they are trite because they come and go and no jealous man can endure this.

May Allah forgive those who cannot observe patience and want to marry them! Being so Merciful, He gave men the concession to marry them.

The majority of scholars hold the view that it is not permissible for a Muslim to marry slave girls as long as he is capable of marrying free girls and can observe patience; this is unlike the view of the Hanafy school of Fiqh. However, they agreed that anyone marries a free girl it is not permissible for him to marry a slave girl.

﴿يُرِيدُ اللَّهُ لِيُذَيِّبَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [النساء : 26]

26- Allah wants to explain to you what has been made lawful for you and what was prohibited and guide you to the ways of the guided prophets and pious people who were before you. He also accepts your repentance if you repent to Him of your negligence and shortcomings in fulfilling the teachings of Shari`ah. Verily, Allah is Well Acquainted with your conditions and with what you need and

He is Wise in what He has ordained for you, taking into consideration your best interests.

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا﴾

[النساء : 27]

27- Allah wants to accept your repentance, so repent to Him so that He may accept your repentance and be pleased with you. The dissolute and the followers of Satan of the infidels and the polytheists want to see you avert from the truth to falsehood in order to become like them.

﴿يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾ [النساء : 28]

28- Allah wants to facilitate the legislation and the ordinances in regard of marriage and other matters, therefore, He permitted you to marry slave girls. That is to suit the weakness of human souls in terms of women because men cannot observe patience or stay away from them forever.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ

مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ [النساء : 29]

29- O believers, beware not to eat the monies of one another by unlawful ways such as usury, gambling, and all kinds of illegal ways, but resort to the lawful ways such as commerce in dealing with your monies and let it be out by your consent.

Do not perish or jeopardize yourselves to risk by committing sins and faults such as eating up monies without a legal right or anything that demands punishment. Verily, Allah was so Merciful with you when He prohibited you to eat the monies that do not belong to you or to destroy yourselves.

﴿وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

﴿النساء : 30﴾

30- Anyone commits the abovementioned things which Allah has prohibited, transgresses the limits of Allah, and dares to violate them he will enter a blazing Fire and that is easy for Allah (Exalted be He). So, nothing will stop Him from sending down His Punishment.

﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا﴾ [النساء

: 31]

31- If you avoid the major sins that you are forbidden to commit, We shall forgive your minor sins and admit you to a good place (i.e., paradise) that Allah prepared for His believing Servants.

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ

نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾ [النساء : 32]

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32- In an authentic Hadith that was reported by At-Tirmidhy, Al Hakim, and Men are entitled Ahmad that Um Salamah (may Allah be pleased with her) said:

So Allah (Glory be for Jihad and women are not, but we have half of inheritance, **And wish not for the things in which Allâh has made** ﴿to Him) revealed: And do not wish what Allah The meaning is: **some of you to excel others.** (Exalted be He) gave for others and made some of you to excel others for men and women have their share of Allah's bounty because it is a division that ordained by the All Wise and the All Acquainted. Everyone should be content with the favors that Allah prescribed for them and should not wish the share of others or envy them. Ask Allah of His Benevolence and Favor because His Treasures never end. He is Generous, Giver, and All Knowing of those who deserve His Bounty, therefore He made them ranks with His Wisdom according to their readiness and ability.

﴿وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ﴾

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿[النساء : 33]

33- And for every dead person we made heirs to take their shares from the inheritance of the parents and the close relatives, according to their due rights. As for those you made allies with to inherit from one another before the revelation of this Ayah, give them their right of inheritance. As for the allies made after that, there will be no effect for that because their shares of inheritance were canceled. Allah is All Acquainted with everything including your conditions in withholding and giving.

but it was inherit each other, In the past, a man could agree with another man to **But kindred by blood are nearer to** ﴿abrogated with the Ayah of inheritance

[Al ﴿one another (regarding inheritance) in the decree ordained by Allâh.

Anfal: 75].

﴿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

وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ

عَلِيمًا كَبِيرًا ﴿[النساء : 34]

34- Of the reasons that men take more share than women in inheritance is because they have *Qawamah* on them. The meaning of *Qawamah* is taking care of the daily affairs, management, and discipline. That is because Allah has given preference to men over women in many observed fields, therefore, prophethood was confined to men. They also have many qualities and characteristics to enable them to do works and jobs that women cannot do or unsuitable for them in the first place such as Jihad, leadership, Adhan, delivering a speech, testifying in regard to prescribed penalties and retaliation, taking the charges of blood money in involuntary manslaughter, guardianship in marriage, divorce, and taking women back in marriage, marrying more than one person, and in many other fields, such as firmness and sobriety. Likewise, they are preferred by the monies they spend such as dower and expenditure on women as well as the entire family, in addition to other matters that Allah has ordained on them in His Book and in the Sunnah of His Prophet (peace be upon him).

The pious women of them are obedient to Allah (Glory be to Him), fulfill the due rights of their husbands, protect themselves from anything that may disgrace them during the absence of their husbands, and preserving their monies and everything that must be preserved because Allah had protected their rights by

dower and expenditure and assigned someone to defend them and protect them (i.e., men).

As for women whom do you think or fear that they disobey or hate you, advise them and warn them against your disobedience when you see the signs of that. If advice is of no avail, do not sleep with them on the same bed, do not have sexual intercourse with them, and leave them alone because that is a severe punishment for them. If they do not respond to you by advice and abandonment, you may beat them harmlessly, where you should not leave a sign or a trace of beat on their bodies. So, the beat will be for discipline and not for revenge or for harm because what is meant by beat is reformation.

A man should avoid beating the face and the positions of harm as well as the positions of beauty in order not to distort them. It is better to dispense with threatening and not to beat them because of what `Aishah (may Allah be pleased with her) narrated that the Messenger of Allah (peace be upon him) never beat anyone with his hand, neither a woman nor a servant, but only, in the case when he had been fighting in the cause of Allah. [Reported by Muslim].

If they obey you and returned to their good nature, leave them, do not harm them, and do not abandon them, but forgive them, treat them kindly, and beware not to oppress them. Verily, Allah is their guardian, more Powerful than you, and can take revenge of those who oppress them even after a while.

﴿وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا

يُوفِّقُ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا﴾ [النساء : 35]

35- If you fear that the matter exacerbates, the dispute and conflict between the spouses increase, and hatred spreads after using all the previous methods, send a pious and upright person who knows diplomacy from the relatives of the husband and another from the family of the wife. If they have the good will to reconcile between the spouses, Allah will make it easy for them and reconcile between them.

Indeed, Allah is All Knowing with the intentions of people and an Expert of what may reform their affairs and reconcile between them.

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ

وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ

اللَّهُ لَا يَجِبُ مَنْ كَانَ مُحْتَالًا فَخُورًا﴾ [النساء : 36]

36- Worship Allah alone, obey Him, and do not associate any of His Creatures with Him in worship because He alone is the worthy of worship.

Be kind to your parents: treat them kindly and be filial to them.

Treat your relative nicely: brothers, sisters, and paternal and maternal uncles.

Be kind to the orphans who lost the tenderness and care of their fathers while they are young, so treat them kindly and be good to them.

Likewise, you should do to the needy who cannot find enough sustenance.

In addition to the neighbors of your relatives and the neighbors who are not relative, and the companions who travel with you or accompany you in order to seek benefit from you.

The wayfarer is the one who travels away from his country or it may refer to guests.

As for the slaves whom Allah made as captives in your hands, treat them kindly and do not burden them beyond their capacity.

Verily, Allah does not love the haughty arrogant who show off, make people feel that they are better than them, and despise their relatives and neighbors, however, they are vile in the sight of Allah and in the sight of the people.

﴿الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾ [النساء : 37]

37- Those who withhold their monies and do not spend them in the ways instructed by Allah, such as being benevolent to orphans, the needy, neighbors, and guests; moreover they deny the bounty of Allah Who gave them this bounty in order to be grateful and to test them, certainly they have disbelieved in these favors. They shall have a disgracing and painful torment on the Day of the Recompense because they had denied the favor of Allah and concealed it when the people needed it; they shall suffer insults as they insulted the grace of Allah by stinginess and concealment.

﴿وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا﴾ [النساء : 38]

38- As for those who spend their monies in order that the people see them and show off in order to be said: "How generous they are!", while they are unbelievers in Allah Who gives the reward and estimates the punishment, they shall have the same punishment. That is because they do not believe in the Last Day in which a person is rewarded or punished for his actions, therefore, they do not seek the reward of Allah when they spend they monies. Verily, Satan deceived them by beautifying the bad things and whomever Satan was his companion and inspirer will be punished with Hell because it calls the people for disobeying Allah.

﴿وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا﴾ [النساء : 39]

39- What would have happened to them if they followed the right path; believed in Allah, their Creator; and believed in the Day of the Recompense in which a person is rewarded for the good deeds he has done or punished for the bad ones; thereby, people shall fear Allah and improve their behaviors? Then what would have happened if they spent from the sustenance that Allah has provided them out of His Great Bounty, not for pride or boasting in order to benefit others instead of withholding and harm? Verily, Allah was All Knowing of their conditions whether in giving and withholding or reformation and corruption.

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾ [النساء : 40]

40- Allah does not oppress His Servants even for an iota, so He does not decrease from the reward and does not increase the punishment, but give them their full share. Moreover, He gives them out of His Bounty and if the good deed is equal to an atom, He will double the reward for its doer and give him a great reward.

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ [النساء : 41]

41- How (will it be) then, when We bring from each nation of the past and a group from each sect a witness (that witness will be their prophet) to bear witness against them and We bring you (O Muhammad peace be upon him) as a witness against your nation?

It was reported in the authentic Hadith that the Messenger of Allah (peace be upon him) cried when this Ayah had been read to him. Perhaps the reason behind his crying that he must bear witness against their actions and those actions may



not be good, then their final destination will be Hell. Or he may cried for the scourges of the Day of the Recompense and the intercession which he will be responsible for.

﴿يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾

[النساء : 42]

42- In that Fearful Day, the infidels and those who disobeyed the Messenger of Allah (peace be upon him) such as the hypocrites and others shall wish that the earth would have swallowed them and they did not show up to people for reckoning because of the fear, distress, and sorrow that they would suffer on that Day. They shall be disgraced, rebuked, and admit everything on that Day and will not be able to conceal any of their actions because their organs will bear witness against them.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا

عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ

أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ

اللَّهُ كَانَ عَفُوًّا غَفُورًا﴾ [النساء : 43]

43- O believers, it is not permissible for you to offer Salah while you are in the state of intoxication where you will not be able to recognize what you say.

That was a stage in prohibiting alcohol, then a detailed explanation was revealed **O you who believe!** } concerning its absolute prohibition in Allah's Saying: **Intoxicants (all kinds of alcoholic drinks), and gambling, and Al Ansâb, and Al Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in** [Surat Al Ma'idah: 90]. **order that you may be successful.**

It is not lawful for you to enter the masjids while you are in the state of major ritual impurity except you are passing by from a door to another without sitting in the masjids until you are pure.

If you are sick and fear to use water, travelling, or one of you comes from bathrooms, or touches women (there is a difference among the Qur'an commentators and the leaders of Fiqh schools concerning the meaning of touching women whether it is having sexual intercourse with them or only touching them) and you do not find water to perform ablution or wash up, perform *Tayammum*. The meaning of *Tayammum* is dry ablution: which is using of clean dust, sand, trees, rocks, and plants (in details among scholars) in removing filth. When you perform *Tayammum*, wipe only your faces and hands.

Verily, Allah is All Forgiving for He permitted to you to perform Salah with *Tayammum* when you are unable to lose water in any circumstantial conditions as a matter of easiness, lenience, concession, mercy, and compassion for you.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ﴾

[النساء : 44]

44- O Prophet, are not you amazed at the conditions of the Jews who were given some knowledge from the Scriptures that were revealed to them? They turn away from what Allah has revealed to you and leave the knowledge that was in their hands in return for a low price from the pleasures of the worldly life! As a result,



they distort and falsify for bribes and presents while they know the danger of what they do.

Despite of their aberrance, denying the Messenger of Allah (peace be upon him), and concealing his attributes, they want you to go astray like them, disbelieve as they did, and to leave the guidance and beneficial knowledge you have.

﴿وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا﴾ [النساء : 45]

45- Indeed, Allah knows well your enemies, informs you with their enmity, and warns you against their plots and mixture with them. It is enough that Allah will be your Guardian, Keeper, and the One who keeps away evil from you, so trust in Him and rely on Him.

﴿مَنْ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِالْأَلْسِنَتِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾ [النساء : 46]

46- There is a group of the Jews, the misleading scholars, interpret the Torah unlike its real exact meaning. They interpret its meaning or distort its wordiness intentionally and when they hear the words of the Prophet (peace be upon him), they say in disbelief and stubbornness: We hear your words but we disobey your commands. They said in mockery and disrespect: Listen to what we say and respite us. They distort, with their tongues, its meaning because it bears the meaning of respite us, look at us, and the meaning of *Ru'una* is: recklessness and foolishness with the intention of insult and dispraise, and mockery of religion. If they have said when they heard the ordinances of Allah: "We have heard and obeyed." instead of saying "We have heard but disobeyed." or to say: "Listen and respite us." instead of saying: "listen! We shall not listen to you and respite us," it would have been better for them than their first saying and more correct, but they did not say that. However, they continued in their disbelief and aberrance, as a result Allah let them down and cast them away from His Mercy and Guidance; so only a few of them are believers.

﴿يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا﴾

[النساء: 47]

47- O People of the Scriptures, believe in that We sent down to our Prophet Muhammad (peace be upon him) i.e., the Qur'an, because it ascertains the news and glad tidings that were mentioned in the Old Testament. Of those glad tidings is the prophethood of Muhammad (peace be upon him) where he was mentioned by name, qualities, place, and the time of his mission. Believe in that before we distort the faces of some people and replace them with the nape, so they will be effaced; that distortion in the creation is a scandal and a punishment for them for distorting the Scriptures and because of their disbelief in the things which they were commanded to believe in. Or We expel them from Our Mercy and Our Guidance as We cursed the Sabbath-breakers who used tricks in fishing on their Sabbath, as a result, Allah cursed them by disfiguring them. Both parties of the Jews are partners in the curse despite the difference form of punishment.

The second kind of the divine threaten was achieved which is the curse instead of effacement, so they are cursed by all people and in all times.

When Allah commands something, it must take place and none can stop Him.

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ [النساء: 48]

48- Indeed, Allah does not forgive the sins of those who associate partners with Him because polytheism spoils actions until their doers do not have any good deed. Verily, Allah (Glory be to Him) forgives the sins of whom He wishes of His Servants as long as they do not associate partners with Him in worship. Whoever associates partners with Allah in worship, fabricates a great lie and commits a major sin that spoils all actions, and all crimes and sins shall be minor in compare to that.

The meaning of polytheism is the absolute disbelief. Despite the distortion, **and** polytheism, and disbelief of the Jews, they hope that they shall be forgiven [Al A`raf: 169]. So, Allah (Exalted be He) **they say: we shall be forgiven.** explained to them that He shall not forgive those who had disbelieved in Him.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا﴾ [النساء: 49]

49- O Prophet of Allah, do not you see those Jews and Christians who claim that their sins are forgiven and they say that they are the beloved ones of Allah in order that Allah will not punish them and none shall enter Paradise except if he was one of them? However, the One who forgives the sins and frees the souls is Allah alone because He is the One who knows well the realities of matters and the intentions of the hearts and none will be oppressed at Him. So, the reward of their actions shall not be decreased even an equal amount of the thin membrane that covers the date-stone. This example is given for the fewness and baseness.

﴿انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا﴾ [النساء: 50]

50- See how they claim that they are purified of sins because Allah is their Guardian! Certainly, they are liars and sinful by claiming something which they do not know against Allah.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا﴾ [النساء: 51]

51- O Messenger of Allah, do not you see those who were given a share from the knowledge of the Scriptures, which they have in their hands, how could they believe in idols and the devils which they worship beside Allah?! They say to the polytheists: "Verily, you are better guided than Muslims and the worship of idols is better than the guidance that Muhammad (peace be upon him) came with?" They said that out of their stubbornness and fanaticism while they know that such a claim is untrue!

One of the masters of the Jews, Ka`b ibn Al Ashraf, said to the polytheists when he came to Makkah: "You are better." as was stated in many authentic Hadiths. The sympathy of the Jews and their cooperation with the polytheists against the Message of Islam is well known.

﴿أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا﴾ [النساء: 52]

52- Those who uttered such a manifest sin, Allah drove them away off His Mercy and let them down. Whomever Allah expels, there will be no helper or aid to save them of His Torment by intercession or something else in this world and in the Hereafter.

Allah let them down, therefore, they and the polytheists were defeated and they are cursed all the time.

﴿أَمْ هُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا﴾ [النساء: 53]

53- O Prophet, do you think that they have a share of kingdom or money? They do not have that share and even if they had something of kingdom and disposal, they would not have given the people as the amount of the membrane that covers the date-stone because they were known for their covetousness and severe miserliness.

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا﴾ [النساء: 54]

54- Or do they envy the Prophet of Allah (peace be upon him) for the prophethood that Allah has given him, made his Message the seal of all messages, and his Message abrogated the previous messages? Their envy and hatred prevented them from believing in him and in his Message? They also envy his Companions who believed in him, supported him, and became harsh in fighting them?

Why do they single out the Prophet (peace be upon him) with envy? We have given their ancestors, from the offspring of Abraham, prophethood and great kingdom such as David, king Solomon, and others (peace be upon them). Therefore, it is possible that Allah give Muhammad what He has given to the previous messengers, as they are his ancestors and cousins; and what did they benefit from envying him?

﴿فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا﴾ [النساء: 55]

55- From the sequent nations of the Jews there were some people believed in their prophets and some of them disbelieved while they were Jews like them. So, do not be amazed of the conditions of those people and their opposition to your call, O Messenger of Allah, because those were their conditions with their prophets; so what is the case while you are not one of them?! It is enough for them to suffer from a severe and painful fire as a retribution to their disbelief, stubbornness, and opposition to the Scriptures and the Messengers of Allah.

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا﴾ [النساء: 56]

56- Verily, those who disbelieved and rejected Our Ayahs: the signs and miracles that We gave to our Messengers to support their calls shall enter a huge and tremendous fire whenever their skins are burnt, we shall replace them with new skins to increase their torment and they will last therein forever. Verily, Allah is Cherished, nothing can fail Him, and none can stop Him. He is All Wise in His Management, Estimation, and in torturing anyone He likes.

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا﴾ [النساء: 57]

57- As for those who believed in Our Signs, followed their faith with righteous deeds, and accepted acts, We shall admit them to vast gardens of verdant shadows underneath there are rivers running alongside with perpetual residence. They shall have wives purified of menstruation, post childbirth blood, harm, and defects. Moreover, We shall admit them to shades wide and ever deepening Paradise that cannot be affected by the sun, full of fruits, and with no heat.

﴿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﴾ [النساء: 58]

85- Allah (Glory be to Him) ordained on you to render the trusts back to their owners, no matter the type of trust is. The meaning is: the due trusts on people such as the rights of Allah on His Servants and the rights of servants upon one another. Anyone does not do this in the world, he or she shall be reckoned for that in the Hereafter as was stated in the authentic Hadith.

Indeed, Allah commands you with justice when you judge between people. The best thing that Allah commands you with is to judge among people with justice. Verily, Allah is All Hearing to all your sayings and Well Acquainted with all your actions.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ [النساء: 59]

59- O believers, obey what Allah commanded you with and abstain from what He forbade you to do. Obey His Messenger because he is the conveyer of the message and the teachings from his Lord as well as the people of power who command you as long as their commands are in harmony with the rulings of the Islamic Shari`ah, otherwise, they should not be followed in things that incur the wrath of Allah. It was stated in the Hadith that the Prophet (peace be upon him) said: "Listening and obedience are obligatory upon Muslims in things that they love or hate as long as they are not commanded with disobedience. However, if they are commanded with disobedience, there shall be neither listening nor obedience." [Reported by Al Bukhari, Muslim, and others].

O believers, when you differ about something, resort to the Book of Allah and the Sunnah of the Prophet (peace be upon him). If you find the ruling stated in the Book of Allah and in the Sunnah of the Prophet (peace be upon him), then it is the truth; and whoever neglects the truth he will fall into error. Therefore, it is obligatory on you to resort to the Book of Allah as well as the Sunnah of the Prophet (peace be upon him) if you are truly Muslims and believe in Allah and in the Last Day. Resorting to the Book of Allah and the Sunnah of His Prophet in disputes is the best.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾ [النساء: 60]

60- Do not you, Prophet, feel wonder at the actions of those who claim to be believers. They claim to believe in what has been sent down to you and what has been sent down to the Prophets before you, however, they want to resort to other than the Book of Allah and the Sunnah of His Prophet to end disputes?!

The meaning of *Taghut* is the devil or everyone who judges with falsehood despite the fact that they were commanded to disbelieve in *Taghut*. How do they resort to it while they want to be guided by you? Satan wants to mislead them to be deviated from the truth.

It was reported in a *Mursal Hadith* (the link between the Successor and the Prophet —peace be upon him— is missing) with good chain of narration that the Ayah was revealed regarding a man from the *Ansar* (the Supporter) who claimed to be a Muslim. He had a dispute between him and a Jewish man, so they agreed to resort to a soothsayer from *Banu Juhaynah*.

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا﴾ [النساء: 61]

61- When it is said to those people who resort to *Taghut* for arbitration: Come to the Book of Allah and to His Messenger to judge between you in dispute, you shall see the hypocrites turning away from you, O Prophet.

﴿فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنَّ أَرْضَنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا﴾ [النساء: 62]

62- How would they act if a catastrophe hits them to uncover their hypocrisy because of their turning away and because of the sins they committed? They would come to apologize to you while they swearing: We did not mean any harm by resorting to others in arbitration, but we only wanted to reconcile between people and not to turn away from your judgment.

﴿أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا﴾ [النساء: 63]

63- Such people are the hypocrites whom Allah knew what is in their hearts, no matter what they say with their tongues. Indeed, nothing is hidden from Him and shall punish them for that. So, do not rebuke them because of what they concealed in their hearts, advise them in public, forbid them from being hypocrites, and advise them with touchy words that may deter them.

﴿وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾ [النساء: 64]

64- We have not sent a messenger but to be followed by the command of Allah because he is a conveyer of Allah, so his obedience is obedience to Allah and disobeying him is a disobedience to Allah.

If they made a mistake by resorting to *Taghut*, admitted their mistake, came to you showing regret, sought the forgiveness of Allah of their sins, and their Prophet (peace be upon him) sought forgiveness for them, Allah would have forgiven them and showed mercy to them.

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ [النساء: 65]

65- By your Lord, O Prophet, they shall not be true believers but after they make you judge between them in all their disputes and in things that they differ about and things that are not clear to them. Whatever judgment you issued, it would be the truth that must be followed. Then, they should not find any doubt or annoy in their hearts against the judgments that you passed and should obey your judgment, inward and outward, and submit to that fully without any objection. It was stated in the authentic Hadith which Ibn Hajar graded its narrator as trustworthy in his book "*Fath Al Bary*" which says: "None of you shall have perfect



belief but after his whim will be in harmony with that (instructions and teachings) I came with."

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ

مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنِيَّتًا﴾ [النساء: 66]

66- If We commanded the people to kill themselves as a retribution to the sins and the crimes which they committed and their disobedience to Allah, as was the case with the Children of Israel, or We commanded them to leave their homes as We commanded the Children of Israel to abandon Egypt, they would not have done it. However, only a few who are loyal and can ransom their religion and their Prophet with their souls.

The Ayah is somehow connected with the previous Ayahs. The meaning is: We commanded them with an easy thing that is to obey the Messenger, follow his arbitration, and be pleased with that. If We commanded them to kill themselves or leave their homes, only few of them would have done that. Let them compare between the two matters and respond to the command of Allah and His Messenger so as not to be afflicted with hard rulings as were ordained on the Children of Israel as a result of their stubbornness and refusal to obey the commands of their Prophets.

Ibn Kathir interpreted it differently when he said: Allah (Glory be to Him) informs the people that if most of them were commanded to commit sins and crimes, they will not do them because their bad nature loves to disobey the command. If they did what they have been commanded and obeyed the ruling of Allah and His Messenger, that would have been better for them.

﴿وَإِذَا لَاتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا﴾ [النساء: 67]

67- If they obey you and follow your commands, We shall reward them and give them a great reward that cannot be estimated.

﴿وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا﴾ [النساء: 68]

68- And We will grant them success and make them firm on the Straight Way that will lead them to Paradise.

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ

وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾ [النساء: 69]

69- As for those who obey the commands of Allah, abstain from His Prohibitions, and obey the Messenger (peace be upon him) in all that he conveyed from his Lord, they are the obedient whose ranks in Paradise are equal to those upon whom Allah bestowed mercy and honor and made the best of mankind. Mainly, His Prophets, His Pious Servants, and martyrs whom Allah reformed their hearts, therefore, their secrets and public affairs were reformed and became good; and how good are those people!

﴿ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا﴾ [النساء: 70]

70- That is the great reward that Allah has set for them. Indeed, He is All Knowing of those who deserve that reward and its amount.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا﴾ [النساء: 71]

71- O believers, beware of your enemies and get ready for them by fighting them in groups as well as separately or even in one large group.



﴿وَإِنْ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ

شَهِيدًا﴾ [النساء: 72]

72- Verily, some of you lag behind and refuse to engage in Jihad and when the enemy kill some of you or defeat you, they will praise their opinions saying: Indeed, Allah bestowed favor on us when He hindered us so as not to be injured or defeated like them.

Those people are the hypocrites who used to lag behind and refuse to engage in Jihad or they leave the Prophet's army in the middle of the battle. The same applies to the weak Muslims who are affected with the hypocrites' speech.

﴿وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ

مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا﴾ [النساء: 73]

73- When you gain the battle or restore some booty by the will of Allah, they will feel sorry and regret for lagging behind in Jihad because of the booty they missed. He would say, as if there is no religious connection between you and them: We wish we were with you in fight to take our shares of the booty.

﴿فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ

فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ [النساء: 74]

74- Let the believers fight those disbelievers who sell the everlasting life of the Hereafter for the worldly life. Anyone fights in the way of Allah seeking His Reward and to make the religion of Allah superior then is killed or gains victory, he shall have a great reward in both cases.

﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ

يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ

لَدُنْكَ نَصِيرًا﴾ [النساء: 75]

75- Why do not you fight your desires in order to obey Allah, seek His Pleasure, and save the weak from the hands of the polytheists in Makkah? They are Muslim captives and weak: men, women, and children whom the infidels prevented to leave or they were weak to migrate and stayed there to receive the harm. They were supplicating: O Allah, give us strength to get out of that village whose people and tyrants oppress us and provide us with a close friend and supporter to protect us from them.

﴿الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا

أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾ [النساء: 76]

76- Verily, the believers only fight for making the words of Allah superior and seeking His pleasure because He is their *Wali* (supporter, aid, and helper) who will admit them to His Paradise.

The infidels fight for the pleasure of Satan that leads them to disbelief and to Hell-Fire. So, O allies of Allah and the supporters of His Prophet, fight the infidels who took the side of Satan and do not be afraid of its tricks because it is weak and its plot is futile. Indeed, its plots and tricks in compare to Allah's management is so weak, so do not be afraid of it because Allah is your Supporter and Helper.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تظْلَمُونَ فَتِيلًا﴾ [النساء: 77]

77- O Prophet, do not you see that some Muslims were asked not to engage in fighting the polytheists and forgive them when they were weak in Makkah? It was said to them at that time: Do your duty in obedience and fight your desires by establishing Salah and keeping to it in submission and give Zakah to the poor and the needy, but they used to ask you to give them permission to fight the infidels because of the harm they received of them.

When they were strong, Jihad was ordained on them, and they were asked to fight the infidels, a group of them feared that Allah inflict them with troubles; that is because of the fear and horror they had. Muslims are different in terms of having strong belief and in fighting the enemy. The people who were afraid said: O our Lord, why now did you ordain fighting on us? Had not you delayed it for a while or for a better time because it is full of blood shedding, killing of fathers and husbands.

O Prophet, tell them: All enjoyable things in the world are too few in compare to the reward resulting from the pious actions in the Hereafter such as Jihad in the cause of Allah. The Hereafter is for those who fight in the cause of Allah and show piety; that would be better than the world and its transient pleasures.

You shall not be oppressed in regard to the actions you do and the more you do pious actions in the world, the more you gain reward in the Hereafter. So, do not turn away from fight, leave the world and its vanities, and proceed to the things that will please you in the Hereafter because they are better for you.

﴿أَيْنَمَا 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﴾ [النساء: 78]

78- Wherever you are your final destination is death. You must die at the end even if you are in lofty and secure palaces. So, your watchfulness and caution will not prevent you from death whether you fight in the cause of Allah or not because your fate is fixed and every soul will taste death

If sustenance was open for them and fruits, plants bliss, and prosperity came to them, they will say: Such sustenance is coming from Allah. However, when they were afflicted with barrenness, high prices, shortage in fruits, or the death of children or other, they would say to the Messenger (peace be upon him): That happened because of you because we obeyed you and followed your religion! Allah (He may be Glorified) says in such people: **"But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him."** [Surat Al A`raf: 131]. Thus, the hypocrites used to ascribe every bad thing they faced to the Prophet (peace be upon him).

*O Messenger, tell them: Everything that takes place is coming from Allah so, good thing and bad thing happen by the will of Allah, grace and infliction are from Him, and His Destiny is applicable to the pious as well as the dissolute, the faithful and the infidel. So, why those Jews and hypocrites were afflicted by misunderstanding, little knowledge, ignorance, and oppression; they can hardly understand what is being said to them?*

﴿مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا﴾ [النساء: 79]

79- O man, the blessings and prosperity that you have are from the bounty and benevolence of Allah, and whatever you do of worship and obedience, they are not equivalent to the blessing of your presence in this world, not to mention the other blessings. Whatever affliction befalls on you, it is because of you and of your actions, faults, and sins even if they are written down at Allah and was sent down by His Permission as a punishment for you. This is the meaning of Allah's Saying: **"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much."** [Surat Ash-Shura: 30], verily, we had sent you to the people as a messenger to convey to them the Shari`ah of Allah and to explain to them its teachings.

Allah is a sufficient witness on your message, on what you informed them, and on their stance of the Call.

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾ [النساء: 80]

80- He who obeys Prophet Muhammad (peace be upon him), certainly obeys Allah and acts according to His Instructions; that is because he speaks with revelation and conveys the rulings of Islam from Allah.

However, he who turns away from the teachings that you brought and does not follow you, certainly loses gracefully because he had disobeyed Allah and turned away from His Religion. It is not your fault and you are not responsible for them or for what they do. We have not sent you to be watcher over them to count them for their actions or reckon them, but you only have to convey the message.

﴿وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا

يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا﴾ [النساء: 81]

81- When the hypocrites attended your sessions, they showed acceptance and obedience to what you say. But, when they left your sessions, a group of them (their leaders) added to your saying and made up their minds to do evil. However, Allah knows what they conceal and He records that in their sheets or reckoning to punish them for, so do not pay attention to them, do not give much interest to their attitudes, be patient for them, rely on Allah in all your affairs, and trust in Him. Verily, Allah is your Supporter, Helper, and He shall avenge you on them.

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

[النساء: 82]

82- Do not they contemplate and reflect on the Glorious Qur'an, its words, meanings, and miracles. Do not they see that it is precise and eloquent, has no conflict or contradiction, but each part of it confirms the other. Its precision

proves that it was truly revealed from Allah, the One True God, and if it is revealed or made by anyone, else they will find contradiction between its Ayahs and meanings. It contains lots of news about the Unseen, what the hypocrites conceal in their hearts as well as the history of the People of the Scriptures.

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْحُوفِ أَدَّعَوْا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾ [النساء: 83]

83- There is a group of people likes to disseminate the news without verification even if they are free of authenticity. They may add to or omit from it, taking no consideration to the impact of those news on the people or on the community that get affected by the biased rumors. If they were to verify the news, came to ask the Messenger of Allah whether it is true or false, or asked his honorable Companions, they would have known the truth because of their smartness and experience in verification; hence, they shall know how to act.

Were it for the mercy of Allah and His Compassion, you would follow the Satan's way, would be affected by the errors and faults which the Satan's supporters spread, and you would not be guided to the truth, but for a few of you. Those few are the elite whose minds are enlightened with the profound and firm faith, they know the rulings well, and they are firm on the truth.

The Ayah was revealed when the news was circulated that the Prophet (peace be upon him) had divorced his wives. The one who asked the Messenger of Allah (peace be upon him) and deducted the matter was `Umar (may Allah be pleased with him) as was reported in the authentic Hadith.

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا﴾ [النساء: 84]

84- Do not pay attention to the betrayal of the hypocrites and the negligence of others because you are not charged but with your ownself and you shall not be reckoned for the actions of others. So, advance to Jihad, exhort the believers to it, urge them, and tell them about the retribution of those who lag behind and the reward of those who take part in, perhaps the intentions of the loyal are agitated by this to resist, observe patience, and defend Islam and Muslims. Verily, Allah is Firmest, Most Appreciative, and Severer in applying harm to the infidels.

﴿مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْبِتًا﴾ [النساء: 85]

85- Anyone intends to do good or exhorts others to it, they shall gain the full reward and anyone intends to do harm or exhorts others to it, they shall have the same sin; verily Allah is Custodian and Witness over all things.

﴿وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا﴾ [النساء: 86]

86- When a Muslim greets you, greet him back with a better salutation than he greeted you with or reply to him with the same salutation. Responding to a salutation is obligatory and the extra greeting is mandatory and preferable.

Salam (peace) is a name of Allah (Exalted be He), so beginning with His Name or with one of His Qualities denotes a wish to cover the one who salutes with peace

as it also denotes glad tidings for safety. Responding to that salutation is an exchange to that beautiful supplication and spreading for peace and affection. Allah shall reckon you for what you say and what you do including responding to the salutations of your Muslim brothers. Beginning others with salutation is desirable, but answering is obligatory.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

[النساء: 87]

87- He is Allah Alone Who is worthy of worship. He shall gather you all in one place on the Day of the Recompense and there is no one more truthful than Allah in His Speech, Promise, and Warning.

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ

وَمَنْ يَضِلَّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ [النساء: 88]

88 - O Muslims, why did you split into two teams in term of your positions toward the hypocrites: some of you said they were Muslims, and the others said they were not? Allah described them as infidels after they had been Muslims as a result of their disobedience, aberrance, and disagreement with the Prophet (peace be upon him). Do you want, by your attitude, to bring them back to guidance after they had gone astray? Indeed, if Allah wants to mislead a group of people by His Wisdom because they deserve that and because of their intentions and determination toward the falsehood, you shall not find a way for them to guidance and faith as you shall not find a convincing plea to their aberrance and to their preference of falsehood to the guidance.

﴿وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجِرُوا

فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا

نَصِيرًا﴾ [النساء: 89]

89- They love to see you in aberrance as they are, that is because of their hatred and enmity that overwhelmed the faith, purity, and the pure nature in their hearts.

So, do not trust any of them, do not take them as friends, and do not seek their help against the enemy as long as they have these characteristics until you make sure of their faith by emigrating solely to Allah and His Messenger and not for a worldly purpose.

If they do not migrate and show disbelief, take them as captives, if you can, and kill them wherever you find them because the rulings pertaining to them are the same of the infidels: caption and killing. It was said that the meaning is only the killing. Do not take any of them as friends, but keep away from them and do not accept any support or friendship of them.

﴿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 وَأَلْفُوا إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا﴾ [النساء: 90]

90- The following people are exempted from killing:



Those who fled to a group of people whom you had a covenant with them and enter into that covenant by their free will.

Those who hated to encounter you in battlefields and did not want to fight their people with you. Verily, Allah showed mercy to you, and except for that, He would have made them fight you with their people, but He prevented them to do so. If they avoided engaging in war with you, came to you with stretched hands for reconciliation, and liked to have peace with you, you should not kill them as long as that was their status.

It was reported from Ibn `Abbas that this ruling is abrogated by Allah's saying in the beginning of Surat At-Tawbah: **"Freedom from (all) obligations (is declared) from Allāh and His Messenger (peace be upon him) to those of the Mushrikūn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh), with whom you made a treaty."** And by the fifth Ayah that reads: **"Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islāmic calendar) have passed, then kill the Mushrikūn wherever you find them."**

By referring to the commentary of those two Ayahs, there will be some details in this regard.

The same was said regarding the second Ayah.

﴿سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَاخْذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأُولَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا﴾ [النساء: 91]

91- There is another group of people who shows faith to you and mentions that it is with you. Thereby, they want to avoid killing, therefore, they will be secured and their blood, money, and offspring will be safe too as yours. In fact, they are hypocrites and when the infidels of Makkah asked them to go back to polytheism, they would go back to it and indulge in. If they do not stop to do that, do not lean to reconciliation with you, and do not stop fighting you, take them as captives and kill them wherever you find them. We have given you the excuse to fight them because of their clear and manifest enmity, disbelief, and wickedness.

﴿وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ [النساء: 92]

92- It is not permissible for a believer to kill his Muslim brother by any mean and for any reason, except by mistake.

When a Muslim is killed by mistake, the penance is to free a Muslim slave and to give his heirs the blood money of the killed person unless his heirs overlooked their right of the blood money, then there will be nothing due on the killer.

If the killed person is from disbelieving people who fight you, but he is a Muslim and the killer does not know that he is a Muslim, the penance will be the *Kaffarah* without paying the blood money. The *Kaffarah* is freeing a Muslim slave because there is no inheritance between the killed believer and his people because they are infidels.

If the killed Muslim is from infidel people with whom you have no covenant, i.e., his heirs are some people with whom you have covenant and truce, they shall have the blood money of their killed person, in addition to freeing a Muslim slave as all Muslims.



However, who is not capable of freeing a slave, he may fast two consecutive months without breaking the fast amidst; this is the repentance of the killer who kills someone by mistake if he cannot free a Muslim slave.

Verily, Allah is All Knowing of His Servants and of their actions and He is All-Wise in the ordinances and legislations that He ordained and revealed.

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فِجْزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ

عَذَابًا عَظِيمًا﴾ [النساء: 93]

93- Anyone kills his Muslim brother intentionally, without right, commits a great fault, a major sin, and his retribution shall be Hell forever, the wrath of Allah, His Avenge, and casting away from Allah's Mercy. He shall have a painful torment in Hell and a terrible punishment that is indescribable.

The meaning of residing forever in torture for a Muslim is the long stay and not perpetual staying because there are other texts reported in the Qur'an and the Sunnah to prove differently.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ

السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَائِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ

فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ [النساء: 94]

94- O believers, if you travel for fighting, make sure and know well what are you heading to and know what you are going to do and what you are going to leave. Do not rush things without deep thinking. Do not call those who greeted you with the greeting of Islam or surrendered to when he was invited to Islam "non-Muslims" or "you just said that to save yourself from killing", as the fighting infidels. Do you seek a worldly purpose by doing this, be sure that worldly purpose will run out soon? Indeed, the reward that Allah prepared for you because of your Jihad is much better than what you seek.

Your status was like theirs short time ago; when you were seeking protection of them, you were weak and were concealing your faith for fear of the infidels, but Allah bestowed mercy on you and saved you from them. Therefore, make sure of and ascertain what you are going to do because you are the conveyers of a merciful message and responsible for the message. Verily, Allah is All Acquainted with all your public and secret actions and He shall reckon you for them, so do not be negligent in those matters and take caution.

The Ayah is a proof to the true faith of those who show Islam publically, whereas they conceal something else because Allah commanded Muslims to treat them as Muslims and apply the rulings of Islam on them.

﴿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

الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾ [النساء: 95]

95- Those who were given permission not to engage in jihad and those who participate in jihad by themselves and money are not equal, except there is an excuse for that lagging in jihad, such as blindness, limp, or illness. Verily, Allah has preferred those who participated in jihad to those who lagged behind for an excuse with a great degree because of their sacrifice with their souls for the sake of Allah or with their money to reinforce the Muslim Army. Both teams were given glad tiding with a great reward that is Paradise, but the degree of the Mujahideen is much better than others by giving them a great reward and honor in Paradise.

### ﴿دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ [النساء: 96]

96- The Mujahideen have different degrees in Paradise according to their effort and Jihad.

It was reported in the Hadith of Abu Hurayrah that was recorded by Al Bukhari that there are hundred degrees in Paradise that Allah prepared for the Mujahideen in His Cause. The distance between each two steps is like the distance between heavens and earth.

That is the great reward and bounty of Allah to forgive their sins and show mercy to them.

Anyone sacrifices himself for the sake of Allah and defends his religion by his soul, Allah shall reward them with the best gardens in Paradise.

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ

### مَصِيرًا﴾ [النساء : 97]

97- Those people whom the angels took away their lives while they are in the abode of polytheism, could not set up the rites of their religion, and were able to migrate but did not have wronged themselves and committed a sinful act. Allah would not accept the Islam of anyone after the migration of the Prophet (peace be upon him) except if that person migrated to Madinah, then that matter was abrogated after the opening of Makkah where the Prophet (peace be upon him) said: "There is not migration after the opening of Makkah."

The polytheists used to take those Muslim residents with them to war to increase the number of the polytheist army, then the arrow comes to kill one of them as was reported in Sahih Al Bukhari.

The angels rebuked them saying: in which team were you: with the Muslims or with the polytheists?

They sought some excuses such as: we were unable to do anything in Makkah.

They said to them refuting their excuse: were not the land of Muslims vast before you to migrate from Makkah to Madinah?

The abode of those people is Hell and how a bad destination it is! They died as disobedient because they increased the polytheist army.

﴿إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ

### سَبِيلًا﴾ [النساء : 98]

98- There is one exception which is if those people were weak; whether men, women, or children. Such people are forgiven because of their weakness of migration or they did not know the way or the place to which they should migrate.

﴿فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا﴾ [النساء : 99]

99- Perhaps, such people are forgiven for abandoning migration. The meaning is surely they are overlooked but a servant is always connected with hope and wish that Allah forgives him because He is a Generous Lord who forgives the sins of people despite their abundant sins and faults.

﴿وَمَنْ يَهَاجِرْ 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﴾  
[النساء : 100]

100- Anyone migrates for the sake of Allah finds a suitable refuge to resort to and they shall be given sustenance from where they cannot imagine.

Whoever leaves his house with the intention of migrating to Allah and His Messenger, then death hits him on his way before he could reach the place of migration, he shall have the reward of the migrant.

Verily, Allah is Oft-Forgiving to the sins of His servants and shows mercy to them to reward them for their actions and increase their sustenance of His Bounty.

﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمْ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا﴾ [النساء : 101]

101- If you travel outside the country, there is no harm on you to decrease the number of Rak`ahs by shortening the four-Rak`ah Salah to two if you fear that the infidels would harm you because they are manifest enemies for you and they seek the chance to betray you.

Shortening the Salah is permissible according to the consensus of scholars even if there is no fear. It is a concession from Allah (Exalted be He) for His Servants as the Prophet (peace be upon him) said: **"It is an act of charity which Allah has done to you, so accept His charity."** [Reported by Muslims in his Sahih (a book of authentic Hadiths)].

﴿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 وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾ [النساء : 102]

102- This is the explanation of the Fear Salah. O Prophet (the address is for all), if you are among your Companions and wants to offer Salah with them as an Imam, make them two groups: a group to offer Salah with you and the other is holding their weapon into the direction of the enemy. When the group which offers the Salah with you prostrates and completes the first Rak`ah, let them leave for guarding. When the people who offer Salah with you prostrate and complete the first Rak`ah, let them go to the place where they guard and the guarding group should replace them in Salah. They will come and offer their first Rak`ah with you (which is your second Rak`ah) and the other group take weapons and the positions for guarding. That means each group has offered one Rak`ah with you and they shall offer the second Rak`ah by themselves. However, the Fear Salah was reported with other forms.

The infidels wish that you neglect your weapons and provisions to attack you during your Salah and kill you.

There is no harm on you if rain befell on you or you were sick to put down your weapons on the floor, but with taking full caution and full preparation for fear of that the enemy might attack you at sudden.

Verily, Allah has prepared a humiliating torment for the disbelievers, therefore, take care of your own business and take the reasons of caution so that Allah would provide you victory and torture them by your hands.

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ

فَأَقِمْوُا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾ [النساء : 103]

103- If you finished the Fear Salah, mention Allah frequently and keep to that in all your conditions: standing, sitting, and laying down because mentioning Allah is required in these conditions as it is permissible and desirable.

If you feel secure and your are settled down, perform Salah in its due time and fulfill its pillars and conditions because Salah is obligatory on the believers and fixed with certain times that cannot be changed and it is obligatory to establish them whether in villages as well as in cities and in Fear time.

﴿وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ

اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ [النساء : 104]

104- Do not be cowered to encounter your enemies in battlefield and do not lag in fighting them. If you feel pain —because of the injuries and pains that hit you—, it is the same with them, so why do not you observe patience while you are most entitled to be patient. You seek the great reward from Allah in the Hereafter or victory of Islam over all other religions, whereas they do not seek that, therefore, you are more entitled with Jihad and patience than them. Verily, Allah is All Acquainted with your actions and intentions and He is All Wise in His Commands, Prohibition, and destiny.

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِنِينَ

خَصِيمًا﴾ [النساء : 105]

105- We sent down the Qur'an to you with the truth, therefore, it is truthful in its news, narrations, and rulings in order to judge between people with that He revealed to you. Do not argue about those people whom you are sure of their betrayal, such as those who claim what it does not belong to them or denied something of the religion.

There is a lengthy explanation in this Ayah and the reason of its revelation.

﴿وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾ [النساء : 106]

106- Seek the forgiveness from Allah for your intention that you were about to pass a verdict on something that you were not sure of. Verily, Allah forgives you because He is Oft-Forgiving and full of mercy.

﴿وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا﴾ [النساء

: 107]

107- Do not argue about those who betrayed themselves as well as others by oppressing them because Allah does not like the sinful betrayers who disobey Allah and harm others.

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ

الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا﴾ [النساء : 108]

108- They are the hypocrites who hide their sins and their low and disgraced actions from the people so that they will not be defamed by them. However, they

do them publically before Allah, their Creator, Who is more entitled to be feared of His Punishment. He is present with them while they are plotting their bad actions that are contrary to the integrity and justice. He (Glory be to Him) is All Knowing of their manifest and hidden actions because nothing is hidden from Him.

﴿هَآأَنُتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ

مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا﴾ [النساء : 109]

109- Suppose you exerted a lot of efforts to argue about them in this worldly life and they got their purpose, who will argue with Allah about them on the Day of the Recompense while He knows the hidden matters. Who will defend them and take over their affairs on that day?

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾ [النساء :

[110]

110- Whoever commits a fault, whether major or minor, by harming others, such as stealing, or oppressing oneself by false lie, then repents of it, comes back to the truth, and seeks the forgiveness of his Lord, Allah shall accept his repentance, forgive him, and show mercy to him.

﴿وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبْهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ [النساء :

[111]

111- Whoever commits a sin intentionally wrongs himself, brings harm to it, and jeopardizes it to the bad consequences. Verily, Allah is All Knowing of what people commit and All Wise for the punishment He ordains for them.

﴿وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا﴾ [النساء :

[112]

112- Whoever does something bad or commits a major sin then accuse an innocent person, he has done an awful action by lying to others and committed a major and manifest sin.

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا

أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ

تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾ [النساء : 113]

113- Had not the Grace of Allah and His Mercy been upon you (O Muhammad peace be upon him), a party of them would certainly have made a decision to mislead you, distract you from the truth, and lead you to pass a wrong verdict on others because of falsehood they adorned for you. They would not harm you, but the harm will go back to them because Allah had protected you and they got the whole sin.

Allah has sent down the Qur'an on you, protected you with it, taught you how to judge with the revelation, taught you the rulings, and taught you of the unseen things that you had not known before. Verily, the bounty of Allah was great upon you by making you a prophet, preferred you to all mankind, and gave you the great intercession on the Day of the Recompense.



﴿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﴾ [النساء : 114]

114- There is no much good in people's speech except if there is an exhortation to charities, commanding with good and obedience, or bringing people close together with intimacy if their relations are corrupted. Verily, anyone does those things for the sake of Allah, seeking the reward, We shall reward them with the best reward.

﴿وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾ [النساء : 115]

115- Anyone disagrees with the Messenger of Allah, follows intentionally another way than the Shari`ah that he came with after the truth had been manifest to him, knows the commands, and the prescribed limits then follows another way other than the believers follow, We shall leave him to his disbelief. We shall forget about him and admit him to Hell to be torture therein; how a bad destination it is which is full of Fire and torture!

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾ [النساء : 116]

116- Allah does not forgive the sin of those who associate partners with Him or those who disbelieve in Him. Polytheism corrupts all actions until it erases every good deeds. Verily, He (Glory be to Him) forgives the sins of His Servants as long as they do not associate partners with Him. Indeed, those who associate partners with Allah in worship have turned away from the Striaht Path, committed a major sin, and destroyed themselves because they will lose the mercy of Allah and His Paradise.

﴿إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنَاثًا وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا﴾ [النساء : 117]

117- Those polytheists do not worship but female idols other than Allah, such as: Lat, `Uzza, and Manah which they call for help and need. They only worship an awful devil that is away from obedience. It adorned its worship to them, so their obedience to it is a kind of worship.

﴿لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا﴾ [النساء : 118]

118- Allah has cast Satan form His Mercy. In turn, the cursed Satan said: I shall take with me a fixed share and a certain number of those who will follow me (who are abundant). **"And most of mankind will not believe even if you desire it eagerly."** [Surat Yusuf: 103].

﴿وَلَا ضَلَالَنَّهُمْ وَلَا مَنِيْنَهُمْ وَلَا مَرَمِّهُمُ فَلْيُبَيِّتْكُنَّ آذَانَ الْأَنْعَامِ وَلَا مَرَمَّهُمْ فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ

﴿وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا﴾ [النساء : 119]

119- I shall seduce them, turn them away from the truth, and torture them by the false hopes. Moreover, I shall adorn for them High hopes and shall command them to cut the ears of the cattle; That is what the Arabs used to do and make it as a sign for Bahirah and Sa'ibah of camels. The meaning of Bahirah is the she camel that begets five times. In that case, it cannot be used and it is not prevented from pasture or water. The other kind is the camel that is assigned for a vow or something of the like; and indeed, Islam prohibits both kinds of camels.



I shall command them to change Allah's Creation, from outside as well as from inside by changing the pure nature of Allah and by using the organs and forces for other than their original function. I shall command them to change the nature of the subjugated things to other purposes such as worshiping stones and animal that are subjugated to human or castrate animals and practice sodomy.

He who takes the side of Satan by preferring what it calls to the way of Allah has lost greatly and regretted terribly because there is no loss greater than exchanging Paradise for Hell.

﴿يَعِدُّهُمْ وَيُمَيِّتُهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا﴾ [النساء : 120]

120- Satan promises them to win and be safe, and adorns to them high hopes, such as: long stay in the world and have a great bliss therein. Indeed, it tells lies and fabricates because its promises are no more than illusion, conceit, fancy, and hopes.

﴿أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا﴾ [النساء : 121]

121- Those conceited people are the friends of Satan and their final destination shall be Hell from which they will not find salvation or a way out.

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾ [النساء : 122]

122- As for those who believed in Allah, satisfied with His Religion, followed their faith with righteous deeds, and did the good actions which they have been commanded to do, We shall admit them to gardens underneath are rivers flow. We shall give them perpetual residence and that is the promise of Allah to His righteous servants. Indeed, there is no more truthful than Allah in saying and action.

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ

اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [النساء : 123]

123- It was reported in a *Mursal Hadith* with an authentic chain of narration that Muslims and the People of the Book disputed together. Muslims said: we are more guided than you are and the People of the Book said: We are more guided than you are, thereupon, Allah revealed this Ayah.

The matter is neither as you wished, O Muslims, nor as you imagined, O People of the Scripture. Anyone does any fault or sin, they shall be reckoned, sooner or later, so the matter is connected with obedience and actions; and not by hopes and wishes. As for those who do bad and evil actions, transgressing all limits set by Allah, they will not find someone to defend them or rescue them from torture when it comes down.

The meaning is each religion had a certain period to prevail and the believers are those who believe in the religion in its time. As for the religion and the believers of other religions who remained after the mission of the Prophet (peace be upon them), they are not believers until they believe in Muhammad and his religion because Islam abrogated the previous religions.

At the end of the previous Hadith, it is proved that Muslims surpassed the People of the Scriptures in their plea with the following Ayah.

The general meaning of the Ayah is limited with repentance and with the people to whom Allah shall show mercy.

It was reported in Sahih Muslim that Abu Hurayrah (may Allah be pleased with him) said that when this verse was revealed: **"Whoever does evil will be requited for it"**, and when this was conveyed to the Muslims they were greatly

perturbed. Thereupon Allah's Messenger (may peace and blessings be upon him) said: Be moderate and stand firm in troubles that befall because there is an expiation for a Muslim in everything that hits him; even stumbling on the path or the pricking of a thorn (are an expiation for him).

Imam An-Nawawy said in his commentary to the Hadith that was reported in the beginning of this chapter: The Hadith refers to the erasing of sins with illness, calamity, and with the worries of the world. It also refers to the raising of degrees and increasing the good deeds by those mentioned matters.

He said about the meaning of "Be moderate": do not exceed the limits or neglect but be moderate and seek the perfection as much as you can.

The meaning of the Ayah is: Anyone commits evil deeds shall be punished for, sooner or later. If the person is a disbeliever, his retribution shall be Hell and if the person is a believer, he shall be punished in the world with sickness, sadness, worries, and others and when there are some remnant bad deeds, he shall be under the will of Allah; if He wills to forgive him, it will be and if He wills to punish him, it will be.

﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا

يُظَلَّمُونَ نَقِيرًا﴾ [النساء : 124]

124- Anyone does the righteous deeds of His Servants, male or female, provided that they have pure and correct faith, they shall enter Paradise as a reward for their actions. Their reward shall not be reduced for an atom even if it is like the thread that is in the date-stone.

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ

إِبْرَاهِيمَ خَلِيلًا﴾ [النساء : 125]

125- There is no one better than a Muslim who devotes his actions to his Lord and does not seek the pleasure of someone else than Him. In such a case, he does the good deeds according to the instructions of the religion as well as devotion which are the balance scale for accepting the actions. Thereby, he follows the religion of Prophet Abraham that is in conformity with the religion of Islam (according to the unanimous scholars) and those who follow his religion are the nation of Prophet Muhammad (peace be upon him).

Verily, Allah has taken Abraham as a close follower and that degree is the highest rank of love; that is because of his frequent obedience to his Lord and his execution to all His Commands. So, nothing distracted him from responding to the call of his Lord, whether small or big, until he became a leader to be followed and had reached the end and the peak rank of worship that all servants try to reach.

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا﴾ [النساء :

126]

126- All that in heavens and on earth belong to Allah because He is the Ruler and Controller of all affairs. Moreover, His Knowledge encompasses everything and nothing is hidden from Him whether small or big.

﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى

النِّسَاءِ اللَّائِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنَ الْوِلْدَانِ

وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾ [النساء : 127]

127- O Prophet, they ask you to explain to them the rulings which are ambiguous to them in regard of women. Tell them: Allah explains to you their rulings in these Ayahs and in the Ayahs that are mentioned in the Qur'an. **"And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice."** [Surat An-Nisa': 3]. These rulings concern the orphan girls who were raised by you and you wish to marry them after they had reached the puberty age. You do not want to give orphan girls their dowry like other women or you do not wish to marry them but you do not let them marry others in order that you benefit from their money that you control or in order to inherit it from them after their death. That action was done in the Pre-Islamic Period, but Allah forbade you to do so.

Likewise, boys and girls each has a share of inheritance, so it is not permissible to prevent them of inheritance as was done in the Pre-Islamic Period.

Do justice to orphans whom you have, give them their full rights: dowry, inheritance, and expenses and whatever good you do in their rights be sure that Allah knows it quite well and He shall reward you the best.

﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ [النساء : 128]

128- When a woman feels that her husband shows off to her for some reasons, feels disaffection, or aversion from her in compare to the previous state by decreasing the alimony or by have few discussions with her, they may make an agreement in between. That agreement may include that the woman drops some of her right or all of it, such as alimony, clothes, sleeping together, or give him money or give him something that he likes or something of the like that might bring back intimacy and good relation. Reconciliation is better than separation, bad relationship, and rivalry.

The souls of humans are full of niggardliness, so women do not give their rights to men and men do not do that either which entails rivalry and divorce. If a man is miser and refuses to abandon his rights, a woman should induce him and if a woman is miser and refuses to abandon her rights, he should induce her in order to find a room for reconciliation, agreement, and good relationship.

If you do good in regard of your relations and keep away from disobedience, turning away, and observing patience to the marital rights without resorting to wasting those rights, it will be part of benevolence and piety that Allah knows its purposes. Then, He shall reward you the best for it.

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾ [النساء : 129]

129- You are not able to set justice among wives in all aspects even if you exerted your best efforts to achieve it. Therefore, there must be difference in love, looking, and intimacy. So, if you incline to one of them, do not exaggerate in that and do not oppress the others by taking away their rights and leaving them as divorced or with no husband.

If you repaired your matters, stayed away from the inclination that Allah forbade you to do, and set justice in all that He commanded you, He shall forgive your past inclination and oppression out of His Bounty and Mercy.

### ﴿وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا﴾ [النساء : 130]

130- If spouses reached a dead end and did not find a way to reconciliation, Allah will suffice each one of them from His Richness and Power and shall give each one of them another spouse for He is Rich, with vast and great bounty, and Wise in all that He destines.

﴿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﴾ [النساء : 131]

131- To Allah belongs the dominion of heavens and earth and He is the Controller therein, so nothing can fail Him in regard of the conditions of the spouses or anything else.

Verily, We have commanded the People of the Scriptures with piety and obedience as We commanded you, o people of the Qur'an. So, if you turn away from that Allah commanded you or disbelieve, nothing of what you do can harm Him as nothing of your thanks and piety can benefit Him. Indeed, He is the Owner of the heavens, the earth, and that is in between. He is Self-Sufficient and does not need His Creation or their worship. He is praised whether people praised Him or denied His Grace.

### ﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا﴾ [النساء : 132]

132- Allah is the Creator and the Owner of heavens and the earth, and He can destroy them as well. He has all freedom and dominion to do whatever He likes therein and everyone in them are in dire need to Him. It is enough witness to Him that everyone serves Him and He disposes all their affairs, so nothing is asked but from Him, no supplication but to Him, and no one rely but on Him.

﴿إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا﴾ [النساء :

### [133]

133- If Allah wants to destroy you, o people, He is Able to do so and replace you with another people who are better and more obedient to the instructions and commands of Allah. That is so easy for Allah because He is All Able for what He wills and nothing fails Him.

﴿مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا﴾

### [النساء : 134]

134- Anyone wants a worldly benefit by their actions Allah shall give them whatever benefits He likes and more from the benefits of the world. Moreover, He shall give them what is more beneficial and everlasting which is the reward of the Hereafter; this reward is for those who believed and did good actions. So, anyone asks Him from the benefits of this world and the next, He shall give them both. Anyone asks for the worldly benefits only, He shall give them the world and deprive them from the Hereafter, such as the hypocrites who showed faith to win the booty and as the disbelievers who do not care but for the world as they do not believe in the Hereafter. Verily, Allah hears the supplications of people, well acquainted with what they ask, and knows their purposes.

﴿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 الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلُونَا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ [النساء : 135]

135- O believers, be just in all your affairs, do not turn away from justice for any reason, and seek only the pleasure of Allah, not for a worldly benefit or personal interest, and whether your justice or saying the truth will be for your own benefits or against you. If you are doing that for a benefit, you shall achieve it and if you do it against yourselves, Allah shall give you a way out and compensate for you.

Even if the testimony against the parents or the relatives, the truth still the truth and it should be said in favor or against anyone and should be given priority to anything else.

If the truth is against the rich or the poor, saying the truth does not give preference to the rich for his money and does not pity for the poor for their conditions. Indeed, Allah shall undertake their affairs, so let their affairs to Allah. Do not let your inner selves incline to falsehood and turn away from the truth because if you distorted the testimony, refused the truth in all your matters, and abandoned justice, Allah is All knowing of your sinful act, knows what you have altered and changed, and shall punish you for that with the worst.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾ [النساء : 136]

136- O believers, believe, be firm on your faith, be loyal to Allah alone, and believe in His Prophet Muhammad (peace be upon him) the seal of the prophets. Believe in the Qur'an that He revealed to Prophet Muhammad and believe in all Scriptures that were revealed before the Qur'an. Anyone disbelieves in the pillars of faith: faith in Allah, His Angles, His Scriptures, His Messengers and Prophets, the Day of the Recompense, and in Destiny has turned away from the truth, kept away from the way of guidance, and was one of the straying ones.

﴿إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا﴾ [النساء : 137]

137- Verily, those who have believed then went back to disbelief then came back to faith then went back to disbelief, increased their aberrance, insisted on their disbelief, and continued to that until they died, Allah shall not forgive them. He will not guide them to the truth while they preferred falsehood to guidance after they had known the truth and left it on purpose. Moreover, they manipulated with the true faith and belittled it, so their retribution was bad as mentioned.

﴿بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا﴾ [النساء : 138]

138- Verily, this is the nature of the hypocrites who manipulate with religions, therefore, give them glad tiding with a painful torment and a Fire that will eat up their hearts along with a perpetual stay in torture.

﴿الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أَبِئْتَعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾ [النساء : 139]



139- Indeed, the hypocrites took the infidels as friends from whom they seek help, aid, and victory. On the contrary, they do not take the believers as friends although they show faith publicly, but they show their inner selves before their supports and helper of the infidels to befriend them and seek their intimacy.

Do they seek power, protection, and victory over Muslims by showing intimacy to them? Indeed, the power and ability is only at Allah alone who gives it to whom He wants; His friends. **"But honor, power and glory belong to Allâh, and to His Messenger (Muhammad peace be upon him), and to the believers, but the hypocrites know not."** [Surat Al Munafiqun: 8]. O Muslims, resort to Allah, the Almighty because He shall give you victory and power while the hypocrites are in manifest error.

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾ [النساء : 140]

140- Allah had revealed to you in the Qur'an that if you are going to meet some people who disbelieve in the Glorious Qur'an and show mockery at it, do not sit with them until they speak about something different. Allah (Glory be to Him) says: **"And when you (Muhammad peace be upon him) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers)."** [Surat Al An'am: 68]. If only sitting with them is not permissible, how about taking them as friends and helpers?

If you agree to sit with them while they disbelieve in the Ayahs of Allah and mock at them and you agreed to that, you have participated in disbelief.

Allah shall gather the hypocrites and the infidels in Hell Fire forever as they participated in disbelief and took one another as friends in the world in order to taste the humiliating torment and the everlasting torture.

﴿الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَمْ نَكُن مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَمْ نَسْتَحْذِرُ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ [النساء : 141]

141- Indeed, the hypocrites wait for something bad to happen to you and they do not wish good for you. So, when you gained victory and booty, they would seek your satisfaction and would say: Were not we with you in religion and supported you in Jihad?! Give us a share from the booty.

If the infidels have won, they would say: Did not we cooperate with you by stopping them to kill and capture you or even by turning them away from you, giving you their secrets, and pushing them away as we could until you gained victory?

Allah shall judge between the people of faith and the hypocrites on the Day of the Recompense when the actions are presented to Allah to reward His Obedient Servants and punish His Enemy.

There shall be no argue for the disbelievers to use against Muslims in the world as well as in the Hereafter because they have the truth in the world and Allah shall judge between His Servants on the Day of the Recompense and He shall accept nothing of them but Islam.



Or the meaning of the last portion of the Ayahs is: Allah shall never make the infidels superior to Muslims or eradicate them totally. As for the war, it is ranging between win and defeat and not the total annihilation.

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾ [النساء : 142]

142- Verily, the hypocrites act like double crossers. They show faith but conceal disbelief. They think that Allah does not know about them. Verily, Allah knows their secrets and that is hidden in their intentions, but Allah let them in their oppression and error and He shall do with them as they did. Although He let them live among Muslims and have monies because they show faith, but He had prepared for them Hell Fire in the Hereafter after He would uncover their secrets. Of their qualities: when they go to the best pillar of Islam which Salah, they go to it lazy. They offer it without intention, reverence, understanding, desire, faith, or devotion. They only do it in order that the people see them praying and believe that they are Muslims. However, they are heedless in Salah and do not understand what they say and do not mention Allah but a few.

﴿مُذَبَذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ [النساء : 143]

143- They are distracted and ambivalent between unbelief and faith, and are hesitant between believers and unbelievers. So, there are not believers for real because they conceal disbelief or infidels because they do not show disbelief, but outwardly they are with the believers and inwardly they are with the unbelievers. Verily, whom Allah turns away from guidance and sends away from the way of survival you will not find a guide and a savior for him because he is not ready for guidance and for accepting the truth.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا﴾ [النساء : 144]

144- O those who believed, do not imitate the hypocrites in taking the infidels as companions, friends, and advisors, and do not convey the news of Muslims to them. Do you want to set an argument against yourselves before Allah to punish or torture you painfully for it?

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا﴾ [النساء : 145]

145 – Indeed, the final destination of the hypocrites is the lower ranks and places of Hell Fire, which is its bottom, and you will not find someone to save them from that state or to alleviate their severe punishment.

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا﴾ [النساء : 146]

146- Except for those who repent, go back to Allah, regret what they have done, repair with the faith what they had corrupted with disbelief, hold firm with their Lord and His Book, and replace hypocrisy with devotion. Such people shall be with the believers on the Day of the Recompense and Allah shall give them - as He will give the believers - the great reward, and the high ranks in Paradise.

﴿مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا﴾ [النساء :

[147

147- Allah shall not torture you but for doing sins publicly and for refusing what He had ordained for you. However, He shall not torture you as long as you are believers, pious, and grateful because Allah rewards for gratefulness and He is All Knowing with the heart of those who had believed to reward them the best.

# The Clear Qur'anic Exegesis

## Part 6



## Al Wadih Fi At-Tafsir

### Part 6

## Surat An-Nisa' (Ayahs from 148 to 176) Surat Al Ma'idah (Ayahs from 1 to 81)

### The Rest of Surat An-Nisa'

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ [النساء: 148]

148- Allah does not like those who speak badly about other people except in one case, when a person is oppressed by another. The display of the complaint may be by supplicating Allah against the oppressor or raise a complaint against him in which the complainant mentions the details of his or her oppression. Verily, Allah is All-Hearing for the words of the oppressor as well as the oppressed and knows exactly their conditions.

﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تُعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوهًا قَدِيرًا﴾ [النساء: 149]

149- If you display goodness, conceal it, or forgive those who oppress you while you are capable of punishing them, Allah forgives the disobedient ones despite His Capability of punishing them. Then, why do not you forgive despite your weakness? Instead, you should forgive and pardon in order to have the full reward.

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ

بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا﴾ [النساء: 150]

150- Those who are led by their doctrines and views to disbelieve in Allah and His Messengers while they claim to be Muslims, want to separate between the messengers, and say: We believe in some prophets and disbelieve in others, such as the Jews who did not believe in the prophethood of Jesus and Muhammad or as the Christians, who did not believe in Muhammad (peace be upon him), want to compromise although faith and truth cannot be multiplied,

﴿أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾ [النساء: 151]

151- The disbelief of such people is ascertained and there is no consideration for the faith they claimed. Certainly, we have prepared a humiliating punishment for them and for the people of the like as a retribution for their disbelief.

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ [النساء: 152]

152- And those who believe in Allah and in all His Messengers, such as the nation of Muhammad (peace be upon him) who have believed in all prophets and did not separate between any of them as others have done (by believing in some and denying others) those are the believers whom Allah shall give the full reward for their actions, increase His Favor to them because He is the Oft-Forgiving who forgives the sins of the repentant among His Servants, and show mercy to them by increasing their reward.

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَى سُلْطَانًا مُبِينًا﴾ [النساء: 153]

153-The people of the Book among those who separated between the messengers asked you to send down for them a book from heavens in one volume and in a divine handwriting, as the case with the Torah. They did that as a matter of imposing hardship on you and out of haughtiness, disbelief, and atheism as they had asked the infidels of Quraysh before when they said: "**then we will put no faith in your ascension until you bring down for us a Book that we would read.**" [Surat Al Isra': 93]. So, do not give much interest to their requests because they had asked Moses before for greater requests out of haughtiness and not for the sake of guidance. They said: We want to see Allah with our own eyes. As a result, Allah punished them with a fire that destroyed them with their tyranny, oppression, and stubbornness. Then, they worshipped the calf despite the fact that their Prophet Moses provided them with remarkable miracles and clear signs that denote Allah's Divine power and Oneness. Finally, We pardoned them after they had repented and we gave Moses clear signs to prove the truthfulness of his prophethood: the nine signs.

﴿وَرَفَعْنَا فَوْقَهُمُ الطُّورَ مِثْقَاثِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا﴾ [النساء: 154]

154- And We lifted the Mountain of Tur above their heads to accept the Torah, and when they saw it as a shade over their heads, they feared to fall on them, so they agreed and gave their pledge. And We told them on the tongue of their prophet Moses: If you want to enter the door of Bayt Al Maqdis, you should enter prostrating and submissive, but they did not do so, moreover, they disobeyed and entered crawling on their buttocks. As a result, We commended them not to oppress themselves by breaking the command of Allah and fishing of whales on Sabbath. We already have taken from them a strong and confirmed covenant to follow these commands; otherwise they would be tortured by Allah. However, they denied, disobeyed, and fooled to commit sins.

﴿فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكَفَرِهِمْ بآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾ [النساء: 155]

155- By their disobedience, breaking of promises and covenants which they were entrusted, denying the miracles and proofs that prove the truthfulness of their

prophets, and killing their prophets (peace be upon them) without right, such as Zechariah and John the Baptist (peace be upon them) and their words to Prophet Muhammad (peace be upon him) that their hearts are locked and nothing of his speech they shall hear, despite the fact that they were sealed with disbelief and with fighting the truth and faith until their hearts were deprived of knowledge, such as the dark house which no light goes into because it has neither a door nor a window; they will not have but a weak faith, such as having faith in the prophethood of Moses (peace be upon him). However, believing in some prophets and refusing to believe in others is a kind of disbelief.

﴿وَيَكْفُرُهُمْ وَقَوْلُهُمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا﴾ [النساء: 156]

156- They disbelieved in Jesus (peace be upon him) and claimed falsely against Mary, the mother of Jesus, when they cast her with adultery although she was the truthful virgin whom Allah gave preference over the women of the worlds.

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

[النساء: 157]

157- They also said in pride and vaunt (may Allah curse them): We killed that person who was called "the Christ," Jesus son of Mary. The truth is: they neither killed nor crucified him as they claimed, but Allah made one of them look like Jesus and they thought him Jesus, therefore, they killed him. Those who killed him were in great doubt and maze about him. They were not certain of killing him, but they were in doubt, followed their whims, and did not know for sure. Certainly, they did not kill Jesus.

﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ [النساء: 158]

158- However, Allah lifted Jesus to Him for sure and Allah is Cherished and no one can contradict Him when He wills something. When He avenges, no one can stop His avenger, and He is Wise in what He wills and controls.

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

[النساء: 159]

159- All the people of the Scriptures believe that Jesus was a human being and a prophet before they die because they are seen the truth. Only then, they realize the truth but how could they benefit from their faith at that time because in that case they were among the people of Barzakh (period between death and the Resurrection). Jesus (peace be upon him) shall bear witness against the People of Scriptures on the Day of Recompense of things that he witnessed them to do during his life on earth i.e., before being lifted and after his coming down again. He would bear witness that he had delivered the message, admit he was a human being, and bear witness against the Jews that they denied his message. He would bear witness also against the Christians who claimed that he was the son of god; (He may be Glorified).

﴿فَبِظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا﴾

[النساء: 160]

160- Because of the Jew's oppression and their great sins, such as denying the Ayahs of Allah, worshipping the calf, inciting enemies against messengers, killing the prophets, and claiming false accusation against Mary, We forbade some of



the foods that were lawful to them because they directed themselves and others away from the religion of Allah many times.

﴿وَأَخَذَهُمُ الرَّبُّ وَقَدْ هُمُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا﴾

[النساء: 161]

161- And because of their dealing in usury and the tricks they used to take what does not belong to them while they were prohibited to do so in the Torah. And because of eating up the funds of people without right, such as using bribes in issuing verdicts, distortion, and forgery through gifts, and many other prohibited things. Certainly, we prepared for those who insist on doing that, except those who repent and perfected his faith, a painful torment in the Hereafter, in addition to their torment in the worldly life because of their oppression and disobedience.

﴿لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ

الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا﴾ [النساء: 162]

162- Not all the Jews of one type but some of them were steady-firm in knowledge of their scholars who had embraced Islam, such as `Abdullah ibn Salam and his companions who believed in the Qur'an and in the revealed Scriptures that had been sent down before. They establish Salah perfectly, give the ordained Zakah, and believe in Allah the One and the Only; resurrection after death, and retribution for actions, those people shall be given a great reward for their belief.

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

وَيَعْقُوبَ وَالْأَسْبَاطَ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا﴾ [النساء: 163]

163- The People of the Scriptures asked you to send down on them a book from the sky while you were a prophet like other prophets. We revealed to you as we revealed to Noah and to the prophets who came after him, such as: Abraham, Ishmael, Isaac, Jacob, and Asbat (They are the children of Jacob), Jesus, Jonah, Aaron, Solomon, and we gave David the Psalms.

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

[النساء: 164]

164- There were other prophets whose stories were narrated to you in the Qur'an before this Surah was revealed while others we did not narrate to you, and Allah spoke to Moses directly without mediation.

﴿رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

[النساء: 165]

165- We sent messengers to tell the people about the great reward that awaits those who obey their prophets, and warn those who deny them with punishment and torment in order not to have an excuse for them on the Day of Recompense and in order not to say: O our Lord, You have not sent us messengers to teach us nor a book to stick to. Allah is Cherished in His Dominion and Wise in controlling matters.

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا﴾

[النساء: 166]

166- If polytheists and the People of the Scriptures did not bear witness for you, O honorable Prophet and deny your prophethood, Allah bears witness for your prophethood and your truthfulness, and the Qur'an, which He sent down to you, also testifies. He sent it down with knowledge which no one can reach in a system and style that make every eloquent person unable to describe. The angels also bear witness to your truthfulness; Allah is a Sufficient witness over them and He held proofs on the truthfulness of your prophethood in order that the people, who do not deny and defy, believe.

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا﴾ [النساء: 167]

167- As for those who disbelieved in what was revealed to you, prevented people to follow you, and concealed your descriptions to turn the people away from having faith in you, verily, they averted from the truth and combined error and misleading.

﴿إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا﴾ [النساء: 168]

168- On the other hand, those who have disbelieved and oppressed themselves and people by denying the qualities of Muhammad (peace be upon him) and denied his prophethood, Allah shall not forgive them and shall not guide them to Islam because they have not been ready for guidance and doing righteous deeds.

﴿إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾ [النساء: 169]

169- He only paves the way for them to enter Hell according to their readiness. They will reside there forever and that is easy for Allah. They are vile and do not deserve mercy because they do not care for the commands of Allah and did not follow the Straight Path, therefore, Allah will not pay attention to them.

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ مَا فِي

السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ [النساء: 170]

170- O people, verily, Prophet Muhammad (peace be upon him) came with guidance, true religion, and with the testimony of faith by the permission of Allah. So, have faith in the truth which he came with and follow him because it is better and safer for you. However, if you disbelieve, Allah is Self-Sufficient and does not need you or your faith because he has the kingdom of the heavens, the earth, and that is in between. Everything and everyone therein is subject to Him and He does what He wills therein. Verily, Allah is All Aware of your conditions and those who deserve guidance of you; He is All Wise in His Legislation and destiny.

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلَّمْتَهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا﴾

[النساء: 171]

171- O People of the Book, Jews and Christians, do not go extreme and do not exceed the proper limits of your religion. Do not report from Allah but the truth and keep away from error and falsehood. He does not have a Companion [i.e., wife] nor a boy; and Jesus, son of Mary is just a servant and a messenger of Allah. He was created by the word "Be" and a command from Allah which He gave to Mary without mediation and without a father. He is one of the souls which Allah had created and completed by the superb qualities and complete ethics. As for

the word "Min," in the Ayah, these things are not part of Allah's being. So, have faith in Allah and believe in Him, the One and Only Who neither has a Companion [i.e., wife] nor a boy. Moreover, have faith in all His Prophets and Messengers who were servants like you, but Allah revealed to them the messages and commanded them to deliver them. Do not say that deities are three; making Jesus and his mothers gods along with Allah, so stop this major sin because anyone says that has committed polytheism and disbelief. There was a sect of the Christians claimed that Mary is a god. They were called "Al Maryamiyyun" who showed up in the sixth century AD; it is the same century in which Messenger Muhammad (peace be upon him) was sent. Stop adopting trinity for it is better for you than attributing lies which has no origin nor accepted by reasoning, but Allah is Only One God who is glorified to be multiplied. He is glorified to have a son or someone alike, therefore; He has no one alike and no equivalent. Everyone in the heavens and on the earth is under His Dominance and control and nothing can get out of His Dominance and if He had a son, He would have been like Him in terms of ownership qualities. In addition, He is the Agent and the independent Keeper who keeps all that in the universe, He does not need anyone to help Him, and does not have a boy, but anyone says that has committed an error, lie, and ignorance.

﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا﴾ [النساء: 172]

172- The Christ is not arrogant to be an obedient servant of Allah because servitude to Allah is an honor for those who are heedful. The close angels are not arrogant to be servants of Him and whoever refrains from His Worship and obedience, He shall gather them on the Day of Recompense to judge between them with wisdom and justice.

﴿فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنَكَفُوا فَاسْتَكَبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [النساء: 173]

173- As for those who believed truly and acted righteously according to the Shari'ah; seeking the pleasure of Allah, Allah shall give them their full rewards and increase their good deeds by His Favor. As for those who disobeyed and refused to worship Him, He would torture them painfully and do not find anyone to take care of their affairs, defend them, avenge for them, and get them rid of the torment of Allah that would surround them.

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا﴾ [النساء: 174]

174- O people, you were given enough miracles from your Lord through Prophet Muhammad (peace be upon him): the Glorious Qur'an in which there is a light that differentiates between the truth and falsehood.

﴿فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا﴾ [النساء: 175]

175- As for those who have believed in their Lord, obeyed Him, and relied on Him truly in all their affairs, He shall show mercy to them, admit them to Paradise, increase their good deeds out of His Bounty and Benevolence, double their rewards, and increase their light, guidance, and degrees in Paradise.

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلَثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ مِثْلِ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [النساء: 176]

176- They ask you about ascendants or descendants. It is a hypothetical issue in which a person dies without leaving a child or a parent. Say: Allah will answer you and explains to you their rulings. When someone dies and does not leave a child, but he has a sister, the sister will take half of inheritance. This means: he does not have a father because if he is alive, he will withhold her from inheritance. A brother inherits all his sister's wealth if she dies without having a father or a child. If a deceased has two sisters, they will have two thirds of inheritance. If he or she has brothers and sisters, males take double the share of females. Allah explains to you these rulings and specifies them in order not to fall into errors. He (Glory be to Him) is All Aware of the consequences of matters and the benefits gained, therefore, He ordains what is right and just by His Knowledge and Wisdom.

## Surat Al Ma'idah

### In the name of Allah, the Most Gracious, the Most Merciful

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾ [المائدة: 1]

1- O believers, fulfill the covenants that were taken from them, such as the lawful and prohibition, ordinances and prescribed punishments, and your dealings with the people. Allah made lawful for you livestock: camels, cows, and sheep, except what is recited to you in the Qur'an in the third Ayah of this Surah. It is not permissible to hunt them nor to eat their meats during Ihram (ritual state for Hajj and `Umrah) with Hajj or `Umrah (the lesser pilgrimage). Allah legislates lawful and prohibitions as He likes and He is Wise in all He commands and prohibits. So, there is no objection to His Commands and no one is able to discuss His judgment.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [المائدة: 2]

2- O believers, do not go easy with the things that Allah prohibited regarding the rites of Hajj and the signs by which a pilgrim knows that his Hajj rituals have been accepted. Therefore, beware not to make lawful what Allah prohibited and do not fight during the Sacred Months: Dhul-Qa`dah, Dhul-Hijjah, Al Muharram, and Rajab. Do not abandon offering sacrificial animals in the Sacred House of Allah, such as camels, cows, and sheep. Do not forget to distinct them from other animals in order to keep them safe from the corrupters. Do not show hostility to those who visit the Sacred House seeking sustenance and commerce or devotion to get the pleasure of Allah —according to their claim, so do not stop or terrify them because anyone enters the House will be safe. Then the Ayah was abrogated by Allah's Saying: "**O you who believe (in Allah's Oneness and in His Messenger (Muhammad)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are Najasun (impure) . So let them not come near Al Masjid-Al Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you if He will, out of His Bounty. Surely, Allah is All-Knowing, All-Wise.**" [Surat At-Tawbah: 28]. And His Saying: "**Then when the Sacred Months (the first, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most**

**Merciful.** [Surat At-Tawbah: 5]. When you end the state of Ihram, it is lawful for you to hunt. Do not let the enmity of some people who had prevented you from entering the House before to oppress them by killing them and taking their money. Help one another to do righteous deeds, to forbearance and amnesty, to obedience and fear, to piety and treating people kindly; and the best of all is to have them all. Do not cooperate for sin and disbelief, oppression and sin, and evil and falsehood. Fear Allah in all your affairs including the commands and interdictions that were mentioned before because His Punishment is severe for those who disobey Him.

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَحُمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَيسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِمْ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

[المائدة: 3]

3- Allah prohibited for you eating animals that died forcibly, the spilled blood, and pork; all these kinds are impure. Allah mentioned pork because it is the meant because people used to raise their voices when slaughtering it for other than Allah by saying: in the name of Lat and `Uzza. We forbade you to eat animals that were died by strangling, the one that is beaten to death, the one that falls from a high place and dies, the one which dies because of horning, and the animal that was killed by beasts except what you are able to slaughter before it does whether suffocated, died by sharp tool, fell from a high place, killed by horn, and the remnants of beasts. It is prohibited to eat sacrificial animals that were slaughtered on the rocks around the Ka`bah which the Arabs used to do in the Pre-Islamic Period. It is prohibited for you to use arrows of luck or to make a decision. They used to write "do", the second is "do not", and the third arrow is empty. The people of the Pre-Islamic Period used to follow them and when a person chooses the empty arrow, he tries again. The arrows are pieces of wood which have no feathers nor blade. So, dealing with arrows is a kind of error, ignorance, and polytheism and when a believer hesitates in a matter, he practices worship and seeks guidance from Allah.

The religion of Islam became powerful and complete, so no polytheist would ever dream that you revert to polytheism after that day. Therefore, do not fear from them when they disagree with you nor to fear that they be superior to you, but you should fear My Punishment if you disobey My Commands and stick to My Straight Path to make you superior to them in this world and in the Hereafter. On the Day of `Arafah (9<sup>th</sup> of Dhul-Hijjah) from the Farewell Hajj, this great Surah was revealed including this honorable Ayah. **"This day, I have perfected your religion for you, completed My Favor upon you,"** so you do not need any other religion nor a prophet after your Prophet Muhammad (peace be upon him) because he is the seal of prophets. Moreover, your religion is the last religion, and abrogates previous religions, therefore, no ruling should be taken but from it. The meaning of completion: The completion of comprehensive matters which contain the command with analogical deduction. The Qur'an combined all rulings together in most cases. I had completed My Favor on you and kept My Promise in his saying (He may be Glorified): **"And so that I may complete My Blessings on you and that you may be guided."** [Surat Al Baqarah: 150]. O Muslims, I have chosen Islam for you and satisfied to be your religion, so, approach it and hold firm with it because it is the truth from your Lord, which contains your happiness, glory and victory and it is your support on the Day of Recompense. Whoever is obliged by necessity to eat something of these prohibited matters,



such as famine and fears to die, he should not eat over his need because Allah does not punish him for that, but forgives because He is the Most Merciful with him where He permitted the unlawful in the time of need .

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُوهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

[المائدة:4]

4- They ask you about the matters that were made lawful for them, tell them: Allah permitted lawful things for you as they are approved by natural disposition, so do not keep away from them. It was made lawful for you to eat what your trained animals hunt, such as lions and birds, dogs and hawks which you trained to hunt. You teach them some proprieties through training, so they go, stop, and come back when you tell them, and they catch the game for their owners without eating from it. So, eat of what these animals catch for you, and do not eat from the game they eat, and mention the name of Allah upon sending them for hunt. Fear Allah in all these prohibited matter and do not approach them because He reckons for everything and He is Swift in reckoning when He starts it .

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

[المائدة:5]

5- As Allah completed the religion and bestowed His Favor on you, He had completed His Favor by permitting the lawful things. The sacrificial animals of the People of the Book are lawful for them as you are permitted to feed them from your sacrifices. Allah made lawful for you to marry free women from the believing women as well as the People of the Book if you give them their dowry, seeking to safeguard yourselves by lawful marriage while you do not want to commit adultery or take them as mistresses. Whoever disbelieves in Allah and all teachings of Islam is ruined in this worldly life, lost the full reward, and became one of the residents of Hell, moreover, if he is a disbeliever, his actions will not be counted in the first place. If a person is a Muslim and dies as disbeliever, his entire actions will be lost and he is doomed .

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

تَشْكُرُونَ﴾ [المائدة:6]

6- O believers, if you intend to offer Salah, you should perform ablution before it. You should wash your faces, your hands to the elbows, wipe on your heads with wet hands, and wash your feet to the ankles. If you are in the state of major impurity, take a ritual bath. If you are sick and harmed by using water, you are traveling, came after relieving yourselves, or you touch women —no matter the disagreement between the commentators and jurists in terms of having sexual intercourse or touching the skin— and you do not find water to perform ablution,

you may perform dry ablution with pure dust or anything that comes from soil such as sand, rocks, and anything else: Wipe your faces with it then your hands to the elbows (this is only the view of the Hanafi which is weak). Allah does not want to make ablution and dry ablution difficult for you, but He wants to purify your bodies and souls. Ablution and other sorts of cleaning the body expiate sins in order that Allah completes His Favor on you by the commands that He ordained for you and perhaps you may reflect on that and thank Allah for the concessions He made easy for you.

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاتَّفَقْتُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ

بِذَاتِ الصُّدُورِ﴾ [المائدة: 7]

7- O Muslims, remember the favor of Allah on you, which is Islam and the pledge which He took from you by compliance and obedience. Allah (May He be Exalted) says: "and they say, "We hear, and we obey." or what they used to undertake and promise the Prophet (peace be upon him) to do at embracing Islam, such as compliance and obedience in easy times as well as hard times. So, fear Allah, do not forget the greatest blessing that Allah bestowed on you, and keep your promises which you gave to Allah. Let it be known that Allah is All Aware of what is hidden in your hearts and with the thoughts and the secrets that you keep in your hearts, so fear Allah and obey Him .

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا

اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ [المائدة: 8]

8- O believers, stick to the due rights that you have to fulfill truly and faithfully not out of hypocrisy and ostentation. And do not let the hatred of some of you make you oppress them nor treat them unjustly, but treat them justly even if they treated you badly Your justice with them is nearer to the pleasures of Allah and fearing of His torment. Al Razy (may Allah show mercy to him) said: the Ayah pays great attention to the obligation of applying justice to infidels who are the enemies of Allah (He may be Exalted), so how will He treat the believers who are His Righteous Servants and His most beloved ones? So, keep on fearing and obeying Allah because He is All Aware with all your actions and certainly, He shall reward you for them .

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾ [المائدة: 9]

9- Allah promised those who believe, affirm their faith, and act righteously sincerely that they shall be forgiven and their final abode will be Paradise.

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ﴾ [المائدة: 10]

10- As for those who disbelieve in Allah, and deny the clear Ayahs and miracles that were sent to His prophets, they shall be among the dwellers of Hell and will abide therein forever.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ

عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [المائدة: 11]

11- O believers, remember the continuous favors of Allah on you when a group of people wanted to struck, kill you, and take your properties. He stopped them and

prevented their evil to reach you, moreover, he returned their plot against them. So, fear Allah and thank Him for His blessings because the believers always depend on their Lord and rely on Allah in all their affairs for He is the One who drives away evil and brings about benefit .

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾ [المائدة: 12]

12- Allah took the pledge from the Children of Israel, and We sent twelve men to their tribes to give the pledge to Allah and His Messenger. It was mentioned that he sent them to fight the tyrants in Palestine and Allah told them on the tongue of their prophet: I am with you if you keep on Salah, pay Zakah (obligatory charity), believe all My Messengers in all they tell you to do, provide them with victory, help them in truth, and spend for the sake of Allah, I shall forgive your sins, conceal them for you (in the world), and I shall admit you to Paradise as a reward for your satisfactory actions, underneath are rivers flow. Anyone breaks the promise and the covenant by disbelieves in Allah and denying My Messengers had kept away from guidance and lost the Straight Path which they were asked to follow .

﴿فِيمَا نَقَضَهُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ [المائدة: 13]

13- Because of breaching the covenant that was taken from them, keeping away from our mercy, and expelling them from our guidance, as a punishment for them, we made their hearts rough and do not accept the truth and advices. They used to distort the words of Allah, attribute lies to Him, interpret them, and left a great part of Torah without taking it. This was their business until plots and mockery became their habit, as a result, you can find their betrayal and their harm to you and to your Companions except for a few who embraced Islam. So, pardon them, and forgive who treated you badly as long as they keep your promises and do not betray you, perhaps they are guided by this way. Verily, Allah loves those who pardon and do righteously. It seems that most people consider the Ayah abrogated by the Ayah of the sword as Ibn Al Jawzy said in "An-Nawasikh," but he mentioned the view of Ibn Jarir At-Tabary: It is permissible to forgive them in something they did as long as they do not engage in war nor refrain from paying Al Jizyah (Tribute) although they commit minor sins .

﴿وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ﴾ [المائدة: 14]

14- Those who claim to be Christians and follow Jesus, son of Mary, but they are not, we took from them the covenants and compacts to follow and support the Messenger and have faith in all prophets of Allah including Muhammad (peace be upon him). However, they refused and abandoned a great part of what has been mentioned in the Torah and in the Bible. They became like the Jews who break their covenants, as a result, their punishment was casting enmity, grudge, and mutual hatred between them until some of them curse others and calling them as

disbelievers. This is still the case until the end of time and Allah shall reckon them for their actions, for what they attributed to them falsely, for the covenants and compacts which He took from them, and He shall torture them painfully for that .

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ

جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾ [المائدة: 15]

15- O People of the Book, the Jews and Christians, We sent our Messenger Muhammad (peace be upon him) to you and to the worlds [i.e., people] with truth and guidance to explain to you many of what you conceal from the Torah and the Bible. You replace, distort, and attribute lies against Allah, such as: the description of Prophet Muhammad (peace be upon him), the Ayah of stoning, and the glad tiding of Jesus by the forthcoming of Muhammad (peace be upon him). However, He overlooked many of what you concealed. Verily, a great guidance has come to you from Allah (may He be Exalted) to distinct between the truth and falsehood. This truth was Muhammad (peace be upon him) and the Glorious Qur'an, which its Ayahs and rulings are clear.

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

صِرَاطٍ مُسْتَقِيمٍ﴾ [المائدة : 16]

16- Allah guides with this Qur'an those who want the truth and seek the pleasure of Allah and salvation. The Qur'an saves them from the darkness of disbelief and falsehood to guidance and faith by His Will and guides them to Islam, the true religion of Allah.

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ

الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا

يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [المائدة : 17]

17- Verily, the Christians who say that Allah is Jesus son of Mary are disbelievers. He is only a servant of Allah by soul and body, and he eats and drinks like them. So, tell them and refute their false allegations: Who is able to stop the command of Allah about causing Jesus, his mother, and all the living beings on the earth to die? Where is the divinity of Jesus? And what can he do? Indeed, all things on earth, in the heavens, and in between belong to Allah, including Jesus (peace be upon him) whom He created as He created Adam. He creates whatever He likes as He likes and nothing can limit His Will nor Power (He may be Glorified)!

﴿وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ

يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ﴾ [المائدة

: 18]

18- The People of the Book, the Jews and the Christians said: We are near to Allah like children to their parents and beloved by Him. He is like a father in kindness and compassion because we follow His Religion and obey Him. Tell them in refutation to their claim: Why does He reckon you for your actions and punish you for the bad deeds? How could your allegations be true while He had punished you in the world and prepared Hell for those who disobeyed His Commands? You are His Servants like the rest of the children of Adam. He forgives for whomever He wills out of His Mercy and reward them for their righteous deeds. Moreover, He tortures those who have disbelieved in Allah and His Messengers and punish them out of His Justice. You, the people, and the creatures who live between the

heavens and the earth belong to Allah and subject to His power. He behaves as He likes whether by causing people to die, bringing them to life, and rewarding or punishing them and to Him is the return on the Day of Reckoning to recompense good and bad people with what they deserve .

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا

نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [المائدة : 19]

19- O People of the Book, We sent to you Our Messenger Muhammad (peace be upon him) after centuries of no message in order that you do not complain and say: We have not received any messenger to give us glad tidings with good reward if we do righteous deeds and warn us against punishment if we commit sins. You have received Muhammad, the bringer of glad tidings, (peace be upon him) who was the seal of prophets, so you have no excuse if you do not follow him. Allah is All Able for everything, including sending the messengers and punishing those who do not follow them .

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ

مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ﴾ [المائدة : 20]

20- O Children of Israel, when your prophet Moses (peace be upon him) told you: Remember Allah's grace on you when He sent down many prophets to remind you and call you to the truth. He also made you in better conditions, gave you servants and made you better in your time. At that time, He gave you what has been not given to anyone, such as: saving you from oppression, shading you with clouds, bursting water from stones, and sending down sweet gum and quails.

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

[المائدة : 21]

21- And Moses (peace be upon him) told them: Enter the Sacred Land — Jericho or Jerusalem— which He destined for you in that time. It was in their hands in the time of Jacob (peace be upon him) then it was possessed by the Amalekites: the remnant of the people of `Ad. Do not be coward to fight nor to retreat for fear of the tyrants because you will go back as losers.

﴿قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِنَّا

دَاخِلُونَ﴾ [المائدة : 22]

22- The Children of Israel said: O Moses, its people are powerful and tyrant because of their height and body-building, moreover we cannot resist them and we shall not enter this Holy Land as long as they are there. We cannot get them out, but if they come out, we shall enter.

﴿قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة : 23]

23- Two believing men, who were of high prestige, fear Allah, and do not fear enemies upon whom Allah granted faith, courage, and firmness said: enter their city gate, surprise them, and do not give them time. If you enter the gate, put your trust in Allah, follow His Commands, and attack them, He shall aid you and provide you with victory.



﴿قَالُوا يَا مُوسَى إِنَّا لَن نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾  
[ المائدة : 24 ]

24- They said carelessly, insisting to stop the people from Jihad and disobeying the Messenger: O Moses, we shall never enter this land as long as the tyrants are there. They said in humiliation and bad-manner with Allah and His Messenger: Go with your Lord and fight because we will stay here and we are not going to enter it!

﴿قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَقَوْمَ الْفَاسِقِينَ﴾ [ المائدة : 25 ]

25- Moses (peace be upon him) said in submission to his Lord (may He be Glorified and Exalted) when he saw the stubbornness of the Children of Israel, their stone hearts, and lagging to join the conquering fighters: O Lord, None responds to Your call except my brother Aaron and me, so separate between me and those people who refused to obey You by Your Just Judgment.

﴿قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ﴾ [ المائدة : 26 ]

26- Allah (may He be Exalted) said which means: This Sacred Land is forbidden for them for forty years. They will not enter it, will wander on the earth where they walk everyday without finding a way. So, do not feel sad for them, O Moses, and do not feel sorry for them because they deserve this punishment.

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾ [ المائدة : 27 ]

27- And narrate to the Children of Israel the story of the children of Adam, Cain and Abel, apparently to know the consequence of transgression, envy, and oppression. When Cain wanted to marry the future wife of Abel, his brother refused and Adam refused too, but Cain insisted. Their father said: Offer a sacrifice and whose sacrifice is accepted shall marry her. Accordingly, Allah accepted from Abel and did not accept from his oppressing brother, thereupon, he said to him out of envy: I shall kill you. Thereupon, Abel said to him: but Allah accepts sacrifices from His obedient and faithful servants.

﴿لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾  
[ المائدة : 28 ]

28- O Cain, if you stretch your hands to kill me, I shall not stretch my hands either. I shall not exchange your terrible action with another but I shall observe patience, hope for divine reward, I shall surrender to Allah and from His Punishment out of fear.

﴿إِنِّي أُرِيدُ أَنْ تَبْوءَ بِيَأْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ﴾ [ المائدة : 29 ]

29- By my surrender, I want you to bear the sin of killing me as well as your previous sins to deserve Hell-fire; and this is the retribution of the wrongdoers.

﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾ [ المائدة : 30 ]

30- His evil soul beatified for him to kill his brother, so he killed him despite the advice that he heard from his brother, thereby he had lost greatly in this world



and in the Hereafter. It was reported in "Sahih Al Bukhari" and "Sahih Muslim": **"None is killed unjustly, but the first son of Adam will have a part of its burden."** because he was the first to establish the tradition of murdering." This Hadith is serious, so let everyone in charge take an example because anyone adopts his view or acts according to it shall give him reward or double his burdens.

﴿فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ

مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ﴾ [المائدة : 31]

31- His body was left on the ground and Cain did not know what to do with it. So, Allah sent a crow to dig the earth with his bill and legs before his eyes. After a while, it brought a dead crow and put it into the hole in order that Allah would teach him how to bury his brother. So, Cain said: O my bad luck, have I failed to be like this crow, bury the body of my brother underground, and cover him with dust? Then, he buried him and became regretful for killing him.

﴿مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا

قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ

بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ﴾ [المائدة : 32]

32- Because of this corruption: killing the son of Adam unjustly and oppressively, We destined for the Children of Israel in the Torah that whoever kills a soul without Qisas (Just Retaliation) or without corruption and regard it as lawful or permissible without cause, such as disbelief, adultery, or something of the like, he would have liked the whole people and bear their burdens! Envy is the origin of this sin which later became a main characteristic in the Children of Israel. Despite the prohibition of gratifying the sin of killing, they were more tyranny where they killed the prophets and messengers which indicates the solidness of their hearts and disobeying Allah and because of that, He gratified the matter of killing. Whoever avoided killing of people or saved it from destruction, he would be as if took the reward of saving all people! Our Messengers came to them with clear signs and proofs to confirm what was ordained to them. However, many of them used to kill others without paying attention to the ruling of forbidding killing, in addition to committing other sins and spreading corruption on earth.

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ

أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ

عَظِيمٌ﴾ [المائدة : 33]

33- This is the ruling on Highway robbery and on committing all kinds of evil. The Ayah is general in regard to polytheists and others who commit such sins. The Ayah was revealed concerning some people whom the Messenger of Allah (peace be upon him) honored and treated kindly then they killed, robbed, disbelieved and fought, thereupon their hands and legs were cut off. A ruler estimates the amount of punishment or chooses of theses rulings because the punishment of those who fight the religion of Allah, His Messenger, and pious people, and cause corruption on earth by killing people is: they should be killed or be crucified along with killing if they kill, take money. Their right hands and their left legs are cut off if they take the money or to be locked away from people if they terrify and cause corruption on earth, but did not kill anyone or steal. The detailed rulings are torment and scandal for them in this world, moreover, they shall have severe torment and great punishment in the Hereafter.

﴿لَا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [المائدة : 34]

34- If they repent of their actions and give up themselves before you catch them, there will be no punishment against them and Allah shall forgive and show mercy to them. As for those who claim that the Ayah was revealed regarding the disbelievers, the meaning of "repent" here is: leaving polytheism and become a believer such people shall have no punishment because Islam effaces previous misdeeds.

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

[ 35

35- O believers, Approach the obedience of Allah and abandon what He forbade you to do, seek His Closeness and do what He likes, such as obedience, supplication, and nearness, fight the enemies of Allah from infidels and polytheists who fight Allah and His Messenger and prefer error to guidance in order to be of those who shall win the great reward on the Day of Recompense.

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ هُمْ مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا

تُقْبَلُ مِنْهُمْ وَهُمْ عَذَابٌ أَلِيمٌ﴾ [المائدة : 36]

36- If the people who disbelieve in Allah have the dominion of the earth to save themselves from the torment of the day of Resurrection, it will not be accepted from them. There is no escape from the punishment and they shall have a severe torment a retribution for their disbelief and fighting the people of the truth.

﴿يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَهُمْ عَذَابٌ مُّقِيمٌ﴾ [المائدة : 37]

37- They try to get out of Hell because of the anguish they suffer and the pain from which they suffer, but they cannot find a way out for they will stay in torment and they will find a way out.

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالاً مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ [المائدة :

[ 38

38- Whoever steals, a male or female, a ruler should cut off his right hand from the wrist as a punishment for their bad actions because they took peoples' money without right as a punishment from Allah for that. Verily, Allah is Cherished in taking revenge from the wrongdoers and Wise in what He legislates and predestines of punishment. As for cutting the hands and the legs, there are many conditions that reported in the Sunnah such as reaching the amount of robbery that entails the amputation of the hands, it should be stolen from a secured place, and other conditions that were stipulated by jurists, and you can look them up in Fiqh books. There is no hope in eradicating the crime of robbery except with this punishment. You can see the penal studies prepared in this regard to see the widespread and the difficulty of deterring the wrongdoers despite the penalties estimated for them are other than the imputation of the hands.

﴿فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [المائدة : 39]

39- The thieves who repent after stealing people's monies and render those stolen funds back to their owners, give them funds in return, sought forgiveness from their owners, or spend its value in the cause of Allah if they do not know their owners. In this case, Allah shall accept their repentance and do not torture them in the Hereafter because He forgives the sins of His servants and shows mercy to them. This is between them and Allah, but the right of human beings remain in his custody. It is permissible to forgive them before submitting the case

to the ruler, and this is the view of Al Shafi`y. Al Qurtuby said in his Tafsir: Amputation cannot be overlooked by repentance. `Ata' and a group of people said: It is overlooked by repentance before catching the robber.

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

[ المائدة : 40 ]

40- Did not you know, O human, that Allah has the kingdom of the heavens, the earth, and the dominion in between. To Him is the full control of them, therefore, He behaves therein as He likes by His Wisdom and punishes whomever He wills with that they deserve. He forgives whomever He wills by His Forgiveness and generosity and He is Able to punish or forgive and no one can stop Him?

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

[ المائدة : 41 ]

41- O generous Messenger, do not feel sorrow for those who wait chances to leave Islam and provide aid to the disbelievers. They are the hypocrites who express faith with their tongues, but their hearts are empty. Likewise, the Jews haste to disbelief. They all accept lying, exaggerate in accepting the words of others, and do not come to your gatherings out of their love and loyalty to them. And of their characteristics that they distort the words and alter them although they believe that these words are the truth. Moreover, they say: If Muhammad gives you a fatwa about this, act accordingly and if he gives you a fatwa of "not to do", beware of it and do not accept it. The Ayah was revealed regarding two Jews who had committed adultery while they knew that the Torah entails that they should be stoned to death, but they did not do that, so they accepted the verdict of the Messenger of Allah (peace be upon him) if it is lighter than stoning. However, the Messenger of Allah (peace be upon him) asked them about the ruling of the Torah and they answered: it is lashing (blow with a rod). He kept asking them until one of them admitted that the ruling is stoning, thereupon he gave a verdict with that. When Allah wills to misguide or destroy someone, you shall not be able to push it away. Allah does not want to purify their hearts from disbelief and error because of the corruption of their intentions, the evil of their souls, and because they denied the truth and preferred falsehood. They shall be disgraced in worldly life, such as showing their hypocrisy to people, disgracing the Jews by ordaining Al Jizyah (Tribute) on them, and killing or expelling them. Moreover, they shall have a tremendous and continuous torment in the Hereafter.

﴿سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ فَإِنْ جَاؤُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئاً وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

[ المائدة : 42 ]

42- They are the Jews who frequently accept lying and eat up the unlawful such as bribes. If they come to you to judge between them, judge between them with the ruling which Allah showed you or leave them without paying attention to them. They do not want to follow the truth by resorting to you in judgment but they only take what is in harmony with their whims. If you turn away from them, they will not harm you and Allah protects you against their harm. The Messenger (peace be upon him) was given choice in the beginning then he was commanded

to judge between them according to the rulings of Shari`ah. Allah (may He be Exalted) says: **"And so judge (O Muhammad) between them by what Allah has revealed so to his zooming the ruling furze giving the option."** So, the command was obligatory and the choice was removed, thus, the Ayah is abrogated.

Imam Ahmad adopted the view that this Ayah was not abrogated, so the ruler has the choice to judge or not when the case is submitted to him from Dhimmis (Non-Muslims living in and under the protection of a Muslim state). And when you judge between them, let your judgment be just according to the truth which I revealed to you (i.e., what is contained in the Islamic Shari`ah) even if they are aggressors and unjust. Allah loves those who are just in their judgment and raises their status.

﴿وَكَيْفَ يُحْكَمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ﴾

[ المائدة : 43 ]

43- How can they ask you to pass a verdict while they do not believe in your prophethood and the truthfulness of your message, however, they are not obliged to accept it. The fact is: the ruling which they search for is present in the Torah as Allah commanded although they claim that they stick to Torah in judgment, but indeed, they resort to other sources for judgment. They do not believe in their book because they turn away from it.

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ

بِمَا اسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا

قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ [ المائدة : 44 ]

44- We revealed the Torah which contains guidance for the people, and a light that explains the truth and shows to the people the rulings, transactions, and behaviors they need by which prophets judge from Moses until Jesus (peace be upon them). Those who became Muslims, followed the path of guidance and righteousness as their Lord asked them, and judged according to the rulings of the Torah for the sake of the Jews judge according to the Torah. They never tried to violate its rulings, nor distort it. Likewise, worshippers and scholars judge with what their prophets told them in order to show it up, act accordingly, preserve it from alteration and distortion, so do not violate these rulings, and they were watchers over the application of these rulings. After that, the Jews distorted and altered many of them, so do not fear the people, but fear Me because benefit and harm are in My Hand. Do not replace My Ayahs with trivial worldly affairs through bribe and power and whoever does not judge with the rulings that Allah revealed will be from the disbelievers.

Ibn `Abbas (may Allah be pleased with them) said: Whoever denies what Allah has revealed has disbelieved in Allah and whoever admits it, but does not judge according to it is a wrong doer and a Fasiq (someone flagrantly violating Islamic law).

Al Hakim corrected the view of Ibn `Abbas in this Ayah: It is not a clear disbelief, but it is a minor disbelief. I said: It is an illustration to part of his previous view: whoever admitted that these rulings are from Allah but did not act accordingly will be Fasiq.

After Ibn Jarir At-Tabary had mentioned that the Ayah was revealed in the People of the Scriptures, he said: likewise anyone does not judge with what Allah has revealed will be a disbeliever as Ibn `Abbas said because denying the ruling of Allah after knowing that He had revealed in His Book is likewise denying the prophethood of Muhammad. I said: Likewise, whoever mocks at the Islamic Shari`ah and its rulings or claimed that it is not suitable for application.

﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾  
[المائدة : 45]

45- We ordained for the Children of Israel in the Torah that the soul which was killed without right should be avenged on by killing its killer, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and the rest of wounds will be treated likewise in retaliation in matters that can be retaliated, such as: hands, legs, and tongue. As for things that cannot be retaliated, such as breaking bones, or cutting of flesh, and suchlike, just retaliation is not applied, but financial compensation for bodily harm in addition to the money he deserves which is called Arsh (an indemnity given in case of someone's injury by another). The Imams of jurisprudence have estimated the amount of Arsh (indemnity paid for inflicting certain wounds) for each wound that you can find in the books of Fiqh. Therefore, whoever pardons his Muslim brother and does not take retaliation from him will be expiation for his sins by the will of Allah. And whoever does not judge with the rulings of Allah will be from the wrongdoers. However, these rulings are ordained in our Shari'ah as well, Allah (Glory be to Him) says: **"And there is (a saving of) life for you in Al Qisas (the Law of Equality in punishment), O men of understanding, that you may become Al Muttaqun (the pious)."** and that has been previously explained.

﴿وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾ [المائدة : 46]

46- Then We sent Jesus, the son of Mary, after the prophets of the Children of Israel, believing the Torah and acting according to it. We revealed the Bible to him in which there is guidance to the truth and a light that distinguishes between the truth and falsehood, removes doubts, and solves problems exactly as the Torah. He is a follower to it, judges according to it, and not violating its rulings except for few rulings which were abrogated by Torah. The Bible is full of guidance and warning against committing of sins for those who fear Allah and his punishment.

﴿وَلِيَحْكُمَ أَهْلَ الْإِنْجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ [المائدة : 47]

47- It is obligatory on those who were given the Bible to believe, judge, and act according to it, especially the glad tidings of the forth coming of Muhammad (peace be upon him), the command of following and believing in him, and abide by his Shari'ah. Whoever does not judge according to the commands of Allah do not obey the ordinances of Allah, distort the truth, and incline to falsehood.

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَا جَا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾ [المائدة : 48]

48- O Prophet, We sent down the Qur'an with truth that does not contain any doubt. It was revealed by Allah confirming the previous divine books which also contain your name and praise. The Qur'an is keeper, watcher, and confirming to



them all. It bears witness to them and abrogates parts of them as it is the last message, the most comprehensive, and the wisest books that was preserved against distortion and alteration. So, judge between all the people, including the People of the Scriptures, when they come to you to seek judgment among them with what Allah has revealed to you in the Qur'an. Do not follow their deviant desires and their corrupted ideas and leave what Allah has revealed to you of justice and the truth which you cannot miss.

We have made a way for every nation because all religions were revealed to ascertain monotheism through certain codes of rulings that are suitable for the people, their times, and their environment.

When Allah wills, He would make you one group belong to one religion at all times, without variation in rulings and without some of them abrogate the other, but Allah (Glory be to Him) made for every messenger a code of laws. Later on, He modified that code for the next prophet until Islam abrogated all codes. The message of Islam was sent to all the people on earth to test His Servants in terms of the ordinances that He legislated for them and to distinguish the obedient from the disobedient, compliant from denier, the one who obeys and the one who disobeys. He would reward and punish each one according to their intentions and actions in different times with the decreed codes. So, haste to good actions and righteous deeds by obeying Allah, following His Shari'ah, believing His Scriptures, and following His Orders.

And know that you all shall return to Allah to judge among you in things that you differed about in the world, torture those who deny the truth, and reward the believing person with benevolence and generosity.

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

فَإِنْ تَوَلَّوْا فاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ﴾ [المائدة :

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49- So, judge between the People of the Scriptures —If they resort to you— to judge between them by the rulings that Allah revealed to you in the Qur'an. And do not pursue their false desires and their deviant ideas, and beware that the Jews trick you in terms of the truth and turn you away from some of what Allah has revealed to you. They are disbelievers and traitors, so no one is safe in their presence and they do not resort to you in arbitration to satisfy with the ruling of Allah. If they turn away from your judgment and violate the Shari'ah, know that Allah destined that to punish them for their past sins; of which is turning away from the ruling of Allah. There are many people who do not obey Allah, away from the truth, and prefer to follow their whims instead.

﴿فَأَحْكُمَ الْجَاهِلِيَّةَ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾ [المائدة : 50]

50- Do they want to apply the rulings of Jahiliyyah (pre-Islamic time of ignorance) that are laid by narrow-minded people of confused ideas and different whims without accepting the revelation that came from Allah? Where they can find a ruling better than what Allah has revealed to His Prophets? It contains justice, right, and mercy and is not meant for anything else. That is for those who reflect on the matter, and know that Allah is the Most Just Ruler.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ

فإنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [المائدة : 51]

51- O believers, do not be loyal to the People of the Book from the Jews and the Christians, do not seek victory and advice from them, and do not tell them secrets because some of them help others against Islam they are all enemies to Islam. They want to harm you and break your power, so how come you love and



befriend them! Verily, those who help them, support their views, and let down Muslims as they let them down shall have the same ruling and Allah does not guide those who support the disbelievers and oppress themselves and others.

﴿فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَآئِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ

بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُضْبِحُوا عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ﴾ [المائدة : 52]

52- You shall see those whose hearts are full of doubt and hypocrisy, among the people who befriend the Jews and haste to help them. They justify their positions by saying: We fear that the disbelievers win the war against Muslims. Therefore, they befriend them to have an upper hand over them. They may think they need money in the time of famine, perhaps Allah may guide you and provide you victory, O Muslims, when you open Makkah for Islam or upon the conquer of the Jewish villages, such as Khaybar and Fadak or at the evacuation of Banu Al Nadir, or upon killing or capturing the descendants of Banu Quraydhah. You also may be victorious when the religion of Islam is complete or when power, might, victory be to Muslims. At that time, hypocrites who befriend the Jews regretful because of their loyalty to them. Their stance will not benefit them anything because Allah increased their regret by exposing their positions to Muslims after they were hidden.

﴿وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا

خَاسِرِينَ﴾ [المائدة : 53]

53- At that time, Muslims will admire their positions after exposing the status of hypocrites. They will say: Are they the people who swore to be Muslims and they help you when fighting the Jews and the Christians, but now their hostile stances, their evil souls, and their support to the enemies of Islam became clear? Every good action they did was nullified, they lost the world by exposure, humiliation, and sorrow, and lost the Hereafter by losing the reward of their actions, and their final abode will be Hell.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى

الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن

يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ [المائدة : 54]

54- O believers, whoever apostates from Islam to another religion will not harm but themselves. Indeed, Allah shall replace them with better people whom He loves and they love Him. They will be truthful in their faith, be loyal in their obedience, follow the commands of their Lord, and love their Muslim brothers. They will lean to them, befriend them, show mercy to them, sympathize with them, cooperate with them to piety and goodness, and be strong and superior over the enemies of Allah, from the infidels and the ignorant. Thus, they will come back to defeat them and fight them to make this religion superior. They do not fear any of His Enemies, they do not fear the blame of their supporters and nothing will keep them away from their target and end. This is from the favor, softness, and benevolence of Allah to whomever He wants of His Servants. He (Glory be to Him) is of ample bounty and All-Knowing of those who deserve this bounty and favor and those who do not.

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾ [المائدة :

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55- The Jews will not support you, O Muslims, and if you support and help them, Allah is the One who supports and helps you because He is the One who guided you to His Religion. His Messenger and the believers are your supporters with whom you find affection, support, and friendship. Those are the people who obey their Lord by establishing His Rites and maintaining His Commands. They perform Salah, keep to it, and pay Zakah (obligatory charity) for the needy while they fear Allah in their good actions and qualities. They humble themselves before Allah because of their benevolence, love for good, and their haste to the consent and obedience of Allah.

﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾ [المائدة : 56]

56- Whoever takes Allah, His Messenger, and the believers as Awliya' (pious people) by relying on Him truly, follow the command of His Messenger, and befriend and support his Muslim brothers will be from the Party of Allah and the believers. Verily, the soldiers and supporters of Allah are the victorious.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ﴾ [المائدة : 57]

57- O believers, do not take your enemies as friends to support them and wish glory for them, from among the polytheists and the People of the Book, who mock at your faith and at the rulings of your religion and take them in vain because of their narrow minds and the corruption of their dreams. Fear Allah and do not befriend them nor take them as friends if you are true believers because faith entails that you defy them.

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾ [المائدة : 58]

58- And when you call for Salah, they mock at you although it is desirable by Allah and a kind of singling him out with worship, but they are fools and do not know the truth, therefore, they defy Him or they do not want to know this, so they play and refuse to use their minds to be serious and grown up.

﴿قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ

فَاسِقُونَ﴾ [المائدة : 59]

59- O honorable Prophet, say to the People of the Book who use mockery: Do you deny that we still have faith in Allah, in what has been revealed to us through His last Prophet, and in the scriptures that were revealed to the Prophets before? This is not a defect in ourselves, but this is the true faith that we should follow, however most of you are rebellious to the sound faith.

﴿قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَّعَنُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ

وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ﴾ [المائدة : 60]

60- O Prophet, tell them: shall I tell you of the people whose retribution will be worse than what you believe to be worse than Muslims and their religion? Whoever keeps away from His Mercy will be in a permanent torture and whomever He bestows anger will not gain the consent of Allah, moreover, He shall deform them in the image of monkeys and pigs. Whoever worships other than Allah, such as calves, or follow the instructions of soothsayers and those who believe them; such people are the worst away from the truth, and shall deserve more punishment. So, how would you mock at those who devote worship for Allah alone and believe in His Prophets and in the revealed Scripture?

﴿وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ﴾

[المائدة : 61]

61- When the hypocrites come to you, they deceive you, conceal disbelief, and say with their tongues: We are believers. However, the truth is that they joined you while they were disbelievers and left you as disbelievers. So, they did not benefit by sitting with you, did not want to listen to you, and Allah knows best with what they conceal in their hearts.

﴿وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ﴾ [المائدة :

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62- And you see many of those Jews haste to evil acts; by committing sins and evils, show aggression to the people by all kinds of oppression, mockery, and treason, and eat bribes to make the unlawful things lawful. How worse is what they do and how strange is what they do!

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ﴾ [المائدة :

[63 :

63- Would the Jewish and the Christian scholars forbid to commit these terrible actions and advise them to stop lying and false claims and stop eating ill-gotten money? Their function is to tell the people about the lawful and prohibited acts which they do not know. So, wretched are what they do what they believe.

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ

الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ﴾

[المائدة : 64]

64- The Jews said: Verily, the hands of Allah are misers (may He be Exalted) May their souls be tight. May their hands stop doing good deeds because they are known with misery, envy, cowardice, humiliation, and Allah would curse and expel them from His Mercy because of what their claims against Allah, their Great Creator, their Provider, and the Provider of all the living in the universe. His Hands are stretched with favors because He is of great and plenty favors without losing something of His treasures. He spends as He will by expanding or narrowing sustenance for others. As for the words they said, they are part of their disbelief and they shall increase their disbelief by denying other Ayahs that are revealed to you. Moreover, We incited between them enmities and envy, hence, they became sects and groups whose hearts are not in harmony and their words are not united because of their differences and disputes about their religion. They became in rivalry and that will be their status on the Day of Resurrection. Whenever they want to deceive you or start war against Muslims with their wicked methods, their evil malice and inciting war among sects and groups, Allah puts it off, cancels their cunning, defeats them, and provides victory to His Prophet and His Religion. This is part of their nature because their nature is to spread corruption on earth by plotting against the people of the truth, inciting evil and sedition, and maintaining the ignition of war. However, Allah hates these qualities and its people and shall reckon them for what they have done.

﴿وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاَهُمْ جَنَّاتِ النَّعِيمِ﴾ [المائدة : 65]

65- If the People of the Book, from the Jews and Christians, believed in Allah and His Messenger, and stayed away from the prohibited things and evils, We would have forgiven the sins that they had committed and we would have admitted them to permanent heavens in which they enjoy forever.

﴿وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ﴾ [المائدة : 66]

66- If the People of the Book act according to the rulings of the Torah and the Bible as they were revealed without distortion and alteration, especially believing in the glad tidings of the Prophet (peace be upon him) and the Scriptures that were revealed to the Prophets of Banu Israel, Allah would expand their sustenance, the sky will send rain on them, and the earth will gush forth with plants and fruit. There was a group of the People of the Book believed in the message of Islam, followed the Prophet (peace be upon him) while many of them were fanatic, stubborn, and haughty who used to distort the truth and turn away from it; how worse are their actions and how worse are their hopes.

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ [المائدة : 67]

67- O honorable Messenger who is sent to the worlds [i.e., people], convey to the people all that has been revealed to you, but if you do not convey the message, you will not deliver the message. The Messenger (peace be upon him) delivered the trust which he was entrusted fully and did not conceal anything as was reported in the authentic Hadith of `Aisha. Allah safeguarded you from your enemy, so no one was able to kill or harm you. So, pay attention to deliver the message, do not fear, and do not feel sad because Allah guides whomever He wants and misleads whomever He wants. The infidels will not find a way to guidance as long as they closed their minds and hearts, refused to listen to the truth, and refused to follow it. It was reported in a good Hadith that when Allah (may He be Exalted) revealed: "**Allah will protect you from mankind.**"

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ﴾ [المائدة : 68]

68- O Prophet of Allah say: O People of the Book, from the Jews and Christians, You are [standing] on nothing from the truth nor on the true religion until you maintain what has been revealed in the Torah and the Bible from matters and rulings without violation and alteration. Of these things that you must believe in is the glad tiding with the Prophet (peace be upon him) and until you believe in the Qur'an which was revealed to him. The rulings and the truth that were revealed to you, O messenger of Allah, the number of the disbelievers shall increase greatly as well as their turning away from the truth because they do not accept the truth and show haughty and stubbornness. So, do not feel sorrow for their destruction and torture because this is the bad end of those who were content with error and they are the ones who are blamed.

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [المائدة : 69]

69- Verily, any of Muslims, Jews, Sabian, and Christians, believe in Allah, in resurrection and in the retribution on the Day of Recompense and did righteously (action will not be righteous except if it is in harmony with religion and devotionally for Allah) shall not be harmed (in regard to Muslims who have these qualities) when the disbelievers fear of the coming and they shall not feel sad when the delinquent feel sorry for the great reward they missed. The meaning is: each sect should believe in the religion present in its time, but in the time of Islam no religion will be accepted but Islam.

﴿لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ﴾ [المائدة : 70]

70- We have taken the covenants and compacts from the Children of Israel, and We sent to them prophets and messengers to remind and frighten them of violating those covenants in order to listen and obey. From those covenants is believing in Prophet Muhammad (peace be upon him), but whenever a messenger comes to them with a Shari`ah that does not match their deviant whims and their corrupted opinions, a party of them called them as liars, disagree with them, and kill them.

﴿وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ﴾ [المائدة : 71]

71- Many of the Children of Israel thought that their bad situations with their prophets will not result in evil corruption, Allah shall not reckon them for those actions and shall not inflict them with trial and torment. Therefore, they continued in error and corruption, refused to listen to the truth and did not accept guidance. Then Allah forgave them when they repented to Him and gave up corruption, however, they increased in error and closed the senses of hearing in their souls. Moreover, they returned to corruption and killed the prophets, but Allah is Well-Acquainted with them, know what they do, and shall reckon them severely.

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [المائدة :

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72- Indeed, those who said that Allah is the Christ, son of Mary, are disbelievers. The Christ himself said: O Children of Israel, worship Allah alone for He is my Lord and yours, we all are servants of Allah, and whoever associates anyone with Allah in worship, Allah will prohibit Paradise for them and prescribed Hell for them. They oppressed by associating others with Allah and by keeping away from the Straight Path. Accordingly, you shall see no supporter for those wrongdoers and no one will save them from the torment and the punishment of Allah which are predestined for them.

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾ [المائدة : 73]



73- Verily, those who said that Allah is a god with other two gods who are: Jesus and his mother Mary are disbelievers. The truth is: there is no god but Allah and He is only true worshipped god who has no partner or someone of the like. He is the god of the universe and the lord of all creatures: He is the one who gives life, takes away lives and the Provider. There is not human gods and Jesus and his mother were human who used to eat food. A Christian sect that was called "Al Maryamiyyun" showed up in the sixth century who adopted the divinity of Mary too. If Christians do not stop these claims and lies against Allah (the Lord of the Worlds), their disbelievers will have a painful torture and a fire will eat up their hearts. Allah has singled out their disbelievers with torture because He knows that some of them do believe.

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [المائدة : 74]

74- Should not Christians repent of this great lie and seek Allah's Forgiveness because of this sinful saying and get back to the truth?! Would you stop the claims that you attributed to your Lord and repent to Him to forgive you and grant you of His Bounty and Mercy?!

﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ

كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ﴾ [المائدة : 75]

75- Jesus son of Mary was just a servant and a messenger of Allah and was not a god. Many prophets and messengers preceded him and they were human like him and were not gods. If he was granted miracles, the previous messengers were given similar miracles and if he was created without a father, Adam was created before him without a father nor a mother and he was not a god. His mother Mary was like the rest of women who was a saint servant of Allah who believed in her son as a prophet and a messenger. She believed him in all that he conveyed from his Lord and she was not a god. Both were hungry and live on food like all humans and relieve themselves as all human. How could a god feel hungry and vanish if he does not eat? How come that a god defecates? However, all these qualities are of human as you see. So, see how we explain the proofs and hard evidence to them one after another, then see how do they turn away from the truth and to which deviant doctrine they belong?

﴿قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ [المائدة : 76]

76- O Prophet, say to the polytheists and the People of the Book from those who worship other than Allah: Do you worship along with Allah things that cannot harm or benefit you while Allah is your and their Creator whom should be worshipped alone. He is the One who benefits, harms, and rewards for actions while the inanimate worshipped things do not speak or hear so that they may harm or benefit. People cannot harm or benefit except when Allah wills and He alone is the One who behaves in the universe as He wills and no one is able to stop Him. Therefore, there is no harm or benefit except from him and to Him only should we direct the acts of worship. He is the One who hears the sayings of all His Servants and knows their conditions.

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا

كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ﴾ [المائدة : 77]

77- O Prophet of Allah say: O People of the Book from the Jews and Christians, do not exceed the limits in terms of your religion, by haughty or negligence, because exceeding limits is disgraced, and negligence also is dispraised. Jesus



Christ was not a god as Christians claimed and He was not the son of adulteress as the Jews claimed, but He was a servant of Allah and his honorable mother was purified and truthful. Do not follow the deviant sects that your ancestors invented who deviated and stayed away from the truth and mislead many of their followers as a result of getting away from the Path of integrity and moderation to the Path of polytheism and error.

﴿لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾ [المائدة : 78]

78- Certainly, Allah cursed those who have disbelieved from the Children of Israel on the tongue of Prophet David in the Psalms as they were cursed on the tongue of Prophet Jesus son of Mary in Bible. The meaning of cursing is to expel them from the Mercy of Allah because of their disobedience and their aggression against the creatures of Allah.

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾ [المائدة : 79]

79- When the Children of Israel committed sins and evils, they used not to forbid one another and do not advise them to abandon sins such as eating up usury, taking bribes, accepting the prices of fat, and others. How worse is their actions and how deniable is their deeds!

﴿تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خَالِدُونَ﴾ [المائدة : 80]

80- You will see many of the Jews befriend the polytheists and the hypocrites and help them and support them against Islam, so how worse is their actions and how bad is their deeds which they prepared for their reckoning. Thereby, they incited the wrath of Allah against them and He shall admit them to Hell forever.

﴿وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ﴾ [المائدة : 81]

81- If those people who support polytheists believe in Allah truly and believe in the seal of prophets Muhammad (peace be upon him), and in the Glorious Qur'an which He revealed to him when, they would not have taken them as friends to help them against their own religion. However, many of them are disobedient and deny the truth which He ordained against those who disobey His revealed revelation.

## The Clear Qur'anic Exegesis

# Part 7



## Al Wadih Fi At-Tafsir The Seventh Part

Surat Al Ma'idah (From 82 – 120)

Surah Al An'am (From 1 – 110)

### Surat Al Ma'idah

In the name of Allah, the Most Gracious, the Most Merciful

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ﴾ [المائدة : 82]

82- You will find that the harshest enemy to the believers are the Jews and those who have disbelieved. As for the Jews, because of their stubbornness, denial, increase of disbelief, following of whims, their falseness and calumny, they denied the truth to the extent that they killed the prophets and intended to kill Messenger Muhammad (peace be upon him) more than once. They cast spell at him and inserted in their scriptures some texts which urge to harm those who disagree with them! Polytheists are similar to them in many qualities and were possessed by imitation, so they blocked the outlets and killed their pure disposition, addicted themselves to disbelief, distracted the believers away from their religion, and fought the true religion with every might and force. You shall find that the nearest people -from the disbelievers-, in terms of intimacy, to the believers are those who claimed to be Christians, from the followers of Christ, because of the compassion of their hearts. Moreover, there are scholars among them, monks, and worshippers who are characterized by knowledge, worship and humbleness. Those people are not arrogant to follow the truth if they know and understand it. Perhaps many of them express the truth by their tongues. Al Baydawy said: The Ayah contains a proof that humbleness, increasing demands for knowledge and work, and turning away from desires are praised even if it is done by disbelievers. I said: and there is a good chance to call this group to Islam and attract them to it. However, the Ayah is connected with the following Ayah.

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ [المائدة : 83]

83- And when those people and the like heard the Ayahs that were revealed to Muhammad (peace be upon him), you would see their eyes flow with tears; that is because they knew the truth and the glad tidings of Muhammad (peace be upon him), as happened to Negus and the priests who were around him. They were not like the Jews who were stubborn, rejecters, and corrupters. Moreover, they said in humbleness, Khushu` (the heart being attuned to the act of worship), reverence, and faith: "O Allah! we have believed in what You have

revealed, so, register us among those who bear witness with the truthfulness of this, write us with the nation of Muhammad (peace be upon him), and with the people who witness with the truth."

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

[المائدة : 84]

84- They said: "And why do not we believe in Allah, keep away from polytheism, as stated by Islam, and believe with the truth and pure monotheism that came to us. We hope and wish that our Lord admits us to Paradise and encompasses us with His Mercy along with His Pious Servants?"

﴿فَأَنبَأَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ

الْمُحْسِنِينَ﴾ [المائدة : 85]

85- Therefore, Allah rewarded them — because of their saying, belief, and admittance of the truth — with high gardens [in Paradise] underneath are rivers flow along with eternal stay and complete happiness; this is the reward of those who follow the truth and submit to it without obstinacy nor arrogance.

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ﴾ [المائدة : 86]

86- As for those who disagreed, disobeyed, and denied the signs of Allah, their final destination would be Hell because they are the people of Hell who deserve it as a retribution to their stubbornness, disbelief, and denial of the truth.

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

الْمُعْتَدِينَ﴾ [المائدة : 87]

87- O believers, do not deprive yourselves of things which Allah made lawful for you and do not transgress the limits that Allah made prohibited to you; verily, Allah does not love the wrongdoers who transgress His Boundaries, but rather you should abide by. The Ayah was revealed regarding a person who prohibited meat for himself because he found that he had a desire for women when he ate it.

﴿وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ﴾ [المائدة : 88]

88- Eat the good and the lawful sustenance which Allah provided you, do not exceed the limits, and leave what He had prohibited if you are true believers. Verily, eating lawful food does not contradict piety and pious actions.

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ

عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ

فَصِيَامَ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ

آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾ [المائدة : 89]

89- Allah does not reckon you for making oath by Him if you do not intend and if you do not have the attention or if the oath is made according to a person's most likely opinion. However, He reckons you for oaths if they were made intentionally. So, whoever breaks his oath or did not keep the oath, his punishment will be feeding ten needy from the ordinary food you give to your families (i.e., the food which moderately suffices a person in quality as well as amount). Or to clothe the same number of needy of what is recognized as clothes, such as garment, wide trousers, or turban. Or to free a slave. Whoever is unable or cannot find any of the previous matters should fast for three days and that will be an expiation for those who make oaths then break their oaths and erase the sins which they committed .

Expiate for your oaths when you break them and do not leave them without expiation .

Thus, Allah explains to you the rulings of His Shari`ah, so that you may thank Him for the blessings of this explanation which was made for your own good and benefit.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ [المائدة : 90]

90- O believers, know that alcohol and all intoxicants, gambling, idols that are made for worship and at which sacrifices are offered, and arrows that are used for choice are evil acts of Satan; they are part from the insinuation of Satan, so leave them so that you may win.

﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾ [المائدة : 91]

91- Satan wants to cause rivalries, envy, and evil among you. Wine covers the mind and drinkers curse, fight, may commit adultery with their unmarried women, or kill without consciousness and when they come back to their senses, they regret. A gambler plays for his family and money and may not leave anything for himself then becomes a rival to the one who plays with or becomes sad and angry and he may beg the people of money. Idols and divining arrows are part of atheism and the people who practice them had left the pure monotheism and surrendered to the deniable ignorance and the blind deterioration of thought.

By insinuation and decoration, Satan wants to mislead you and keeps you away from mentioning Allah because all of them are distracted from the way of Allah and confuse the intoxicated person if he recites during Salah, so he may utter disbelief while he wants to recite the Qur'an. And when he gambles and gains ill-gotten money, he becomes so happy to the extent that he shows haughtiness and when he suffers loss, he feels sad to the extent that he wishes to kill himself or to kill others. Under intoxication, a person thinks of a trick to restore his money and defeat his rivals, so how could such people fear Allah or remember him? So, stop doing them because they are deniable and forbidden acts which are not permissible for Muslims.

This Ayah was the last part in the gradual style that the Qur'an followed to prohibit alcohol. The Companions of the Prophet (peace be upon him) said after the revelation of this Surah: "O our Lord, we have stopped drinking wine," then they started breaking the wine bottles they had."

﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ﴾ [المائدة : 92]

92- Therefore, obey Allah and His Messenger and abide by the lawful and prohibition that He ordained to you, such as avoiding alcohol and gambling, and beware of disobedience. If you refuse and turn away, the proof will be set against you. Verily, Our Prophet has fulfilled his mission and warned you, but if you refuse to comply, nothing is left but punishment.

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ [المائدة : 93]

93- Some Companions who used to drink alcohol had died before the prohibition of alcohol was revealed and when the Messenger of Allah (peace be upon him) was asked about that, the Ayah was revealed .

There is no sin on those who believed and did righteously in terms of alcohol they used to drink and in the money they took from gambling if they avoided polytheism, had faith, believed, and did righteously then feared Allah, abided by piety, did not drink wine after its prohibition, and did not play cards after its prohibition. Moreover, their faith has increased because of the revealed Ayahs, avoided what Allah has prohibited, avoided sins, and perfected their work and worship. Verily, Allah loves those who are characterized by Ihsan (the perfection of Faith) and He shall reward them for that.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيِّدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ﴾ [المائدة : 94]

94- O believers, Allah shall test you in regard of something that you catch from the sea while you are in the state of Ihram. That fish will be easy to catch with your hands or with your spears so that He would test those who obey and those who disobey in secret and in public. So, whoever catches it after this declaration, while he is in the state of Ihram, will disobey the command of Allah and deserve His Severe Punishment because of their stubbornness, or their indifference toward the command of Allah.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ حُرْمٌ وَمَن قَتَلَهُ مِنْكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ﴾ [المائدة : 95]

95- O believers, Do not kill the game while you are in the state of Ihram whether it is eatable or not except what the Messenger (peace be upon him) explained from the vicious animals. Hence, some scholars measured by some other animals. Whoever kills an animal intentionally has to offer a sacrifice of the same size. Two experienced men should give a judgment of that and that sacrificed animal should be sent to the Ka`bah to be slaughtered and its meat should be given to the needy in charity or the mistake should be atoned for by feeding



some needy with a food equals the price of that killed animal. He may estimate the amount of food he should pay to the needy and fast for the days in which he would eat these amounts.

These penalties are retribution for the sins committed by those who hunt these animals during the state of Ihram and did not abide by the commands of Allah. Allah pardons those who had hunted these animals during the state of Ihram before this Ayah was revealed. Whoever returns to breach and violate the commands of Allah, Allah will retaliate him in the Hereafter, no matter the expiation he paid.

And Allah is predominant and He is not defeated or forced to do anything, so He revenges those who exceed the limits and insist on disobeying His Commands. Verily, no one is able to stop His Revenge nor stop His Punishment.

﴿أَحَلَّ لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامَهُ مَتَاعاً لَّكُمْ وَلِلْغِيَّارَةِ وَحَرَّمَ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾ [المائدة : 96]

96- He permitted to you, O people who are in the state of Ihram, fishing and the fish that the sea ejects lifelessly. Those who are not traveling of you may eat it, the travelers by seaside may use it, and eat it pickled.

In the same time, He prohibited hunting for you during Ihram except the five kinds of vicious animals that were mentioned in the Sunnah and scholars added some more vicious animals to them.

Fear Allah in terms of things that He prohibited for you as well as the previous prohibitions and know that you shall be gathered before Him and there will be no way out for you of His Reckoning and retribution on that Day.

﴿جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَاماً لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لَتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [المائدة :

[97]

97- Allah made Al Ka`bah (The Sacred House) as a benefit for the people in this world as well as in the Hereafter. It is the cause of reforming all matters. It is also the shelter, the refuge for them, and the gathering points of their trade, and the dearest to their hearts to which they direct for Hajj (pilgrimage) from each distant place because it is one of the pillars of religion.

Thus, the Sacred Month was made a sign for the religion of Allah and the meaning is the whole month in which the intention of Hajj is made; these months are: Rajab, Dhul-Qa`dah, Dhul-Hijjah, and Al Muharram.

They used to drive their sacrificial animals and used to wear from the trees that surrounded the Ka`bah in the Pre-Islamic Era. They are parts of the rites of Hajj and they are the sacrificial animals that are driven to the Sacred Sites. They are slaughtered there and their meats are distributed there to the needy. Al Qala`id are the animals that were decorated so that the people know they are driven to the Sacred Site, so no one is to harm them. He also mentioned that the reward is abundant and Hajj is apparent.

Allah gives you this explanation so that you may know that the legislation of these rulings which contain worldly benefits and pushing away harms before they fell are from the proofs that denote the wisdom of Allah and He encompasses

everything, whether they are small or big. He has the full-knowledge and nothing is hidden from Him.

﴿اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [المائدة : 98]

98- O people, know that Allah encompasses everything with His Knowledge and knows the secrets of your actions as well as their public then counts them to reward you for them. Verily, He is Severe in punishment for those who violate His boundaries or insisted to disobey Him. He is the One who forgives the sins of those who repent and obey Him. He is Compassionate with them, therefore, He will not punish them.

﴿مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾ [المائدة : 99]

99- The mission of the Messenger is to deliver the message and not to guide nor to reward. He fulfilled what he should do without doing more, so there is no excuse for you not to obey and whoever disobeys will expose himself to the punishment of Allah.

Those who obey and who disobey are not hidden from Allah and nothing of hearts secrets is hidden from Him. In His Hands are the reward and the punishment and He treats each one with what they deserve.

﴿قُلْ لَا يَسْتَوِي الْحَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْحَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ﴾ [المائدة : 100]

100- O Prophet, say: lawful and prohibited are not equal; good and bad are not equal, and pious and evil are not equal even if you are delighted by the abundance of evil because the little lawful thing is better than the abundant evil. It was reported in the authentic Hadith: **"What is little but sufficient is better than what is abundant and distracts the people."** So, fear Allah and prefer the good to the evil even if it is little because the praised little amount is better than the disgraced abundant things. And whenever the evil was abundant, the evil will be more evil, so proceed to what Allah lawfulized for you, O people of preponderant opinions and enlightened views. Believe in them so that you can achieve happiness in the worldly life and in the Hereafter.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ﴾ [المائدة : 101]

101- O believers, do not ask about things that are futile because if you know their answers, they will harm you and if you asked about them in the time of revelation, they will appear to you. A wise person does not do something that hurts him. Moreover, Allah pardons your past questions by not putting hardship over you, so do not ask them again. He (Glory be to Him) is frequent in forgiving the sins of His Servants, forbearing, overlooks their sins and does not punish them as soon as they commit them, but explains and respite them until they know their faults and repent of them.

﴿قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ﴾ [المائدة : 102]

102- A group of people, who were before you, asked their prophets similar questions which they were answered, but later on they became disbelievers

because they did not act upon them; therefore, they were perished, such as the people of Thamud when they asked Salih for a she-camel.

﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِيَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ﴾ [المائدة : 103]

103- Allah did not reveal or decree the following things:

Al Bahirah a slit-eared she-camel that used to be offered to idols.

As-Sa`ibah: which they dedicate for their alleged idols, so nothing is borne on their backs.

And Al Wasilah: The she-camel that begets a she-camel for the first time then it is followed by another she-camel without begetting a he-camel in between which were also offered to their idols.

Al Ham: A bull that ruts its female-camels and produce ten times of birth or indefinite number because they exempt it from carrying anything.

All these cases and actions are rejected because they were innovated by the Pre-Islamic Period that were not legislated by Allah, however the disbelievers do this and draw near to Allah by these actions and say: Allah commanded us to do so, but they were liars, and most of them did not know that these claims were not true because they imitated their forefathers and this was the result of their blind imitation.

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾ [المائدة : 104]

104- If it is said to the polytheists: come and abide by the rulings that Allah revealed, lawful and prohibitions, and to Messenger Muhammad (peace be upon him) upon whom these rulings were revealed so that you could know the truth and distinct between the lawful and prohibition. However, they would answer: It is enough to follow the actions of our forefathers and do not follow the steps of others because they have full right and on the right track.

However, why they imitate their forefathers without sense or thinking? If the forefathers were ignorant and deviants like them who do not understand the truth and are not guided, so how would they follow them in this case?

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [المائدة : 105]

105- O believers, save yourselves and reform them by doing good and staying away from sins, and exert your full power and energy and you shall not be harmed by aberrance and corruption if you do what you are commanded and were from the guided ones. Allah does not punish you with the sins of others and your final destination will be to Allah on the Day of Recompense, whether the straying and the guided. He shall inform each person with the type of their actions and retribution whether good or bad.

There is nothing in this Ayah to indicate the permissibility of leaving the command of enjoining good and forbiddance of evil if this is possible. Ibn `Umar (may Allah be pleased with him) said: This Ayah was revealed in regard of a

group of people who will come after us if they say something, it shall not be accepted from them.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُوهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيقْسِمَانِ بِاللَّهِ إِنْ اَرْتَبْتُمْ لَا نُشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ﴾ [المائدة : 106]

106- O believers: If death approaches one of you and he bequeathed something, it is obligatory on you that two witnesses, who should be just Muslims, testify to the bequest.

The witnesses may be two non-Muslims if you were traveling and death approaches you then you bequeathed to them or made them witnesses over the bequest. These are two conditions to accept the testimony of non-Muslim: bequest and traveling, and no Muslim was with the bequeather then some heirs accused them with laying and treason in terms of their bequest or the wealth they were entrusted. Lock them after the Salah and ask them. They should make an oath with Allah (Who is Glorified) in all religions and say: We do not make a false oath for taking something from the people or take a right that we deny even if the witnessed for was a near relative, so we do not be partial for him.

We do not conceal the testimony and if we do or distort it, we are disobedient and deserve the punishment.

It seems that making an oath by Allah is for the non-Muslim witnesses, but the Muslim witnesses should not make an oath.

Al Qurtuby reported in his Tafsir on the authority of some people that these three Ayahs are the most problematic Ayahs in the Qur'an: in parsing, meaning, and arbitration! You may look up the details in the specialized books.

﴿فَإِنْ عُثِرَ عَلَى أَكْثَمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَيَانِ فَيَقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ﴾ [المائدة : 107]

107- If it appears that the two witnesses who are entitled to save the bequest hide something from the bequest or take something through betrayal and lie, two other heirs representing the deceased may raise a claim to prove that the two witnesses had taken something from the bequest. The heirs should bear witness that their oath is more truthful than the previous witnesses and we did not exceed the limits of truth in this oath. Moreover, we did not oppress anyone and if we did, we would expose ourselves to the wrath and the punishment of Allah.

﴿ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهٍهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمِعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [المائدة : 108]

108- The ruling which We ordained and decreed regarding making the non-Muslim witnesses swear is the best way for the witnesses to deliver their testimony properly for fear of punishment. This is the best action if they fear that

their oath is to be rejected after witnessing against the heirs. They should make an oath against their betrayal and lie so that they may be exposed before people and pay a fine. If this takes place, it will be a rebuke for them not to lie again. So, fear Allah, keep away from lie and betrayal, and listen to the advice of your Lord and His Intimidation and obey Him. Verily, He (Glory be to Him) does not guide those who disobey Him and disobey His Shari`ah because they do not deserve guidance in the first place.

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

[المائدة : 109]

109- When Allah gathers the sent prophets on the Day of Recompense, He shall ask them: How did your people answer you in the world when you called them to my obedience and my Shari`ah? They shall say in amaze because of the terrible actions of that Day and out of discipline with the Lord (may He be Glorified and Exalted): We have no knowledge except what You taught us and You are more knowledgeable than we; you know the hidden, but we do not know except what we see.

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾ [المائدة : 110]

110- Allah (may He be Exalted) says: O Servant of Allah and His Messenger Jesus son of Mary, remember My Favor on you from the super miracles that I created you without a father so that you may be a sign for My Creation and Innovation. Another favor I bestowed on your mother to be a proof for her innocence from the guilt that claimed against her.

And I supported you with Gabriel to affirm and support you.

I made you a prophet and a caller for My Religion and made you speak in the cradle. Therefore, you speak to the people in the cradle as you speak to them when you exceeded thirty of age.

Remember My Favor on You when I taught you writing and I gave you wisdom to realize the truth to follow it, put things in their right positions, and to be from the wise people.

I taught the Torah that I revealed to Moses (peace be upon him) and the Bible that I sent down to you as a complement and revival to the Torah.

Moreover, you create birds from clay then blow in them and they fly in the sky by My Permission and My Estimation.

You heal the blind and make them see.

You cure the leper.

You summon the dead to rise from their graves and they respond by Allah's Leave and Will.

You also remember My Favor on you when I prevented the Jews from killing you and you brought the clear signs and miracles that indicate the truthfulness of your prophethood and the truthfulness of what you brought from your Lord. So, the disbelievers among them said: What you have brought is just sorcery and conjuration.

﴿وَإِذْ أُوحِيتُ إِلَى الْخَوَارِجِ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾  
[المائدة : 111]

111- And remember the favor of Allah on you, O Christ, when I inspired the disciples from among your Companions who are the elite of the Children of Israel to believe in Me and in the Prophethood of Jesus son of Mary. They said: We believed and responded and testified that we submitted to Your Command and devoted ourselves to your religion.

﴿إِذْ قَالَ الْخَوَارِجُ يَا عِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة : 112]

112- From the favors of Allah on you, the news of the Banquet, so, mention what the disciples said to you. Does your Lord respond to you if you ask Him to send down a dining table from the sky?

Jesus (peace be upon him) said to them: Fear Allah and do not ask about this, perhaps it will lead to a great sedition if you are true faithful after I had sent down to you enough miracles.

﴿قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ﴾ [المائدة : 113]

113- They said: Our question is not for disabling you, but we would like to eat there from, to comfort our hearts by increasing certainty if we see sustenance comes down from sky, and to know for sure that you affirmed our faith in your prophethood and testify that it was a sign from Allah and clear sin for the truthfulness of your prophethood, moreover, we shall inform those who do not attend the banquet.

﴿قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ﴾ [المائدة : 114]

114- Jesus, son of Mary (peace be upon him) called to Allah in Khushu` (the heart being attuned to the act of worship) and humility after he had seen that the Disciples wanted him to supplicate Allah:

O Allah! send down to us from sky a dining table so that we may take the day in which the banquet was revealed a festival we and those who will come after us would glorify it. It will be a proof to your ability and your respond to my call in order that they believe my words and what I brought to you from my Lord. O Allah, make it a good sustenance and you are the best Provider of Sustenance, for you are the Creator of sustenance and the One Who gives it.



﴿قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ﴾ [المائدة : 115]

115- Allah (may He be Exalted) says: I will send down to you a banquet, so whoever denies it after it was sent down to you I would torture him severely because of his disbelief.

Narrations differed in the descent of banquet or not. It was said that disciples feared of torture and stopped asking it therefore, it did not descend.

However, other narrations mentioned the descent of the banquet. As a result, the promise and the warning of Allah was truthful and those who denied that great miracle were deformed as monkeys and pigs.

It was mentioned that the news of the banquet was not mentioned in the Bible, and if the banquet was mentioned there, the Bible would have mentioned it and that festival would have remained until the Day of Recompense. However, there is a story in the bible looks like this from different views which the owner of "Al Zhilal" mentioned.

Most commentators adopt the view that it was truly revealed.

﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ﴾ [المائدة : 116]

116- Allah (may He be Exalted) said to Jesus son of Mary on the Day of Recompense as reproach and censure for the Christians: Did you say to the people: Take me and my mother as gods other than Allah?

Jesus answered in glorification to Allah: Glory be to You, You do not have a partner. It is not entitled for me or to anyone to claim this and if I said that, You would have known it before. You know what is in my conscious, how about what I said publically? I do not know the hidden and the public matters of Your Affairs while you know what was in the past and what will be in the future.

﴿مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اْعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾ [المائدة : 117]

117- I did not say to the people but what You had commanded me: to direct yourselves to Allah Alone and do not associate anyone with Him in worship because He is my Lord and yours. I was a witness to their conditions: belief and disbelief, and I used to advise them to act according to Your Command. However, when You lifted me to sky, You were the Ever-Preserving, the Watcher over them, and the Well-Acquainted of my message to them and their false claims after my ascension.

﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة : 118]

118- If you torture them, there will be no objection to Your Judgment because You are the absolute Owner Who controls them as He wants. They are Your Servants, under Your Control, and deserve this because they have disobeyed Your Commands. If You forgive them, it will not be out of disability to torture them, but You are the Ever-Powerful Who is Able to reward and punishment, Who does not reward or punish but out of wisdom.

Verily, You are the One Who does what He wills and nobody can ask You about what You do, but they are.

﴿قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [المائدة : 119]

119- Allah (may He be Exalted) says on the Day when He shall gather the messengers: The faith of those who were truthful in their faith in the world will benefit them today. Their reward shall be high paradises underneath are rivers flow. They will reside there forever, Allah will be pleased with them, and they shall be pleased with these rewards. Nothing is dearer than His Pleasure (Glory be to Him), which is success in the Hereafter.

﴿لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [المائدة : 120]

120- Everything in heavens, on earth, and everything in between are owned by Allah and under His Control and Dominance. He is Able to do whatever He wants and nothing fails Him, but all things subject to His Will and subjugated by His Command.

## Surah Al An'am

In the name of Allah, the Most Gracious, the Most Merciful

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

يَعْدِلُونَ﴾ [الأنعام : 1]

1- All gratitude and nice praise are for Allah Who created the Heavens and the Earth. This indicates His Full Ability, wide knowledge, and His Greatness in His creation and Administration. He created darkness and light to the benefit of His Servants, day and night. Although the clear signs and the great creatures that are in the universe which indicate the Existence and Oneness of Allah, the disbelievers avoid the truth and associate partners with Allah from His Creatures in worship.

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

: 2]

2- He is Allah Who created you from clay then destined for you death and made for you the Day of Recompense which He singled Himself out with the knowledge of its time, so it is hidden from all creatures except He. However, you doubt and deny resurrection without thinking of the ability of the Creator and what He created?

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

3]

3- He is Allah the only worshipped in Heavens and on earth and He is the Disposer in them. Everyone subjects to His Greatness, under His Glory, and knows what you conceal and what you show publicly, either sayings or doings, and knows the good and evil things you do.

﴿وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾ [الأنعام : 4]

4- Whatever a sign was given to the obstinate polytheists or we give a miracle is to show the Oneness of Allah and affirm the truthfulness of His Messenger, but they refuse it and escape from it.

﴿فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ [الأنعام : 5]

5- They denied the Qur'an and turned away from it when it came to them part by part and they will see the consequences of their denial and the bad results of their mockery and indifference, then they shall realize that it is the truth from their Lord.

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ يُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ

بَعْدِهِمْ قَرْنًا آخَرِينَ﴾ [الأنعام : 6]

6- Do not the disbelievers take a lesson from the history of those who anteceded them and see how many nations had been destroyed before them despite the power, wealth, children, long life, prosperity, and civilization as we did not provide you with. Moreover, we showered them with rains, gushed the fountains for them, and rivers were running under their dwellings. Therefore, they were in fertility and Luxury, but they disbelieved and did not thank Allah for the blessing, denied the messengers, mocked at their miracles, and thought that their kingdom will not be removed and claimed to be the strongest, as a result, We destroyed them with the sins they had committed and We did not keep any of them alive. After that, We created another generation after their destruction, so beware to be afflicted as they were afflicted and you are not dearer to Allah than them.

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذَيْنِ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾ [الأنعام : 7]

7- They are obstinate disbelievers and if We had sent down to them a book from the sky and they saw it with their own eyes and touched it with their hands, they would have denied these material proofs that prove the revelation of the Book. They say: No doubt this is a clear sorcery and not a real book!

﴿وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ﴾ [الأنعام : 8]

8- The disbelievers also said in stubbornness and arrogance: Had it been better than an angel comes down from the sky to tell the people that he is a messenger from Allah! They mean that an angel comes down in his real image which is not possible. If We had sent an angel as they wished, they would have been destroyed because of the horrid scene they would see in addition to their weakness. They will not be granted respite after sending him down to submit and surrender or repent because death will precede them.

From the other hand, if Allah sends down an angel and they refuse to believe, He will destroy them, therefore, He did not send him down so that they would not deserve punishment.

﴿وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ﴾ [الأنعام : 9]

9- If We send to them one of the angels to be a sent prophet or to affirm the message of a sent prophet, We will send him in the image of human being so that he could be understood when he speaks. If he is sent in his original image, it will be impossible to look at him and if he is sent in the image of a human being, they will be confused and say: He is not an angel, he is a human being then claim falsely against his message as they did with other messages.

﴿وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ [الأنعام : 10]

10- Those disbelievers mocked at the messengers who were before you as they mocked at you, as a result, Allah punished them because of their mockery.

﴿قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ [الأنعام : 11]

11- O Prophet, say to those deniers and mockers: walk on earth, consider and reflect on the traces, incidents, and stories of the formers and see the bad consequences of the deniers as a result of their disbelief and mockery at their prophets, in addition to the punishment which awaits them.

﴿قُلْ لِّمَن مَّا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ﴾ [الأنعام : 12]

12- Remind them saying: to whom belongs the earth and what on it: in creation, dominion, and behaviors? Say to them: If you thought and reflected, your disposition would have admitted the truth and would have realized that the entire universe would be solely for Allah.

Allah (Glory be to Him) decreed on Himself to show mercy to His Servants, do not hasten their punishment, and to accept their repentance out of His Benevolence and Favor. He shall gather you for a Day in which there is no doubt; this is the Day of Account and the Day of Reward and Punishment. Those loser are the ones who lost themselves on that Day because they mocked at the messages of their Lord in the world. And they are the ones who insist on atheism who refuse to accept the truth, do not believe in the Day of Recompense, and do not fear the evil of that Day.

﴿وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ [الأنعام : 13]

13- And to Him (Glory be to Him) everything that settled in the Heavens and on earth, by day and night, because all creatures are His Servants , under His Control, and He is the All-Hearing to their sayings and their voices and the All-Knowing of their movements and secrets.

﴿قُلْ أَغَيْرَ اللَّهِ أَخَذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ﴾ [الأنعام : 14]

14- Say to them, O honorable Messenger: I shall not take a god, a supporter, and a helper other than Allah. Glory be to Him, no partner is with Him. He is the Creator of Heavens and the Earth Who provides sustenance but is not given sustenance; He provides sustenance to all creatures without being in need to them.

Say to them: I was commanded by Lord (may He be Glorified and Exalted) to be the first Muslim of this nation, directing to Him and devoting my religion to Him.

It was said to me: Do not be of the polytheists in any religious affair.

﴿قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾ [الأنعام : 15]

15- Say to them in fear and humility to your Lord: I fear if I disobey the commands of my Lord to be torture severely on the Day of Recompense.

The Prophet (peace be upon him) is infallible and will not do this, but it is an admonition and threat for the people to fear the anger and punishment of Allah for those who disbelieve and disobey.

﴿مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ﴾ [الأنعام : 16]

16- Those from whom Allah removed punishment in that horrid Day Allah would bestow mercy on him. This is salvation and success which a person shall gain in the eternal Paradise of Allah.

﴿وَأَن يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [الأنعام : 17]

17- When your Lord inflicts you with diseases and drowning, none but He is Able to remove it. And when He inflicts you with health and blessings, such as health and richness, none will prevent His Favor. No one is able to withhold His Good from you because He is the All Able for everything, good, evil, harm and benefit.

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾ [الأنعام : 18]

18- He is the Omnipotent to whom all people subject, the Prevalent to Whom tyrants subject, and the Able to Whom all faces direct. He is the All-Wise in the management of things, the benevolent in estimating it, the most knowledgeable of the secrets of His Servants, and the All-Aware of their conditions.

﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ﴾ [الأنعام : 19]

19- If polytheists turned against you and increased their haughtiness and denial of your message, O Prophet of Allah, say to them: What is the greatest certificate and most truthful? Say to them: The greatest and the most truthful is the testimony of Allah because He is most knowledgeable of what I brought to you and He is the One who attest for me with the truth. Allah revealed to me this miraculous Qur'an and He is the One who testifies with the truthfulness of my message to you to warn you as well as the Jinn of His Threat until the Day of Recompense.

O polytheists, do you testify that there are other gods with Allah? say to them: I do not bear witness to that even if you testify because this is wrong and there is no evidence to it.

Say to them, after declaring monotheism and deity to Allah, and teaching them: Allah is one true god, there is no partner nor equal to Him. He has no family nor equivalent for Him and there is no true god but He; with that I bear witness, and I am free of your polytheism and of what you worship.

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ﴾ [الأنعام : 20]

20- Verily, those to whom We gave the scriptures from the Jews and the Christians know Prophet Muhammad (peace be upon him) as they know their children. Knowing one's own children is an example to be given for certainty, because they do not doubt that. All messengers gave their nations glad tidings with the coming of the Prophet (peace be upon him), his mission, his conditions, and his nation. Those who lost themselves truly are the polytheists and the People of the scriptures who did not believe in things that should be believed in.



It is well-known because of the glad tidings of all prophets and all nations knew him old time ago.

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾ [الأنعام :

[21

21- There is nothing more mischievous than those who claimed against Allah and claimed falsely to be a messenger of Allah and those who claim that Allah has a partner, or denied the miracles which Allah sent down to His Messenger, which indicate the truthfulness of his message and said it was part of sorcery or denied the Qur'an and said it was human speech. The oppressors from the inventors and the liars will not be successful and their laying and falsehood will show up to the whole world and the gates of Hell will be opened on the Day of Recompense.

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

[22 :

22- We shall gather the disbelievers and their deities jointly on the Day of Recompense and shall ask them publicly: Where that idols you used to worship and claimed to be gods along with Allah?

﴿ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾ [الأنعام : 23]

23- When they saw the bad consequences of their actions, they have to answer the tests, they offered their excuse and denied their polytheism by saying: By Allah, we did not associate any partner with You! They said that after they had seen that none, but the people of monotheism will enter Paradise. Thereby, they denied what they used to do in the world.

Verily, the Day of Recompense is long and it includes many cases, and this is one of them.

﴿انْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾ [الأنعام : 24]

24- See how did they lie to themselves by their false excuse and freeing themselves of polytheism when the idols they used to worship were removed and did not suffice them anything before Allah, neither in the world nor in the Hereafter. They used to seek their intercession, but on that day all these allegations have fallen. Moreover, they were a curse and a torment against them.

﴿وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلًّا آيَةً لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسَاطِيرُ

الْأَوَّلِينَ﴾ [الأنعام : 25]

25- There are some polytheists who come and listen to your recitation, but without a conscious mind nor a heedful heart because we made a cover over their hearts in order not to understand the Qur'an and we made deafness in their ears because of their ignorance of the status of the Prophet (peace be upon him) and their turning away from the message and its greatness. If they witness miracles and signs that indicate the truthfulness of the Prophet (peace be upon him), they do not believe in them because of their stubbornness and imitation to their

fathers ignorantly even if they come to you to dispute with you about the truth, your rivals would say: The Qur'an which you came with is narrations, stories, and vanities which no one can depend on. They are taken from the books of the formers.

﴿وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ﴾ [الأنعام : 26]

26- Those infidels forbid the people to listen to the Messenger of Allah (peace be upon him) and his followers and keep away from him in confirmation to their forbiddance and to show up their disinclination to him. They will not harm anyone by this action, but themselves because they committed sins and prevented them of faith and the curse and bad consequences were returned on them.

Ibn `Abbas (may Allah be pleased with them) narrated that the Ayah was revealed in regard of Abu Talib who used to prevent the polytheists to harm Muhammad (peace be upon him).

﴿وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ﴾ [الأنعام : 27]

27- And if you look at them while watching the Hell Fire and the kinds of torment and horrors, they say after they had known their sins and final destination: We wish we go back to worldly life in order not to say deny the Qur'an nor to say it is tales of the ancients, but to believe in and do righteously as our Lord wants.

﴿بَلْ بَدَا لَهُمْ مَّا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا هُوَ عَنْهُمْ وَإِنَّهُمْ لَكَاذِبُونَ﴾ [الأنعام : 28]

28- The matter is not as they claimed (returning to the worldly life to believe in the Ayahs and faith) but they said that for fear of torment. It became apparent to them what they used to conceal of denying the Day of Recompense and not to believe in Hell and Reckoning. or the meaning is: what they used to conceal of believing in the truthfulness of the Messenger, but they used to conceal it from their followers out of their ignorance, stubbornness, and to maintain leadership. And if they had returned to the worldly life, they would have repeat their disbelief, denial and stubbornness because they are liars in their sayings: "Then we would not deny the Ayat (proofs, evidence, verses, lessons, revelations, etc..) of our Lord, and we would be of the believers! " [Al Surat An`am: 27].

﴿وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ﴾ [الأنعام : 29]

29- The denying disbelievers said: Verily, the life they hope to live is the one which they lived and there is no resurrection after death.

﴿وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ [الأنعام : 30]

30- If you look at them and were brought before Allah for reckoning, He will say to them: Are not resurrection and torment right ; they are not falsehood as you claimed? Then they will say in disgrace, defeat, distress and fear: By Allah, it is true. This is one of many situations which will take place on the Day of

Recompense. Their Lord said to them: Today, you shall taste the torment that you used to deny.

﴿قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ﴾ [الأنعام : 31]

31- Verily, they have lost themselves. They are the people who denied the Day of Reckoning, lost, and regretted when the Day of Recompense came to them suddenly, they said, after their bad actions: How bad is our regret for our negligence and the righteous actions they left in the world while they bear their sins over their backs; verily, how bad and heavy the sins they bear on their backs.

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ﴾ [الأنعام : 32]

32- The worldly life -in most cases- is just joy and play in terms of no benefit gained. So, a wise person should not busy himself with vanity and arrogance because it is evanescent, and of small benefit. The Hereafter and its reward, bliss, eternity, and pleasure from Allah is better and greater than this small benefit for those who keep away from disbelief and stubbornness and open their hearts for truth and faith; do not you understand to stay away from the things that Allah prohibited and proceed to the things which He exhorted you to because they contain benefit for you in the world and in the Hereafter?

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾ [الأنعام : 33]

33- We know the distress and sorrow that befall you because of your people's disagreement to you and their denial to you. They do not accuse you, in person, of lying because enmity is not personal between you and them but they are oppressors and aggressive because they disbelieve in the signs of Allah that are revealed to you.

The Ayah was revealed in Abu Jahl who said to the Messenger of Allah (peace be upon him): We do not deny you but we deny what you came with.

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَاهُم نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبِيٍّ الْمُرْسَلِينَ﴾ [الأنعام : 34]

34- You are not the first messenger whose people deny his message. There were messengers before you whose people denied them, but they observed patience, hold firm, and delivered the messages of their Lord, and were harmed because of this until Our victory which We promised came to them. Verily, no one can abolish the decree of Allah by providing victory of His Prophets over their enemies. You know of their news how they were given victory by His Support and Power. So, follow them and observe patience as the Prophets of patience observed. Verily, you have a good example in them until the promised victory of Allah comes to you.

﴿وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ﴾ [الأنعام

: 35]

35- If it is difficult for you that you see them turn away from you and their disobedience to the Qur'an, if are able to follow a tunnel or to mount stairs in the sky to get them an Ayahs better than the signs We sent so that they could believe, do that. The Messenger of Allah (peace be upon him) was keen that the people follow him and if Allah wills, He shall gather them on guidance and faith, but they do not love that and do not want to hear your words nor they want to proceed to goodness, so do not be keen to draw them to Islam, do not fear in the time of patience, and do not be from the ignorant.

﴿إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾ [الأنعام : 36]

36- Only those who listen to you and understand what you are saying respond you. As for the ignorant disbelievers whose hearts are dead, Allah shall resurrect them from their graves to the place of gathering to be present before Allah and torture them for their actions.

﴿وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ [الأنعام : 37]

37- The polytheists said in stubbornness and error without believing in the signs which the Messenger (peace be upon him) came with: would you send down a miraculous sign to be a proof to his prophethood?

O Prophet of Allah, tell them: Verily, Allah is All Able to send down a miraculous Ayah as He had sent it down to prophets before. Nothing fails Him because He is the Creator of the universe, but most people do not know the reasons of respite and delay. If Allah had sent it down as they wished, but did not believe in them, Allah would have punished them as He did in the previous nations. "And We sent not the signs except to warn, and to make them afraid (of destruction)." [Surat Al Isra' : 59].

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ

مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾ [الأنعام : 38]

38- There is no living organism on earth or a flying bird in the air but were created like you in their conditions, sustenance, and control. We did not leave anything for chance. Everything is registered and preserved in a book at Allah, which is Al Lawh Al Mahfuzh (the Preserved Tablet). All creatures are gathered before Allah on the Day of Recompense to the extent that Allah judges between bald sheep and horned sheep then He says: Be dust.

The last statement is from the saying of Abu Hurayrah (may Allah be pleased with him) in short in his commentary on this Ayah. [Reported by Al Hakim who graded it as authentic].

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَن يَشَاءِ اللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الأنعام : 39]

39- The disbelievers who deny the Qur'an and all the clear proofs are like them in their lack of knowledge and understanding. They are like the deaf who do not hear and the dumb who do not speak while they are in deep darkness. They do not hear the Ayahs carefully and are not able to declare the truth because of their blind imitation and contradiction to the sound mind and intellect. They will remain in the darkness of disbelief, ignorance, and stubbornness. He (Glory be to Him) controls His Creation, so whom He finds ready for disbelief and error, He misleads him and whom He finds ready for goodness and ability for accepting the truth and refusing of faith, He guides him to the Straight Path.

﴿قُلْ أَرَأَيْتُمْ إِنِ اتَّكُمُ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِن كُنتُمْ صَادِقِينَ﴾ [الأنعام : 40]

40- O generous prophet, tell the disbeliever: Have you considered if a torment comes to you from Allah in worldly life because of your disbelief and your bad deeds, or the Hour with its terrible horrors, its accounts, and torment come to you; whom will you invoke to remove this distress? You shall only invoke Allah because nobody is able to remove it but He. If you are truthful in taking idols as deities, tell me whom you will invoke when the torment comes to you: Allah, or idols?

﴿بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ﴾ [الأنعام : 41]

41 - You shall invoke Allah, the Lord of all the Worlds in the time of need and hardships and you will not invoke anyone but Him. He shall remove the hardship from you and remove the distress if He wills. You shall abandon the idols which you used to associate with Allah in worship and do not leave it on the day of your hardship.

﴿وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ﴾ [الأنعام : 42]

42 - We have sent messengers to many nations before you but they denied them, so we punished them with drought, constraining, diseases, pains, and death in order to beseech, supplicate, and repent to me of their sins.

﴿فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ﴾ [الأنعام : 43]

43 - Would they humble themselves and beseech to us when Our Affliction befalls them? However, they refused and remained on their stubbornness, their obduracy, and their solid minds. They continued what they used to do and Satan decorated for them that what happened to them was not because of what they used to do of disbelief and sins.

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ﴾ [الأنعام : 44]

44 - However, when they turned away from what We remind them, forgot what they have been reminded, disagreed what they were commanded by their messengers, and busied themselves in sins, they deserved punishment and it was the time for punishment. Therefore, We gave them what they like of the world and we made them in favors and prosperity instead of hardship and distress to deceive them and lure them. When they are pleased with the money and sustenance we give them and did not thank Allah for them, so We punished them suddenly while they are heedless. They were in the peak of joy so that the punishment would be harsher to leave them in despair of salvation and mercy, humble and submissive, and confused and depressed.

﴿فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الأنعام : 45]

45 - They were given what they want of the world then they were taken because of what they used to do. As a result, they were punished severely to the last one of them and none of them was rescued. Praise be to Allah, the Lord of all the Worlds Who annihilated them and saved the people of their evils, oppressions and their deviant ideas. A Muslim praises Allah for stopping the evil of the wrongdoers.

﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مِّنْ إِلَهِ غَيْرِ اللَّهِ يَأْتِيَكُمْ بِهِ أَنْظَرُ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ﴾ [الأنعام : 46]

46 - O Prophet, say to the denying polytheists: have you seen if Allah takes away your hearing and left you deaf, takes away your sights and leaves you blind, and covers your hearts and leave you without knowing anything of worldly matters. He is the One who creates the world and is Able to take it away of you, so which god (other than Him) can provide you with it? See how we explain the proofs to them and repeat them to give them a chance to believe, but they turn away and deny them.

﴿قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ﴾ [الأنعام : 47]

47 - Tell them reminding for the last time before no advise nor reminding benefit them: Have you seen if the torment of Allah befalls you suddenly without warning and took away your breath while you see it day and night, and you have no ability to save yourselves because it surrounds you from all sides; do not destruction and punishment befall the wrongdoers who are like you?

﴿وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [الأنعام : 48]

48- The goal behind sending the messengers to the people is to give them good news and great reward for those who obey Him and warn them of the punishment for those who disobey and deny. So, those who believe in what the messengers came with and did righteously according to the Shari`ah will have



security on the Day of Recompense when the denying disbelievers fear, moreover, they shall not suffer anxiety and grief as it hits them.

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ﴾ [الأنعام : 49]

49 - And those who deny the Ayahs and the miracles which the messengers delivered to their people either for glad tiding or for warning will have their share of torment because of their rebellion to the obedience of Allah and His Messengers.

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبُ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ﴾ [الأنعام : 50]

50 - O Prophet, tell the polytheists from your people that you do not own the treasures of your Lord and I cannot dispose in them as I like nor I can provide sustenance for you. Moreover, I cannot say that I know the Unseen to tell you of what is hidden from you and I do not know anything of the Unseen except what Allah reveals to me. I do not claim to be an angel but I am human whom Allah honored me by giving me the revelation to be a Warner to you. I cannot avoid the revelation of Allah because everything I do is by His Guidance.

Say to them: Does the straying person who does not know how to walk differ from the guided one who walks in the Straight Path and knows the truth? They are not equal; do not you understand that to go back to the truth?

﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُخْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ﴾ [الأنعام : 51]

51- Warn and admonish by this Qur'an those who believe in the Day of Recompense those who the reckoning of their Lord seek His Reward, and fear His Punishment. They do not have a guide or a support to help them except Allah so that they may fear their Lord by this admonition.

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ﴾ [الأنعام : 52]

52 - Do not dismiss the believers who worship their Lord, remember Him, and ask Him day and night away from you because they seek the pleasure of Allah in complete sincerity and without showing off nor ostentation, . Moreover, you should draw them near you and sit with them because you are not entitled to reckon them or to count their sustenance. Likewise, they will not be reckoned for you and if you keep them away, you have exceeded the proper limits of truth.

The meaning is: not to expel them. It is a lesson for Muslims not to do so.

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾ [الأنعام : 53]

53 - And thus we try the people with one another, the poor with the rich and vice versa, the noble with the lower and vice versa in order that the haughty polytheists say about the Companions of Muhammad (peace be upon him), who,

most of them, were weak and slaves in the beginning of the mission: Are they the ones whom Allah guided to faith? Are they the best among us? Are we followers for them while they are the slaves and the poor and we are the leaders and the rich? Kick them out, perhaps if you kick them out, we shall follow you.

Is not Allah acquainted with their conditions and consciousness, therefore guided them to the truth? Is not Allah acquainted with those who thank Him for the blessing of faith and He accepted them?

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ  
مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ﴾ [الأنعام : 54]

54 - If the pious believers came to you, give them glad tidings with peace and safety from Allah. Allah (Glory be to Him) decreed on himself, out of benevolence, that those who commit a sin is an ignorant then ask for forgiveness and repent to Allah, abandoned it, and made up his mind not to repeat it Allah forgives and bestows wide mercy on him.

﴿وكَذَلِكَ نَفَصَّلُ الْآيَاتِ وَلِتَسْتَتِينَ سَبِيلُ الْمُجْرِمِينَ﴾ [الأنعام : 55]

55 - Thus, we explain the proofs to show the description of the obedient and the disobedient so that you, O Prophet, could figure out the way which people used to do with the past messengers to deal with them with what is suitable.

﴿قُلْ إِنِّي هُيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا  
وَمَا أَنَا مِنَ الْمُهْتَدِينَ﴾ [الأنعام : 56]

56 - Tell those who insist on polytheism because of their corrupted desires: I was prevented to worship the alleged gods that do not hear nor speak and do not harm nor benefit. And say to them: I do not follow your aberrant desires and your false ideas. If you do this, you will be aberrant and away from the truth.

﴿قُلْ إِنِّي عَلَى بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَقْضُ  
الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ﴾ [الأنعام : 57]

57 - Tell polytheists also: I have a clear proof from Allah which He revealed to you while you lied and associated others with Him in worship. Now, I do not have the torment that you used to haste to fall on you. The Messenger of Allah (peace be upon him) used to frighten them, telling them that Allah will punish them if they lie and disobey. Verily, hastening or delaying the judgment belong to Allah Alone who may inflict you with it now or delay it for a while. He is Wise in His Judgment and has the true judgment for He is the best judge.

﴿قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ﴾  
[الأنعام : 58]

58 - Tell them: If the torment that you haste is in my hand, the matter will have ended while ago and the destruction would have fallen on you. I will not give respite while denying me and mocking at what I came with. Allah is Well-Acquainted with polytheists, their conditions, and with what they deserve of

rushing or delaying the torment, therefore, their final end was not made in my hand.

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ [الأنعام :

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59 - Only Allah has the treasures of the Unseen, so no one knows it but Him; including the torment that you haste. So, I do not know whether it will take place or not and if it will befall, when that will happen? Allah (Glory be to Him) knows everything that is going on earth, in land and sea, and knows the number of the fallen leaves and the leaves remain on trees. There is nothing but He knows its movements and conditions. There is no grain inside the earth, no matter if it is far and dark, inanimate, plant, animal, or anything but it is recorded in the knowledge of Allah and on Al Lawh-ul-Mahfuzh (the Preserved Tablet).

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾ [الأنعام : 60]

60 - He is Allah Who takes away souls if you sleep at night and knows what you have done in daytime then wakes you up after your sleep to live your fixed time life in full then you die and stand up before Allah for reckoning. He shall tell you of your actions in these days and nights and reward you for them, either good or bad.

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ﴾ [الأنعام : 61]

61 - He is the Omnipotent and the Supremely to Whom everything subjects to His Greatness. Nothing disables Him and nothing prevents Him from what He wants to do with His Servants. Moreover, He sends angels to you to count your deeds, good and evil, until the moment of death comes to you. Angels who help the Angel of Death take away their lives and they do not neglect, so they take their souls to their final destination, whether in high place in Paradise or in Hell.

﴿ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ﴾ [الأنعام : 62]

62 - Then worshippers shall be returned after the resurrection and gathering to the place of showing and questioning in order that their Lord and the One who owns the Day of Recompense to judge and reward them for their actions with justice. He can judge between His Creatures on that Day, for if He reckons, His Reckoning will be fast. He shall reckon all the people by Himself without seeking help of others fast and shortly despite their plenty actions.

﴿قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لِّئِنْ أَنجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ﴾ [الأنعام : 63]

63 - Tell them: who can save you of hardships and horrors that befall you during your sea journeys in which waves surround you from all sides and draught throw

you in the middle of the sea or in deserts or in high mountains bottomless valleys, or natural incidents take place by divine decree made the earth quakes, volcanoes burst, and tornados seethe or diseases attack you without finding a cure. So, they resort to Him and seek His Help secretly and publicly, by heart and tongue, sincere to Him and do not supplicate but Him and you say: If He saved us from this distress, we would be thankful to His Great Favors and fulfilled their due rights as should be.

﴿قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ﴾ [الأنعام : 64]

64 - Tell them: Allah can rescue you from these distresses and more then you associate others with Him in worship and do not keep your promises.

﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ﴾ [الأنعام : 65]

65 - Say to them: Verily, Allah is Able to afflict you and throw you in destruction and on torturing you after you go back to polytheism -He saved you from the distress and hardship that befell you- with a torment from above, such as the shriek, stones, wind, and flood or from underneath, such as earthquake and collapse or with another types of penalties. He may cause confusion to you through the different desires and afflict some of you one other by torment and killing. Behold! how do we advise, warn, explain, repeat things for them, and vary them with different styles so that they may understand, reflect, and realize what they are asked to do.

﴿وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَنْسُتُ عَلَيْكُمْ بِوَكِيلٍ﴾ [الأنعام : 66]

66 - The polytheists from your people denied the Qur'an while it is the truthful book which contains no doubt. Say to them: I am not a watcher over you nor I am going to compel you to accept Islam by, but I am a Messenger who conveys the message, so those who want to believe, let them believe and who wants to disbelieve, let him disbelieve and the consequence of the wrongdoer will be against himself.

﴿لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ﴾ [الأنعام : 67]

67 - For every news there is a reality that ends to even after a while, including your torment, then you can distinguish the truth from falsehood and truth from laying, sooner in worldly life, or later in the Hereafter and you shall know that in both cases.

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ﴾ [الأنعام : 68]

68 - If you see polytheists speak about the Qur'an by denial and mockery, abandon them and do not sit with them until they speak about something else and when Satan makes you forget then you remembered, do not sit after that with the people who exceeded the truth with denying and stubbornness.

Some scholars said that the Ayah was abrogated with the Ayah of As-Sayf (Surat At-Tawbah: 29).

﴿وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ﴾ [الأنعام :

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69 - There is no sin on the believers who keep away from their gatherings if polytheists speak about that but they should remind them to stop that out of shyness or undesirability of harming them.

﴿وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَجَهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَّرَ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾ [الأنعام :

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70 - Leave the disbelievers whom were forced to embrace Islam, but they mocked at, spoiled, did not care about it, and were deceived with the delights of the world, such as pleasures and children until they denied the resurrection. So, remind with the Qur'an and warn the people against Allah's indignation and torment so that no soul should be locked or reckoned because of its evil actions. It has no supporter or someone near to intercede for it on the Day of Recompense because then the whole matter will be for Allah Alone.

If such a soul had exerted everything it can do and sacrificed, it would not have deprived. Those are the people who took their religion as fun and joy and as a result they were reckoned for their evil deeds, deprived of the reward, and were turned over to torment. They shall drink of a very hot water that cuts their bowels and a great fire burns their bodies and hearts as a retribution for their disbelief and rejecting the messengers.

﴿قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَأَمْرًا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ﴾ [الأنعام : 71]

71 - Say to polytheists: shall we abandon the worship of Allah Alone and worship inanimate idols that do understand, benefit nor harm and go back to atheism and error after Allah had guided us to Islam, showed us the way of faith, and the truth. In that case, we will be as a person who was in a group then kept away from them and followed another deviant way like a person who is haunted by Jinn in the desert while his Companions call upon him to go back to the Straight Path and refuses to follow to follows it and chooses error.

Say to those disbelievers: Verily, the guidance of Allah which He gave us is Islam. It is the Straight Path and the true religion of Allah. He commanded us to be devout to Him in worship without associating anyone in worship with Him.

﴿وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتَوْهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾ [الأنعام : 72]

72 - They were commanded to keep to Salah , fear Allah in all their conditions, and keep away from disobeying Him because He is the One to whom you shall be gathered on the Day of Recompense to reckon you for your actions.

﴿وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْحَبِيرُ﴾ [الأنعام : 73]

73 - He is the One who created the heavens and the earth and showed creativity in making them in a perfect manner, with right and justice and not out of vain. The Day of Recompense and the matters which will take place therein shall exist by one word "Be" such as giving birth to the dead for reckoning. His words are true and realistic and His Promise will be without doubt. To Him is the dominion on the Day when the Horn is blown so that the people could stand and gather in the Gathering Place. No one will claim to have the upper hand on the Day of Recompense but He. He is the Well-Acquainted with the present and the absent and far and near. Moreover, He is Wise in everything that He does and an expert of every hidden and public.

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ﴾ [الأنعام : 74]

74 - And remember the saying of Allah's Prophet Abraham when he said to his father Azar: Do you make these idols deities to worship them beside Allah? I see that you and the People who follow you in clear error, away from the truth, amaze and ignorance.

﴿وكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلَيَكُونُ مِنَ الْمُوقِنِينَ﴾ [الأنعام : 75]

75 - And thus, We had provided Abraham with the ability to see the dominion of Allah over the heavens and the earth so that he could know the ability, the greatness, and oneness of the Lord in His Creation and dominance and to be from the well-established people of knowledge and faith for sure.

﴿فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ﴾ [الأنعام : 76]

76 - Abraham challenged his people and wanted to show them their mistake and ignorance as well as the error of worshipping idols and stars after explaining the incorrectness of worshipping idols. And in the afternoon when the darkness of the night began to fall, he saw a bright star goes up. He said to his people: this is my Lord in your false claims. But when it went away, he said: I do not like masters who change from case to case, whereas the Lord does not set or go away.

﴿فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لئن لم يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ﴾ [الأنعام : 77]

77 - When He saw the moon coming up to break darkness and spreading its light, he said: this is my Lord in your claims. However, when it went away like all



planets, he said: if my Lord does not show me the truth, I will be lost forever like those who went astray who worship what does not understand.

﴿فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ﴾ [الأنعام : 78]

78 - When he saw the sun shining after it had removed the darkness of the night since its rising, he said: this is my Lord in your claim because it is bigger than planets and the moon. However, when it sets, he said: O people, these planets and stars are not gods because they show up and disappear then goes back to the first condition, so they are destined and subject like other planets because they cannot do anything for themselves and I do not worship them and I free myself from the guilt of worshipping other than Allah.

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ [الأنعام : 79]

79 - I directed my worship and devoted my religion to the One Who created the heavens and the earth, including the planets, the living, plants, inanimate, and seas. I did not associate anyone with Him, but I devoted myself to Him purely and I am not one of polytheists either in sayings or actions.

﴿وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ﴾ [الأنعام : 80]

80 - And his people argued with him in the matter of monotheism and disputed with him in worshipping Allah without idols. He said to them: Do you argue with me about Allah while He guided me to the truth and pure monotheism? I do not fear these idols which you worship and you believe they harm those who mock at them. They are inanimate stone which you made by your hands. If something from Allah's Mercy hits me, it will be by His Estimation and it has nothing to do with your idols. Verily, Allah has encompassed, by His Knowledge, all creatures, so nothing is hidden from Him. Do not you think and consider what I said to you to leave the worship of the false gods and direct to Allah, the One, in your worship, supplication, your fear and hope, and in happiness and misfortune.

﴿وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ [الأنعام : 81]

81 - And how come I fear your idols which are made of stones while they do not hear nor speak, and do not know anything of your worship. You do not fear associating others with Allah in worship although He is the Creator of heavens, earth and in between. Be careful because your worship to these idols has no basis where Allah did not reveal a proof to that; the matter of worship is left for Allah Alone and it is not permissible for a person to legislate something of it.

So, which side is right: those who worship that does not harm nor benefit or the one who worship the One in whose hand is harm and benefit? which of the two deserves security and will be safe from the torment Allah; could you tell me that if you are from the people of knowledge.

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ هُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ [الأنعام : 82]

82- Those who believe truly and did not stain their belief with polytheism are the ones who will be secure from the torment of Allah on the Day of Recompense and they are the guided to the sound faith. As for the other people, they are in error as those who claimed faith while taking idols as intercessors to Allah. To complete your faith in Allah, you should avoid this.

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾ [الأنعام : 83]

83- The proofs which Abraham used against his people, such as the corruption of their belief and the validity of Allah's Lordship is what Allah confirmed. We raise the status of whom We want to grant them knowledge, wisdom, and success. Verily, Allah is Wise in what He does and ordains, and All-Knowing of those who deserve guidance and error and of those whom He raise or lower their degrees.

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ﴾ [الأنعام : 84]

84 - We granted Abraham after he had grown old and his wife Sara became barren Isaac, and his son Jacob so that his eyes may rejoice of his successors where both of them are pious, guided, and a prophet. We sent Noah before Abraham and made him a prophet too. We endowed him a good offspring because all people are his descendents. All prophets from the offspring of Abraham, including David, Solomon, Job, Joseph, Moses, and Aaron, and so we rewarded them the best as We rewarded their grandfather Abraham and raised their degrees.

﴿وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ﴾ [الأنعام : 85]

85 - And from his offspring Zechariah, his son John the Baptist, and the Christ; all of them are guided, pious, and honorable prophets.

﴿وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا كُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ﴾ [الأنعام : 86]

86 - Ishmael, Elisha, Jonah, and Lot, the nephew of Abraham, who was included in the offspring of Abraham. We honored each one of them with prophethood over the entire world at their times.

﴿وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الأنعام :

87]

87 - Of those people who were guided are some of their fathers, offspring, and their brethren where We chose and guided them to the Straight Path and be firm on the obedience of Allah.

﴿ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّن عِبَادِهِ وَلَوْ أَشْرَكُوا حَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾ [الأنعام : 88]

88 - This is Allah's guidance which He directs to whomever He wants of His Guidance of those who are ready and can accept this, and increased their success. If they deviate and associated someone with Allah, the reward of their pious actions will be void even if they are people of honor and excellence.

﴿أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ﴾ [الأنعام : 89]

89 - Those are the prophets upon whom We bestowed favor by sending down the Book and granted them the knowledge of the essence of things, the ability to understand it, and judging them with truth and justice. Moreover, we gave them prophethood to teach the people, and explain the Straight Path to them in their worldly and Hereafter affairs. If polytheists deny prophethood, We guided other people to believe in it and maintain its rights, moreover they defend it with their lives.

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ افْتَدِهْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾ [الأنعام : 90]

90 - Those mentioned prophets are the one whom We guided to the truth, so follow their track in terms of faith and monotheism.

Tell them that you do not take fees for conveying the message, you only remind the people and guide them to the way of truth, explaining guidance and faith, and warning against atheism and error.

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قُرْآنًا تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ﴾ [الأنعام : 91]

91 - They did not revere Allah as should nor they knew Him truly when they denied the Divine Books, and denied the messengers, and denied the revelation that came from Allah. Say to those denying polytheists or the Jews: why do you deny the revelation of Muhammad (peace be upon him) and believe in the Torah that was revealed to Moses so that it could be guidance to the people in their lives and to the truth despite you convey some texts and paragraphs and put them in papers after you distort them and hide many information. Moreover, you say to the people that this is the revealed book of Allah?

The news, the stories, and the Ayahs were narrated to you in the Qur'an of which you and your fathers have knowledge. Tell them that Allah is the One who sent down these books, including the Glorious Qur'an then let them in their error.

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾ [الأنعام : 92]

92 - We sent down the Qur'an in which there is no doubt, it is full of benefits: truth, guidance, wisdom, and confirming the previous revealed scriptures, such as the Torah, to warn with it the people of Makkah and those who around them in the east and the west.

Those who believe in Allah and the Last Day, including the reward and punishment which will take place therein, believe in the Qur'an that was revealed to you, O prophet and they maintain their ordained Salah because it is a pillar of Islam.

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ﴾ [الأنعام : 93]

93 - There is no injustice more than those who claim an associate falsely with Allah in worship, such as an idol or something else, or those who claim prophethood falsely although it was not revealed to him, or than those who said that He will bring a book like the Qur'an in its explanation or its miraculousness. If you behold and see the unbelievers in the agonies of death and the angels of death spread their hands to beat them and agony covers their faces and buttocks and their souls are hung with their bodies and do not want to come out because they give glad tiding of torment and humiliation. They say to them: Take yourselves unwillingly because today you shall be punished with the humiliated and mean torment as a retribution for your lie against Allah and His Messenger, for your stubbornness, and refusal to follow the truth and turning away from what was revealed to you.

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ﴾ [الأنعام : 94]

94 - You came to your Lord individually for reckoning without Helpers nor idols, but you stood naked in the Gathering place. You left everything behind: money, children, and blessings that took you away from the Hereafter and did not benefit you in that Day, and We did not find with you the gods you used to worship, seek their help, and claim they are partners with Allah in Lordship and worship, moreover, they will intercede for you before the fulfillment of your need. The reasons and means that you used to claim have been cut and you lost the hope for their intercession and your corrupted creed turned up to be false before you.

﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ﴾ [الأنعام : 95]

95 - Verily, Allah with His Ability and Creativity split grains that are under the earth to produce plants and fruits with their kinds, shapes, and tastes. Then the living comes out from these dead grains and He gets the dead from the living, such as getting what is useful like taste and food from animals or manufacturing that for perfume and industries likewise the circulation of cells in animals and plants that are in continuous renewal, so the old die and new ones born again. Allah is the One who creates all these by His Knowledge, Wisdom, and Ability How do you turn from the truth to falsehood and worship along with Allah things that are not able to create something of the like or less?

﴿فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾  
[الأنعام : 96]

96 - He is the One who splits the darkness of the night with light to permit work and activity and He made the night dark for things to take a rest and for humans to rest from the work of the day.

He made the sun and the moon as a proof and criteria for an estimated calculation which does not go forward or lag behind so that you could know times and dates in acts of worship, transactions, and conventions by hours, days, months, and years.

All these are from Allah, the Almighty, which nothing is hard for Him and the All-Knowing which nothing is hidden from Him in the entire universe.

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾ [الأنعام : 97]

97 - He is Allah Who created stars and estimated them in certain dimensions away from one another and in certain directions along with their bright in certain times to be a proof for you to know directions in dark nights, in land and sea.

We explained these Ayahs in which the favors of Allah are mentioned for those who think, reflect, know the truth and follow it, and act accordingly.

﴿وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ﴾ [الأنعام : 98]

98 - He is Allah Who created you all from one single soul (i.e., Adam) to settle in the wombs of your mother after it was in the backs of your fathers. We explained these proofs for those who understand and reflect on the precision of creation.

﴿وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾  
[الأنعام : 99]

99 - He is the One who sends down rains from sky so that the people can benefit therewith. We bring out with water all kinds of plants and from these plants we bring out seeds and green trees. From these trees, We bring out fruitful plants and seeds and from the date palms, We bring out fresh dates and near to reach.

We bring out with water many gardens that are spread on earth including grapes, olives, and pomegranate; some of these are alike and some are not in shape, amount, color, and taste. Behold and think about the olive grains when they become ripe and to pomegranates when their seeds pile up together in a beautiful geometrical shape along with delicious and useful taste. Pomegranates, olive, and other varied fruits contain clear proofs to denote the Ability of Allah, the beauty of His Creation, His Greatness, Wisdom, and Oneness for those who want to use as a proof to believe in Allah and to believe what He revealed.

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ﴾ [الأنعام : 100]

100 - Polytheists have set Jinn partners with Allah in worship and worshipped them along with Allah although He is the One who created them as He created humans; so how do they worship a creature?

They made up boys and girls for Allah falsely as the Christians claim: Jesus is the son of Allah. On the other hand, the Jews claim: Ezra is the son of Allah. Moreover, the polytheists said: Angels are the girls of Allah! They said that falsely without thought or thinking and without any proof or knowledge, but they said that ignorantly with Allah, the Great who is not human. He has no wife, child, rival, and alike, but He is the One and the Only, who creates and provides sustenance. Glory be to Him! He is Glorified and Exalted!

﴿بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [الأنعام : 101]

101 - Allah is the One who creates the Heavens and the Earth from nothing and innovated them in a perfect manner, therefore, there is nothing of the like.

How could he have a son without having a wife? It is well-known that a child is born from two different sexes that have the same capabilities, but there is no one suitable for Allah and no similar to Him. He has no child while He is the Creator who founded the universe and everyone in it from a father and a child. He is Well-Acquainted with everything, whether that thing has been created or not.

﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾ [الأنعام : 102]

102 - He is Allah your Lord who owns your matters, the One who has no partner, the Creator of everything of things that were and will be, so worship Allah and do not associate anything with Him because He is the only deserved to be worshipped. He is the Ever-Preserving and the Watcher over everything; He knows their conditions, controls their business, and runs all their affairs.

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [الأنعام : 103]

103 - He is not seen in the world, but can be seen in the Hereafter; He knows them because He is their Creator. He is the Compassionate with His Servants and the Most Merciful with His pious servants who knows them well.

﴿قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِظٍ﴾ [الأنعام : 104]

104 - Verily, clear Ayahs and proofs came to from Allah and delivered to you by His Messenger in the Qur'an and the Sunnah. So, who understands and believes will gain the benefit and whoever closed his eyes and heart will be the loser. Say to them: I am not a custodian to you nor a watcher over your actions, but Allah preserves them and rewards you for them and I am only a warner.



﴿وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ﴾ [الأنعام : 105]

105 - Thus, we mention the proofs one after another in different shapes and in different places so that the polytheists say: you read and learnt from the People of the scriptures. Allah explains that for those who follow the truth and avoid falsehood. Glory be to Him who guided with His Ayahs these people and misled others, and He is the Just King.

﴿اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ [الأنعام : 106]

106 - O Prophet, follow what has been revealed to you by Allah from the truth that has no doubt, be persistent in seeking it and act accordingly. There is no god but He and no one legislates but He through the messenger whom He sent by His Permission. Moreover, do not consider the false sayings of the polytheists and do not pay attention to their harm because you have the truth.

﴿وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ﴾ [الأنعام :

[107]

107 - If Allah wills that they do not associate anything with Him in worship, they shall not because Allah (may He be Exalted) has the will and wisdom in what He wills and chooses. If He knows that they have the intention to choose faith, He will guide them to Him.

O Prophet, We did not assign you as a watcher over them to memorize their actions and sayings. You are not an agent for them to force them to believe or a provider of sustenance or controller of their affairs; such people are left to Allah and you only deliver the message.

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ

عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾ [الأنعام : 108]

108 - Do not insult the polytheists and their idols because it will result in great corruption more than the gained benefit because they will insult Allah, the Lord of the worlds out of their ignorance. They do not know that they insult Allah, the Ever-Magnificent, who created them and created the entire universe.

The polytheists said to the Messenger of Allah (peace be upon him): O Muhammad, If you do not stop insulting our gods, we will insult your Lord, then the Ayah was revealed.

Such adornment we gave to the polytheists by loving their idols and defending them We gave to every nation. They wanted this in the first place and attached to with it then their final destination will be to their Lord who shall tell them with what they used to do and reckon them for that either by reward or punishment.

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَنِ جَاءَهُمْ آيَةٌ لَّيُؤْمِنَنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا

يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ﴾ [الأنعام : 109]

109 - The polytheists made a confirmed oath if a miracle had come to them as they suggested, they would have believed in. There were many miracles before the Prophet (peace be upon him) and they did not believe in, so their purpose was stubbornness and not guidance nor faith as they claimed. O Prophet, tell

them: Miracles are from Allah and if He wills, He will get and if He wills to hold it, He will do it and I have no control over anything, so I am not able to do it by myself. O believers, you do not know that if miracles came, they will not believe in, so do not believe them even if they made an oath.

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾

[الأنعام : 110]

110 - We can direct the hearts of polytheists away from the truth so that they cannot understand and we can direct their eyes away from seeing the truth as they refused to believe in Ayahs and clear miracles which indicate the truthfulness of our Prophet for the first time. They are the same hearts that refused to respond to the truth. They still dispute and argue after each desire and fear and after explaining each proof. They are the ones who oppressed themselves and satisfied with disbelief and error and Allah knows that they have determination and inclination, therefore, He left them confused in their disbelief and error.

Those who follow the dispute and argument with the atheists will see stubbornness and obstinacy in most of them and their persistence on error. Thereby, they deserve the judgment of Allah on them; verily, Allah did not oppress them nor forced them, but this was their inclination and readiness which they had satisfied for themselves, so let it be as they wished.

## The Clear Qur'anic Exegesis

# Part 8



## Part 8

### Surat Al An`am (111-165)

### Surat Al A`raf (1-87)

### The rest of Surat Al An`am

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ﴾ [الأنعام : 111]

111- If we had responded to their suggestion and sent down a miracle such as sending down angels to believe the sent Prophet and resurrecting the dead from their graves to tell them about the truthfulness of Muhammad (peace be upon him), they would not have left their disbelief and would not have believed in the message of Muhammad unless Allah guides them. However, most of them ignore the reason for not believing in him when the signs and Ayahs come to them.

Ibn Jarir At-Tabary (may Allah bestow mercy upon his soul) said: Most polytheists ignore the reason for not believing in the Messenger because they believe that faith and disbelief are in their hands. The matter is not as they think but both guidance and disbelief are in the hands of Allah to guide whomever He wants and misguide whomever He wants.

The author of "Fi Zhilal Al Qur'an" (may Allah bestow mercy on his soul) said: The origin which Ibn Jarir stated is correct, but it needs more explanation by stating the Qur'anic texts which speak about guidance and misguidance as well as the will of Allah and the effort of man.

He further added: The will of Allah is the last resort for guidance and misguidance because Allah tests humanity by the freedom of choice and afflictions then tries humanity by whether they shall use these choices to guidance or not. If a person does not know how to choose, Allah guides him and helps him to His Way, but if a person uses these choices to detest from guidance, Allah misguides him and leaves him struggle in darkness. However, let it be known that the will and destiny of Allah encompass all humans and everything is in His Hands at the end.

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾ [الأنعام : 112]

112- As you have enemies who disobey and harm you in your call, We made enemies from humans and Jinns for every Prophet who set rivalries against them, belie them, and fight to destroy their call. Those haughty jinns and evil people insinuate to one another soft and sweet speech to deceive people. However, if Allah wills, harm and enmity will not harm you, but He made these enemies to try His Pious Servants and to test their patience, the power of their faith, and their firmness. Those enemies will not harm anyone but by the will of Allah, so leave them aside because Allah shall provide you with victory.

﴿وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ﴾

[الأنعام : 113]

113- Let the hearts of polytheists and disbelievers incline to that false speech which shows the love of desires and inclination to deception. Let them satisfy with it and commit sins and evil deeds so as to be punished for committing them.

﴿أَفَعَيِّرَ اللَّهُ أَتَّبِعِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ

يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾ [الأنعام : 114]

114- O Prophet, say to them: Shall I ask a just judge other than Allah to judge between you and me while He has sent down the Qur'an to explain to you the truth from falsehood and lawful from prohibition?! He has sent down rulings, news, and instructions with right and justice while you are an ignorant nation which does not know anything. On the other hand, the Jews and the Christians know for sure that the Qur'an was revealed by Allah because they find that written in their scriptures and their Prophets told them about the description of the Prophet and his nation, so, O Prophet, do not be of the hesitant who do not know the truth.

﴿وَقَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ [الأنعام :

[115]

115- Allah had said the truth in all that He said and was just in all His legislations and rulings: He (Glory be to Him) does not command but with goodness and does not prohibit something but if it is bad; no one can alter His Ruling or break His Promise, or change His Words to the better. He is All-Hearing to what His Servants say, and the All-Knowing of their conditions whether public and the hidden and with things that may reform them.

﴿وَإِنْ تَطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا

يَخْزُصُونَ﴾ [الأنعام : 116]

116- If you obey most people, they will turn you away from the truth and guidance because they depend on suspicion and false theories in their beliefs and thoughts, and surely these ideas and thoughts emerge from ignorance and error, so they are not sure of their beliefs and tell lies.

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ [الأنعام : 117]

117- Allah knows those who follow the way of error and knows those who follow the way of guidance, then He guides each one of them to his right way and retribute them of what they deserve.

﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ﴾ [الأنعام : 118]

118- So, eat of the animals which Allah made lawful for you which the name of Allah is mentioned upon slaughtering them, for they are lawful. And do not eat of the animals which other names were mentioned upon slaughtering them or those animals which died forcibly if you really believe in the Ayahs of Allah that were revealed to you because they contain what is lawful and what is prohibited.

﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا

اضْطُرَرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ﴾

[الأنعام : 119]

119- Why do not you eat of the animals which Allah's Name was mentioned upon slaughtering them? Allah has explained to you what is lawful and prohibited in

this Surah, so eat from the lawful and leave the unlawful except you have an excuse, in this case, you may eat according to your necessity. There are many polytheists who mislead people with their corrupt whims by lawfulizing what is unlawful and prohibiting what is lawful without having a proof to its lawfulness and prohibition such as lawfulizing dead animals, Bahirah (a slit-eared she-camel), and Sa'ibah (a she-camel vowed for idols and let loose for free pasture). However, Allah (Glory be to Him) knows the error of deviants and the lying of liars who transgress the limits of the truth to falsehood and of the lawful to the prohibited.

﴿وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ﴾ [الأنعام

[120 :

120- Leave out the disobedience of Allah in public and secret, whether little or much, for those who commit sins shall be punished for their actions of the right punishment they deserve.

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ

لِيَجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ [الأنعام : 121]

121- Do not eat the meat of the lawful animal upon which the name of Allah was not mentioned at slaughtering because it is part of disobedience. Some scholars said that animals which the name of Allah was not mentioned upon their slaughtering are the animals which were slaughtered for other than Allah according to the Ayahs and some other Hadiths, and pronouncing Tasmiyyah (the name of Allah) is desirable and not obligatory.

Devils cast false speech to their followers of humans to argue with you and set rivalries with you such as saying: Dead animals were killed by Allah, so why do not you eat their meat?! If you follow their opinion, you shall be polytheists because you have left the obedience of Allah to their obedience and made lawful the things which Allah has prohibited and associated partner with Him in worship; Allah (Glory be to Him) says: "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh)." [Surat At-Tawbah: 31].

﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَخْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَّثَلُهُ فِي الظُّلُمَاتِ

لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ﴾ [الأنعام : 122]

122- Is the one who was dead and destructed by disbelief and error, but we revived his heart with faith and guided him to the way of the truth and gave him the Qur'an as a guide in life to discover the facts of existence and how to behave like the one who lives in the darkness of disbelief, ignorance, and error and cannot get out to light, and remains in amaze, hesitation, narrowness, and embarrass? They are different.

Thus, We have tried the disbelievers by decorating the darkness, deviation, and pervert behavior which they had been doing to taste the retribution of their disbelief, stubbornness, and refusal of following the truth.



﴿وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَارَ مَجْرِمِهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ﴾ [الأنعام : 123]

123- As we have place senior criminals in Makkah to call to disbelief, prevent people from seeking the way of Allah, and insist on defying you, O prophet, we made criminal and evil people in all cities and countries who defy the Prophets and reformers, and call to error which they decorate to the people. The battle is between the truth and falsehood is old but permanent. The truth is: They misled themselves and the bad consequences of their error shall return to them while they are not feeling that, but they think that their deception shall befall on someone else.

﴿وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾ [الأنعام : 124]

124- When an Ayah had been revealed to the Messenger of Allah, those criminal polytheists denied and did not believe it. They would say: We shall not believe until revelation comes to us by angels as Allah reveals to His Prophets and Messengers. Allah knows best whom He chooses for conveying the message among His Servants, and those haughty disbelievers shall be humiliated as a retribution for their haughtiness: A painful torment shall be their retribution for their continuing error and their harm to the Messenger of Allah and the believers.

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾ [الأنعام : 125]

125- When Allah wills to guide a person and guides him to the way of truth, He would facilitate the causes of guidance to him, expand his chest to Islam, open his heart to faith, and make righteous deeds beloved to him. And whomever Allah wills to mislead, his chest shall be narrow to accept the truth so that goodness shall not find an access to his heart. So, he shall be like the one who wants to go up but finds a hardship in doing so or like the one who wants to go up to the sky but he runs out of Oxygen. It was scientifically proven that Oxygen decreases starting from 3 km. above sea level until 16 km. above sea level then a person cannot breathe without breathing equipments.

As Allah placed narrowness in the chest of those whom He wills to mislead, He decrees wrath, curse, and torment on those who refuse faith and insist on disbelief.

﴿وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ﴾ [الأنعام : 126]

126- Islam which was revealed to you, O Prophet, is the Straight Path of Allah and guidance which Allah satisfied and ordained for His People. So, there is no

distortion or deviation in that way because We have explained the signs and Ayahs to the people and they only need people to grasp and follow them.

﴿هُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾ [الأنعام : 127]

127- Those conscious believers shall have the everlasting garden of Allah on the Day of Recompense which is free of harms, and Allah shall protect and provide them with victory as a retribution of their Straight Path and following the commands of their Lord.

﴿وَيَوْمَ يُخْشَرُهُمْ جَمِيعًا يَا

هَلْ حَرَّمَ اللَّهُ الذَّكَرَ مِنْهُمَا، أَمْ أَنْثَيْهِمَا، أَمْ الْجَنِينَ الَّذِي فِي رَحْمِي الْأُنثَيَيْنِ مِنْهُمَا؟ أَمْ كُنْتُمْ مَوْجُودَيْنِ مُشَاهِدَيْنِ عِنْدَمَا وَصَّاكُمْ اللَّهُ بِهَذَا الَّذِي ابْتَدَعْتُمُوهُ وَزَعَمْتُمْ تَحْرِيمَهُ؟ فَمَا أَعْظَمَ جُزْمَكُمْ! وَلَيْسَ هُنَاكَ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَقَالَ إِنَّ هَذَا التَّحْرِيمَ شَرِيعَتُهُ، لِيُبْعِدَ النَّاسَ عَنْ طَرِيقِ الْحَقِّ وَالْهُدَى، مِنْ غَيْرِ عِلْمٍ مِنْهُ وَلَا وَحْيٍ، وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْمَتَجَاوِزِينَ الْحَقَّ، الْمَفْتَرِينَ عَلَى اللَّهِ.

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رَجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾ [الأنعام : 145]

145- قُلْ لِلْمُشْرِكِينَ الَّذِينَ حَرَّمُوا أَشْيَاءَ مِنْ عِنْدِهِمْ وَنَسَبُوهُ إِلَى اللَّهِ افْتِرَاءً عَلَيْهِ: لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مِمَّا حَرَّمَهُ عَلَى أَكْلِ يَأْكُلُهُ، إِلَّا إِذَا كَانَ مَيْتَةً -وتفصيلها في الآية الثالثة من سورة المائدة- أَوْ دَمًا مُهْرَاقًا، أَوْ مَصْبُوبًا سَائِلًا، فَيُعْفَى عَمَّا اخْتَلَطَ بِعَظْمٍ وَلَحْمٍ، أَوْ لَحْمَ خَنْزِيرٍ، فَإِنَّهُ قَدْ رُحِّبَتْ، أَوْ مَا دُبِحَ خُرُوجًا عَنِ الطَّاعَةِ، بِأَنْ دُبِحَ عَلَى اسْمِ الْأَصْنَامِ. فَمَنْ دَعَتْهُ الضَّرُورَةُ إِلَى تَنَاوُلِ شَيْءٍ مِنْ تِلْكَ الْمَحْظُورَاتِ، غَيْرَ مُعْتَدٍّ فِي ذَلِكَ، بِأَنْ لَا يَأْخُذَ هُوَ مِنْ مُضْطَرِّ آخَرٍ مِثْلِهِ، وَلَا مُتَجَاوِزٍ قَدْرَ الضَّرُورَةِ، بِأَنْ لَا يَأْكُلَ زِيَادَةً عَلَى حَاجَتِهِ إِلَيْهَا، فَإِنَّ اللَّهَ يَغْفِرُ لَهُ مَا أَكَلَ، وَيَرْحَمُهُ.

وَيُلْحَقُ بِمَا حُرِّمَ مَا ذُكِرَ فِي السَّنَةِ: الْحُمُرُ الْأَهْلِيَّةُ، وَكُلُّ ذِي نَابٍ مِنَ السَّبَاعِ، وَمِخْلَبٍ مِنَ الطَّيْرِ، فَهُوَ تَخْصِيصٌ عَامٌّ، أَوْ ابْتِدَاءٌ حُكْمٍ.

قال ابن كثير رحمه الله: فعلى هذا يكون ما ورد من التحريمات بعد هذا في سورة المائدة وفي الأحاديث الواردة: رافعاً لمفهوم هذه الآية. ومن الناس من يُسمّي ذلك نسحاً، والأكثرون من المتأخرين لا يُسمونه نسحاً؛ لأنّه من باب رفع مباح الأصل.

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ﴾  
[الأنعام : 146]

146- وحَرَّمْنَا على اليهود كلَّ حيوانٍ ذي أظفار، وهو ما لم يكن مشقوق الأصابع من البهائم والطير، مثل البعير والنعام والبط والأوز، وحَرَّمْنَا عليهم شُحُومَ البقر والغنم، إلا شحم الظهر، أو ما التفّ بالأعضاء، أو ما اختلط منه بالطعام؛ وذلك عقوبة لهم على مخالفتهم أوامرنا، كأكل الربا، وأكل أموال الناس بالباطل، وقتلهم الأنبياء... ونحن صادقون في الإخبار بما حرّمناه عليهم، وبظلمهم وتعديهم، وعادلون بما جازيناهم به.

﴿فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾ [الأنعام : 147]

147- فَإِنْ كَذَّبَكَ الْيَهُودُ، وقالوا إِنَّ هذا ممّا حُرِّمَ على نوح وإبراهيم، ومن بعدهما من الأنبياء حتّى وصل إلينا، فقل لهم: إِنَّ رَبَّكُمْ ذُو رَحْمَةٍ، فلا يُعَاجِلْكُمْ بالعقوبة على كَذِبِكُمْ ومَعَاصِيكُمْ، ولكنَّ عَذَابَهُ لَا يُرَدُّ وَلَا يُدْفَعُ عَنِ الْمُجْرِمِينَ الْكَافِرِينَ إِذَا جَاءَ وَقْتُهُ، فاحذروا ولا تُنْكِرُوا الْحَقَّ.

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ﴾ [الأنعام : 148]

148- وسيقول لك المشركون: لو أراد الله لما أشركنا نحن ولا آباؤنا، ولا حرّمنا شيئاً مما حرّمه الآن، ولكنّه شاء ذلك، وإذا شاء أمراً فهو يعنى مشروعيته ورضاءه عنه، وعلى هذا فإنّ ما نقوم به صحيح ومشروع!

وهذا كذبٌ ولجاجة، وقد افترى مثل هذا الكذب أممٌ كافرةٌ خلّت من قبلهم، حتّى جاءهم عذابنا وذاقوا عقوبتنا.

قل لهم أيّها النبيّ: هل عندكم كتابٌ أو حجّةٌ ظاهرةٌ أو أمرٌ معلومٌ من عند الله بصدق ما أنتم عليه من الشّرك وتحرّيم ما حرّمتموه، حتّى تُبرزوه لنا لنطمئنّ إلى ذلك؟ إنّ الذي تتبعونه ما هو إلّا وهمٌ واعتقادٌ فاسدٌ، وما أنتم بهذا إلّا تكذبون على الله، فإنّ الله لا يرضى لعباده الكفر والشّرك والفواحش، وكيف تُحيلون شرككم إليه وأنتم لم تشهدوا مشيئته؟ ولماذا أرسل إليكم عذابه؟ فلو كانت شُبّهتكم صحيحةً لما أذاقكم العذاب.

﴿قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ﴾ [الأنعام : 149]

149- قل للمشرّكين: لله البرهانُ البيّن الواضح، والحكمةُ التامةُ، والإثباتُ الصّحيح، فيمنّ هداهم، وفيمنّ أضلّهم، ولو شاء أن يخلق في الناس طبيعةً لا تعرف سوى الاهتداء لفعل، ولكنّه سبحانه شاء أن يتلى ويخيّر الناس في اعتقادهم، وأن يُيسّر لكلّ ما يُريد، ثمّ يكون الحساب.

﴿قُلْ هَلَمْ شُهِدَاكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ﴾ [الأنعام :

150]

150- قل للمشرّكين: أحضروا شهداءكم الذين يُثبتون أنّ الله حرّم ما ذكرتم، فإذا شهدوا بذلك، وهم كاذبون، معروفون بالباطل، فلا تشهد أنت بذلك ولا تُصدّقهم، لأنهم يشهدون كذباً وزوراً، ويبيّن لهم فساد رأيهم. ولا توافق الكفّار في أهوائهم الزائغة، الذين كذبوا بمعجزاتنا وحججنا البيّنة، ويكذبون بالبعث والنشور، ويجعلون لله شركاء.

﴿قُلْ تَعَالَوْا أَنُلِ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا  
أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا  
تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾ [الأنعام :

[151]

151- قل للمُشركين: تعالوا لأقرأ وأقُص عليكم ما حرَّمه ربُّكم عليكم، لا ما تدَّعون أنَّه  
حرَّمه بزعمكم، فهو الحاكم المشرِّع لا أنتم:

أَلَّا تُشْرِكُوا بِاللَّهِ شَيْئًا، فهو وحدَه المتصرِّف في الكون، وهو وحدَه الذي يَجِبُ أَنْ يُعْبَدَ.  
وَأَنْ تُحْسِنُوا إِلَى الْوَالِدَيْنِ، إحساناً كاملاً لا إساءة معه.

وَأَنْ لَا تَقْتُلُوا أَوْلَادَكُمْ لِمَا بَكُمْ مِنْ فَقْرٍ، فنحن نرزقكم ونرزقهم.

وَلَا تَقْرَبُوا الْفَوَاحِشَ، ما ظهر منها وما خفي، مثل الزَّنا في الأماكن المَعْدَّة لها، ومثل اتِّخَاذِ  
الأخدان والعشيقات.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ قَتْلَهَا بِسَبَبٍ مِنْ الْأَسْبَابِ إِلَّا بِسَبَبِ الْحَقِّ، كالرَّدة، والزَّنا بعد  
الإحصان، وقتل النفس عمداً.

هذا ما فرضه الله عليكم وأمركم به، لتعقلوا أمره ونهيّه.

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ  
بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا  
ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾ [الأنعام : 152]

152- وَلَا تَتَعَرَّضُوا مَالِ الْيَتِيمِ —أيُّها الأولياء والأوصياء— إِلَّا بِمَا فِيهِ صَلَاحُهُ وَتَنْمِيزُهُ، حَتَّى  
يَبْلُغَ الْحُلُمَ. وَأَتَمُّوا الْمِكِيلَ وَالْمِيزَانَ بِالْعَدْلِ، فِي الْبَيْعِ وَالشِّرَاءِ.

لَا تُحْمَلْ نَفْسًا إِلَّا طَاقَتُهَا، فَإِذَا أَخْطَأَتْ بَعْدَ بَذْلِ جُهِدِهَا فَلَا حَرَجَ عَلَيْهَا.

وَإِذَا قُلْتُمْ قَوْلًا فِي شَهَادَةٍ أَوْ حُكْمٍ فَاصْدُقُوا، وَلَوْ كَانَ الْمَحْكُومُ وَالْمَشْهُودُ عَلَيْهِ ذَا قَرَابَةٍ مِنْكُمْ.  
وَأَوْفُوا بِمَا عَاهَدَ اللَّهُ إِلَيْكُمْ مِنْ أَمْرٍ وَنَهْيٍ، فَإِنَّكُمْ مَسْئُولُونَ عَنْ عَهْدِهِ.

هذا ما أمركم الله به أمراً مؤكّداً، لتفهموه وتتدبروه وتعملوا بمقتضاه.

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ [الأنعام : 153]

153- وقل أيُّها النبي: إنّ الإسلام هو صراطي المستقيم الذي لا اعوجاج فيه، فهو ما أسلكه وأدعو إليه، فاتَّبِعُوا تعاليمه واعملوا به، ولا تَتَّبِعُوا الضَّلالات، والبدع والشبهات، فتُفَرِّقَكُمْ حسبَ تَفَرُّقِهَا عن دين الله. هذا ما أمركم الله به، لتبتعدوا عن المراءِ والخصومات، والاختلاف والفرقة، التي أهلكت من قبلكم.

﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ﴾ [الأنعام : 154]

154- وقد أنزل الله التوراة على موسى، كاملاً على المؤمنين والمحسين من قومه، وبياناً مفصلاً لجميع ما يحتاج إليه في الدين، ودليلاً إلى الحق المبتغى، ورحمةً بالملكفين، ليؤمن بنو إسرائيل بالبعث، ويصدقوا بالنواب والعقاب.

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ [الأنعام : 155]

155- وهذا القرآن أنزلناه على النبي محمد صلى الله عليه وسلم، هو كتاب نافع جليل عظيم الشأن، فيه من الشرائع والأحكام ما يضمن لكم الأمن والسعادة في الحياة الدنيا وفي الآخرة، فاعملوا به، واتقوا نواهيها؛ لثرحموا وتغفروا.

﴿أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ﴾ [الأنعام : 156]

156- قد أنزلنا إليكم القرآن لئلا تقولوا إنّ الكتاب أنزل على اليهود والنصارى، ونحن لا نفهم قولهم، وليس هو بلساننا، ولا نعرف قراءة ما فيه.



﴿أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بَيِّنَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ﴾ [الأنعام : 157]

157- وقطعنا العذر عنكم إذا تحاججتم وقلتم: إذا نزل علينا الكتاب لنكوننَّ أهدى منهم إلى الحق، وأسرع إلى الاستجابة لنداء الله منهم، فهذا هو القرآن قد جاءكم من عند الله بلسانٍ عربيٍّ مبين، وفيه ما اشتملت عليه التوراة من الهداية والرحمة بالناس، وتبيين الأحكام، وذكر الحلال والحرام.

وليس هناك أظلم ممن خالف الرسل، وكذب بما أوحى الله إليهم، وأعرض عن آيات الله البينات، فلم ينتفع بهدي الرسالة السماوية، وسنجازي إعراضهم هذا وتكذيبهم بآيات الله بما يناسبه من العذاب الشديد المؤلم، بسبب إعراضهم المستمر، وتجاوزهم الحق.

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ انْتَضِرُوا إِنَّا مُنْتَظِرُونَ﴾ [الأنعام : 158]

158- هل ينتظر المشركون -بعد تكذيبهم الرسل وكفرهم بالآيات- إلا أن تأتيهم الملائكة لقبض أرواحهم أو تعذيبهم، أو يأتي ربك -يوم القيامة- ﴿فِي ظُلُلٍ مِنَ الْعَمَامِ﴾ [سورة البقرة: 210] للقضاء بين خلقه، أو يأتي بعض هذه الآيات، لا ينفع إيمانهم بها لم يكن مؤمناً من قبل، أو كان مسلماً فاسقاً فلم يكسب بإيمانه الضعيف عملاً صالحاً، فلا تُفيدة التوبة يومئذ؛ لأنَّ إيمان الجميع يومئذ يكون عن اضطرار.

قل للمشركين أيها النبي: انتظروا إذاً إلى ذلك اليوم الذي لا يُفيد فيه إيمانكم، ونحن ننتظر بكم العذاب يومئذ.

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعاً لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾ [الأنعام : 159]

159- إِنَّ الْيَهُودَ وَالنَّصَارَى الَّذِينَ فَرَّقُوا دِينَهُمْ وَبَعَّضُوهُ؛ بِاخْتِلَافِهِمْ فِي دِينِهِمْ، فَكَانُوا فِرْقًا، كُلُّ فِرْقَةٍ تَتَشَبَّعُ فِي رَأْيِهَا إِلَى إِمَامٍ لَهَا، لَسْتُ مَسْئُولًا عَنْ تَفْرِقِهِمْ أَوْ عِقَابِهِمْ، وَأَنْتَ بَرِيءٌ مِنْهُمْ، إِنَّمَا يَتَوَلَّى أَمْرَهُمْ رَبُّهُمْ بِحِكْمَتِهِ، وَيُخْبِرُهُمْ بِمَا كَانُوا عَلَيْهِ فِي الدُّنْيَا، فَيَفْصِلُ بَيْنَهُمْ، وَيَحَاسِبُهُمْ، وَيُجَازِيهِمْ عَلَى ذَلِكَ.

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ﴾ [الأنعام : 160]

160- مَنْ جَاءَ مِنَ الْمُؤْمِنِينَ بِخَصْلَةٍ وَاحِدَةٍ مِنْ خِصَالِ الطَّاعَةِ، فَلَهُ عَشْرُ حَسَنَاتٍ أَمْثَالِهَا، فَضْلًا وَتَكْرُمًا مِنَ اللَّهِ تَعَالَى. وَمَنْ جَاءَ بِسَيِّئَةٍ وَاحِدَةٍ، مِنَ الْمُؤْمِنِينَ أَوْ مِنْ غَيْرِهِمْ، فَلَا يُجْزَى إِلَّا بِتِلْكَ الْوَاحِدَةِ، عَدْلًا مِنْهُ سُبْحَانَهُ، وَهُمْ لَا يُظْلَمُونَ بِنَقْصِ الثَّوَابِ وَزِيَادَةِ الْعِقَابِ.

﴿قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ [الأنعام : 161]

161- قُلْ أَتُيَا النَّبِيَّ الْكَرِيمَ: إِنَّ اللَّهَ هَدَانِي إِلَى طَرِيقٍ وَاضِحٍ مُسْتَقِيمٍ لَا اعْوْجَاجَ فِيهِ، هُوَ دِينُ اللَّهِ الْقَائِمُ الثَّابِتُ، مِلَّةُ نَبِيِّ اللَّهِ إِبْرَاهِيمَ، الْمَائِلِ عَنْ جَمِيعِ الْأَدْيَانِ الْبَاطِلَةِ إِلَى الْحَقِّ، وَمَا كَانَ مِنَ الْمُشْرِكِينَ، كَمَا ادَّعَتْ الْيَهُودُ وَالنَّصَارَى أَنَّهُ مِنْهُمْ!

﴿قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الأنعام : 162]

162- قُلْ أَتُيَا الرَّسُولَ: إِنَّ صَلَاتِي، وَعِبَادَتِي، وَمَا أَتَقَرَّبُ بِهِ، فِي الْحَجِّ وَغَيْرِهِ، وَمَحْيَايَ وَمَوْتِي بِمَا يُقَارِهُمَا مِنْ إِيْمَانٍ وَطَاعَةٍ وَعَمَلٍ صَالِحٍ، وَكَسْبٍ وَجَزَاءٍ، كُلُّهَا مَقْدَمَةٌ لِلَّهِ رَبِّ الْعَالَمِينَ.

﴿لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾ [الأنعام : 163]

163- وَأَعْمَالِي هَذِهِ خَالِصَةٌ لِلَّهِ عَزَّ وَجَلَّ، لَا أُشْرِكُ فِيهَا غَيْرَهُ، وَبِهَذَا الْقَوْلِ أَوْ الْإِخْلَاصِ أُمِرْتُ، وَأَنَا أَوَّلُ الْمُسْلِمِينَ مِنْ هَذِهِ الْأُمَّةِ، الْمُمَثِّلِينَ لِأَمْرِ اللَّهِ، الْمُسْتَسْلِمِينَ لِقَضَائِهِ وَقَدَرِهِ.

﴿قُلْ أَغْيَرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾ [الأنعام : 164]

164- وقل لهؤلاء المشركين: هل أطلب لكم في دعوتي إليكم ربًّا سوى الله، وهو مالك كلِّ شيءٍ ومُدبِّرُهُ وحافظُهُ، فلا أتوكلُ إلاَّ عليه، ولا أدعو سواه، ولا أُشركُ بعبادتي له أحدًا. وما تَعْمَلُهُ كلُّ نفسٍ من شرٍّ يُكْتَبُ عليها، وعاقبته يعودُ عليها. ولا تحملُ نفسٌ حملَ أُخْرَى، لا تُقدِّرُ على أن تُلقِي من آثامها على آخَرين، ولا تُقدِّرُ على أن تُخَفِّفَ عن آخَرين بجرِّ آثامهم إليها، بل كلُّ نفسٍ مقرونةٌ بعملها، مُحاسبةٌ عليه. ثم تُبعَثُونَ إلى الله يومَ الحساب، فيُخبرُكم بما عَمِلْتُمْ من خيرٍ وشرٍّ، وما كُنتُمْ تَخْتَلِفُونَ فيه في الحياة الدنيا من حقٍّ وباطلٍ، وما تَرْتَّبَ على ذلك من موافقكم من رُشدٍ وغيٍّ، وهُدًى وضلال.

﴿وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾ [الأنعام : 165]

165- وهو الله الذي قدَّرَ بِحِكمته أن يَخْلُفَ بعضكم بعضاً، جيلٌ يَخْلُفُ جِلاً، وخَلَفَ يأتي بعدَ سلف، لتُعمرَ الأرضُ وتَبْقَى الحياةُ ماضيةً، حتَّى تقومَ الساعةُ. وفاوتَ بينكم في الأحوال، فأنتم بين قوِيٍّ وضعيفٍ، وغنيٍّ وفقيرٍ، ومُحْسِنٍ ومُسيءٍ، وأبيضَ وأَسمرٍ، لِيختَبِرْكم في ذلك كُلِّه، وَيَنْظُرَ ماذا تَفْعَلُونَ، وهل يَظْلِمُ القويُّ الضَّعِيفَ أم يُساعِدهُ؟ وماذا يَفْعَلُ الغنيُّ بِشروته؟ وهل يَصْبِرُ الفقيرُ أم يَنَحِرُ وَيَعْتَدِي؟... ويُجَازِي اللهُ كلاً بما عَمِلَ. وهو سُبْحَانَهُ إذا عاقبَ فَسَرِيعٌ في عِقَابِهِ، فاحذَرُوا مخالفتَه. وهو غَفُورٌ لمن استغفرَه وَنَدِمَ على ما عَصَى، رَحِيمٌ بمن والاهُ وَاتَّبَعَ رِضاهُ.

## سورة الأعراف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿المص﴾ [الأعراف : 1]

1- حُرُوفٌ مُقَطَّعَةٌ لَمْ يَرِدْ فِي مَدْلُوْهَا حَدِيثٌ ثَابِتٌ صَحِيحٌ، وَعَلِمُهَا عِنْدَ اللَّهِ.

﴿كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِنَذِيرٍ بِهِ وَذَكَرَى لِلْمُؤْمِنِينَ﴾ [الأعراف : 2]

2- هُوَ الْقُرْآنُ الَّذِي أَنْزَلَهُ اللَّهُ عَلَيْكَ مِنْ عِنْدِهِ، فَلَا يَكُنْ عِنْدَكَ شَكٌّ فِي ذَلِكَ، أَوْ لَا يَكُنْ فِي صَدْرِكَ ضِيقٌ مِنْ تَبْلِيغِهِ، وَلَا حَرَجٌ فِي الْإِنذَارِ بِهِ مَخَافَةً أَنْ يُكَذِّبُوكَ، وَلِيَكُونَ تَذَكُّيراً لِلْمُؤْمِنِينَ، يَنْتَفِعُونَ بِهِ، وَيَهْتَدُونَ بِهَدْيِهِ.

﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ﴾ [الأعراف : 3]

3- أَيُّهَا النَّاسُ، اتَّبِعُوا وَاتَّبِعُوا مَا أَنْزَلَهُ اللَّهُ إِلَيْكُمْ فِي الْقُرْآنِ، وَلَا تُقْبِلُوا عَلَى غَيْرِهِ، مِمَّنْ يَتَّبِعُونَ إِضْلَالَكُمْ بِأَهْوَائِهِمْ، وَيُلْقُونَ إِلَيْكُمْ أَبَاطِيلَهُمْ؛ لَتَنَحَرِفُوا عَنِ جَادَةِ الْحَقِّ، وَأَنْتُمْ قَلِيلًا مَّا تَعْمَلُونَ بِهَذَا، فَتَتَّكُونَ الْحَقَّ وَتَتَوَجَّهُونَ إِلَى غَيْرِهِ!

﴿وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ﴾ [الأعراف : 4]

4- وَكَثِيرَةٌ هِيَ الْمَدُنُ وَالْقُرَى الَّتِي دَمَّرْنَاهَا عَلَى أَهْلِهَا، لِمُخَالَفَتِهِمْ رُسُلَنَا وَتَكْذِيبِهِمْ إِيَّاهُمْ، وَإِصْرَارِهِمْ عَلَى أَبَاطِيلِهِمْ، فَمِنْهُمْ مَنْ حَقَّ عَلَيْهِمُ الْعَذَابُ فَنَزَلَ بِهِمْ لَيْلًا وَهُمْ سَاكِنُونَ، وَمِنْهُمْ مَنْ نَزَلَ بِهِمُ الْعَذَابُ فِي وَقْتِ الْقِيلُولَةِ وَهُمْ مُسْتَرْحُونَ. وَكَلا الْوَقْتَيْنِ وَقْتُ غَفْلَةٍ وَرَاحَةٍ.

﴿فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ﴾ [الأعراف : 5]

5- وكانَ مقابلُهُمَ عندما نَزَلَ بِهِمُ العَذَابُ وَقَدْ اعْتَرَفُوا بِذَنبِهِمْ، وَهُمْ يَطْمَعُونَ بِذَلِكَ الْخُلَاصِ مِنَ الْعَذَابِ: لَقَدْ كُنَّا ظَالِمِينَ، وَنَحْنُ مُسْتَحِقُّونَ الْعُقُوبَةِ.

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ﴾ [الأعراف : 6]

6- وَسَوْفَ نَسْأَلُ الْأُمَّمَ يَوْمَ الْقِيَامَةِ عَمَّا أَجَابُوا رُسُلَهُمْ، وَسَوْفَ نَسْأَلُ الْمُرْسَلِينَ عَنْ تَبْلِيغِ رِسَالَتِهِمْ، وَمَا الَّذِي أَجَابَتْهُ أَقْوَامُهُمْ.

﴿فَلَنَقْصِصَ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ﴾ [الأعراف : 7]

7- وَنُخَبِّرُ كُلَّ النَّاسِ عَنْ عِلْمٍ، وَنُبَيِّنُ لَهُمْ مَا قَالُوهُ وَمَا عَمِلُوهُ، مِنْ حَيْرٍ وَشَرٍّ، قَلِيلًا كَانَ أَوْ كَثِيرًا، فَاللَّهُ مُحِيطٌ بِأَحْوَالِهِمْ، لَا يَغِيبُ شَيْءٌ مِنْهَا عَنْ عِلْمِهِ.

﴿وَالْوِزْنُ يُوَمِّدُ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [الأعراف : 8]

8- وَوِزْنُ الْأَعْمَالِ، وَالتَّمْيِيزُ بَيْنَ الصَّالِحِ مِنْهَا وَالْفَاسِدِ يَوْمَ الْحِسَابِ، حَقٌّ ثَابِتٌ عَدْلٌ، فَمَنْ رَجَحَتْ كِفَّتُهُ مَوَازِينَهُ بِالْحَسَنَاتِ، فَقَدْ فَازُوا بِالنَّجَاةِ وَالثَّوَابِ.

﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يِظْلِمُونَ﴾ [الأعراف

: 9]

9- وَمَنْ رَجَحَتْ كِفَّتُهُ مَوَازِينَهُ بِالسَّيِّئَاتِ، فَهُمْ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ، نَادِمِينَ مُتَحَسِّرِينَ عَلَى مَا فَاتَهُمْ مِنَ الثَّوَابِ وَالتَّعِيمِ، وَعَلَى مَا لَحِقَهُمْ مِنَ الْعَذَابِ الْأَلِيمِ، وَهَذَا لِأَنَّهُمْ كَانُوا يَجْحَدُونَ بِآيَاتِنَا، وَيُكَذِّبُونَ رُسُلَنَا.

﴿وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ﴾ [الأعراف:

10]

10- وقد جعلنا لكم الأرض مكاناً وقراراً، وجعلنا لكم فيها ما به تعيشون، من مكاسب ومطاعم ومشارب وتجارات، وكل ما في الأرض هو من نعمة الله عليكم، ومع ذلك فأنتم قليلو الشكر له.

﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ﴾ [الأعراف : 11]

11- وقد خلقنا أصلكم آدم من تراب، ثم صورناه بشراً، ثم نفخنا فيه من روحنا، ثم قلنا للملائكة: اسجدوا لآدم سجدة تكريم، وهي تعظيم لشأن الله تعالى وجلاله، فسجدوا كلهم وأطاعوا، إلا إبليس عصى وأبى أن يسجد.

﴿قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ﴾ [الأعراف : 12]

12- قال الله تعالى لإبليس: ما الذي منعك أن تسجد لآدم كما أمرتك؟ قال: أنا أفضل وأحسن من آدم، فقد خلقتني من نار، وخلقته من طين، والنار أشرف من الطين، فلماذا أسجد له؟. وكان قياسه فاسداً، وعصياناً ظاهراً، فالفضل لمن جعل الله له الفضل، والشريف من شرفه الله، وقد شرف الله آدم فنفع فيه من روحه، وأمر ملائكته أن يسجدوا له تشريفاً له، والطين أفضل من النار، ففيه الرزانة، والحلم والصبر، وهو محل النبات والنمو، والزيادة والإصلاح، والنار من شأنها الإحراق والطيش، والجراءة والسرعة؛ ولهذا كان الشيطان طائشاً خائناً، شقياً عاصياً خالقه، ولذلك استحق ما يأتي.

﴿قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ﴾ [الأعراف : 13]

13- قال الله تعالى لإبليس اللعين: اخرج من الجنة، فلا يصح لك أن تبقى فيها وقد استكبرت عن أمري بالسجود لآدم، فخرج منها ذليلاً حقيراً مهاناً.



﴿قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ﴾ [الأعراف : 14]

14- قَالَ إِبْلِيسُ لِرَبِّهِ: أَمِهْلَنِي وَلَا تُمِتْنِي فِي الْحَيَاةِ الدُّنْيَا حَتَّى يَوْمِ الْبَعْثِ.

﴿قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ﴾ [الأعراف : 15]

15- قَالَ اللَّهُ تَعَالَى: قَدْ أَمَهَلْتُكَ وَأَخَّرْتُكَ إِلَى ذَلِكَ الْيَوْمِ، لِحِكْمَةٍ أَمْتَحِنُ بِكَ عِبَادِي.

﴿قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ﴾ [الأعراف : 16]

16- قَالَ إِبْلِيسُ لِرَبِّهِ فِي عِنَادٍ وَتَبَجُّحٍ: فَبِمَا أَضَلَلْتَنِي وَأَهْلَكْتَنِي لِأُضِلَّ وَلَأَهْلِكََنَّ أَوْلَادَ آدَمَ هَذَا الَّذِي فَضَّلْتَهُ عَلَيَّ، وَلَأَجْلِسَنَّ فِي طَرِيقِكَ الْمُسْتَقِيمِ الَّتِي رَسَمْتَهَا لَهُمْ لِتُوصِلَهُمْ بِهَا إِلَى الْجَنَّةِ؛ تَرْصُدًا لِلْإِقَاعِ بِهِمْ.

﴿ثُمَّ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾ [الأعراف : 17]

17- ثُمَّ لِأُضِلَّهُمْ، فَأَشْكَّكْنَهُمْ فِي الْإِيمَانِ بِيَوْمِ الْحِسَابِ، وَلَأُرْغَبَنَّاهُمْ فِي دُنْيَاهُمْ بِمَا فِيهَا مِنْ شَهَوَاتٍ وَمَزِينَاتٍ، وَلَأَشْبِهَنَّ عَلَيْهِمْ أَمْرَ دِينِهِمْ حَتَّى يَكْفُرُوا وَيَفْسُقُوا، وَلَأَشْهِيَنَّهُمْ فِي الْمَعَاصِي وَالْمَآثِمِ لِيَقْتَرِفُوهَا، حَتَّى لَا تَجِدَ أَكْثَرَهُمْ مُؤْمِنِينَ بِكَ، مُطِيعِينَ لَكَ.

﴿قَالَ اخْرُجْ مِنْهَا مَذْذُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ﴾ [الأعراف : 18]

18- قَالَ اللَّهُ تَعَالَى لِإِبْلِيسَ اللَّعِينِ: اخْرُجْ مِنَ الْجَنَّةِ مَذْمُومًا مُهَانًا، مُبْعَدًا مَطْرُودًا، وَمَنْ اتَّبَعَكَ مِنْ بَنِي آدَمَ يَكُونُ مَصِيرُهُمْ مَصِيرُكَ، فَلَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ ذَرِيَّتِكَ، وَمَنْ كَفَّارِ ذَرِيَّةِ آدَمَ أَجْمَعِينَ.

﴿وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾ [الأعراف : 19]

19- وقلنا: يا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ حَافَا الْجَنَّةِ، وَكُلَا مِنْ جَمِيعِ ثَمَرِهَا الطَّيِّبَةِ، وَلَكِنْ لَا تَطْعَمَا هَذِهِ الشَّجَرَةَ، وَحَدَّدَهَا لهُمَا؛ فَتَصِيرَا بِذَلِكَ مِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، وَاسْتَحَقُّوا الْعَذَابَ.

﴿فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ﴾ [الأعراف : 20]

20- فحسدهما الشيطان، وألقى في قلوبيهما بوسوسته ومكره عصيان أمر ربهما، ليترتب على ذلك ظهور ما عُطِيَ مِنْ عَوْرَاتِهِمَا، وَقَالَ لَهُمَا فِي حُبِّ وَحَقْدٍ وَكَذِبٍ: إِنَّ اللَّهَ مَنَعَكُمَا مِنْ أَكْلِ هَذِهِ الشَّجَرَةِ حَتَّى لَا تَكُونَا مِنَ الْمَلَائِكَةِ، أَوْ لَعَلَّاهُ تَخْلُدَا فِي الْجَنَّةِ.

﴿وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ﴾ [الأعراف : 21]

21- وحلف الشيطان لآدم وحواء بالله أنه صادق في قوله لهما، وناصح لهما بذلك، وأنه كَانَ قَبْلَهُمَا فِي الْجَنَّةِ، وَيَعْرِفُ مِثْلَ هَذِهِ الْأُمُورِ، حَتَّى خَدَعَهُمَا!

﴿فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنُهَاكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ﴾ [الأعراف : 22]

22- فحطَّاهما الشيطان مِنْ دَرَجَةِ الطَّاعَةِ إِلَى حَالِ الْمَعْصِيَةِ، بِمَا غَرَّاهُمَا مِنَ الْقَسَمِ وَطَمَعِ الْخُلُودِ فِي الْجَنَّةِ. فَلَمَّا أَكَلَا مِنَ الشَّجَرَةِ أَكْلًا يَسِيرًا ظَهَرَتْ لَهُمَا عَوْرَاتُهُمَا، فَجَعَلَا يَرْقَعَانِ وَيُلْزِقَانِ عَلَيْهَا مِنْ وَرَقِ شَجَرِ الْجَنَّةِ، وَنَادَاهُمَا رَبُّهُمَا لَوْمًا وَتَوْبِيخًا: أَلَمْ أَمْنَعُكُمَا مِنَ الْأَكْلِ مِنْ تِلْكَ الشَّجَرَةِ، وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ ظَاهِرُ الْعَدَاوَةِ لَكُمَا فَلَا تُطِيعَاهُ؟

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الأعراف : 23]

23- قَالَ آدَمُ وَحَوَّاءُ: رَبَّنَا إِنَّا أَضْرَرْنَا بِأَنْفُسِنَا عِنْدَمَا عَصَيْنَا أَمْرَكَ، وَإِذَا لَمْ تَغْفِرْ لَنَا هَذَا الذَّنْبَ، وَتَرْحَمَنَا بِالرَّحْمَةِ، فَسَنَكُونُ مِنَ الْهَالِكِينَ.

﴿قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ﴾ [الأعراف : 24]

24- قَالَ اللَّهُ لهما وَلِإِبْلِيسَ: انْزِلُوا مِنَ الْجَنَّةِ إِلَى الْأَرْضِ لِيَكُونَ بَعْضُكُمْ عَدُوًّا لِبَعْضٍ، وَلَكُمْ فِي الْأَرْضِ اسْتِقْرَارٌ لِمَدَّةٍ مُحدودة، فِي أَجَالٍ مَعْلُومَةٍ.

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ﴾ [الأعراف : 25]

25- قَالَ اللَّهُ تَعَالَى: فِي الْأَرْضِ تَعِيشُونَ، وَفِيهَا تَمُوتُونَ، وَمِنْهَا تُنْشَرُونَ لِلْبَعْثِ وَالْحِسَابِ.

﴿يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ﴾ [الأعراف : 26]

26- يَا بَنِي آدَمَ، لَقَدْ خَلَقْنَا لَكُمْ مِنَ الْأَنْعَامِ وَالزَّرْعِ مَا تَجْعَلُونَ مِنْهُ لِبَاسًا يُؤَارِي عَوْرَاتِكُمْ وَيَسْتُرُ أَجْسَادَكُمْ، وَرِيشًا مِنَ الطَّيْرِ تَتَزَيَّنُونَ بِهِ فِي شُؤْنِكُمْ لَكُمْ، وَاعْلَمُوا أَنَّ أَفْضَلَ مَا تَلْبَسْتُمْ بِهِ هُوَ التَّقْوَى، مِنَ الْعَمَلِ الصَّالِحِ وَالْبُعْدِ عَنِ النَّوَاهِي، وَمَا خَلَقَهُ اللَّهُ لَكُمْ مِنَ اللَّبَاسِ هُوَ مِنْ آيَاتِهِ الدَّالَّةِ عَلَى فَضْلِهِ وَرَحْمَتِهِ بِكُمْ، لِتَتَذَكَّرُوا بِذَلِكَ نِعْمَتَهُ عَلَيْكُمْ، وَتَتَعَذَّوْا، وَتَتَعَدَّوْا عَنِ الْحَرَمَاتِ.

﴿يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمُ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتَهُمَا إِنَّهُ يَرَائِكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ﴾ [الأعراف : 27]

27- يَا بَنِي آدَمَ، لَا يُؤَفِّقَنَّكُمُ الشَّيْطَانُ فِي الْفِتْنَةِ وَالْهِنَةِ، بِأَنَّ يَوْسُوسَ لَكُمْ وَيَحْسِنُ فِي قُلُوبِكُمُ الْبَاطِلَ فَتُطِيعُوهُ، كَمَا فَتَنَ أَبَوَيْكُمْ آدَمَ وَحَوَّاءَ بِذَلِكَ فَأَخْرَجَهُمَا مِنْ دَارِ النَّعِيمِ إِلَى دَارِ التَّعَبِ وَالْعَنَاءِ، وَتَسَبَّبَ فِي نَزْعِ لِبَاسِهِمَا عَنْهُمَا لِيُظْهَرَ لهما عَوْرَاتُهُمَا، وَمَا ذَلِكَ إِلَّا لَعْدَاوَةٍ مِنْهُ

لجنسِكُمْ، فكونوا على حذرٍ شديدٍ منه، فهوَ عدُوٌّ حَبِيْثٌ يَأْتِيكُمْ مِنْ حَيْثُ لَا تَرَوْنَهُ، وهوَ وجماعتهُ وجنودهُ مِنَ الْجِنِّ يَرُونَكُمْ وَأَنْتُمْ لَا تَرَوْنَهُمْ، وقد جعلنا الشَّيَاطِينَ قُرْنَاءَ مَتَمَكِّنِينَ مِنْ إِضْلالِ الْكَافِرِينَ، فاحذروهم جميعاً.

﴿وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ [الأعراف : 28]

28- وإذا فعلَ المشركونَ أفعالاً مُنْكَرَةً قَبِيْحَةً، كعبادةِ الأصنام، والطَّوافِ بِالْبَيْتِ غُرْباً، قالوا: هكذا وجدنا آباءنا يفعلون، واللهُ أَمَرنا بها، فقلِّدوا عن جهل، وافترؤا على الله. قُلْ لَهُمْ أَئْيُّهَا النَّبِيُّ: إِنَّ مَا تَفْعَلُونَهُ فَاحِشَةٌ مُنْكَرَةٌ، واللهُ لا يَأْمُرُ بِعَمَلِ الْفَوَاحِشِ، بلْ هُوَ سُبْحَانَهُ يَأْمُرُ بِمَحَاسِنِ الْأَعْمَالِ، وَيُحَثُّ عَلَى مَكَارِمِ الْأَخْلَاقِ، أَتُسَيِّدُونَ إِلَى اللَّهِ قَوْلَ مَا لَمْ يَقُلْهُ، وما لا تَعْلَمُونَ صِحَّةَ ذَلِكَ عَنْهُ؟!

﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ﴾ [الأعراف : 29]

29- قُلْ لِلْمُشْرِكِينَ: إِنَّ رَبِّي يَأْمُرُ بِالْعَدْلِ وَالْإِسْتِقَامَةِ. وتوجَّهوا إلى الله في عبادتِكُمْ عِنْدَ كُلِّ صَلَاةٍ، وَكُونُوا مُخْلِصِينَ لَهُ، كما أنشأَكُمْ رَبُّكُمْ ابْتِدَاءً وَلَمْ تَكُونُوا شَيْئاً، فَتَسْعُدُونَ إِلَيْهِ يَوْمَ الْبَعْثِ أَحْيَاءً بَعْدَ أَنْ مِتُّمْ وَصِرْتُمْ عِظَاماً، لِيُحَاسِبَكُمْ عَلَى أَعْمَالِكُمْ، فامْتثلوا أَمْرَهُ، وَأَخْلِصُوا لَهُ الْعِبَادَةَ، حَتَّى تَفُوزُوا.

﴿فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُمْ مُّهْتَدُونَ﴾ [الأعراف : 30]

30- وبيانهُ أَنَّ هُنَاكَ قِسْماً هَدَاهُمُ اللَّهُ لِمَا حَقَّ لَهُمُ الْهُدَى، بِالْإِسْتِجَابَةِ لِنِدَائِ اللَّهِ وَرَسُولِهِ، وَقِسْماً أَضَلَّهُ اللَّهُ لِمَا حَقَّ عَلَيْهِمُ الضَّلَالَةُ، فَقَدْ أَعْرَضُوا عَنِ الْحَقِّ، وَانْجَهَوْا نَحْوَ الشَّيَاطِينِ وَأَهْلِ الضَّلَالِ، يَطْلُبُونَ مِنْهُمْ النَّصْرَةَ وَالتَّائِيدَ مِنْ دُونِ اللَّهِ، وَهُمْ يَظُنُّونَ أَنََّّهُمْ عَلَى حَقٍّ! فسيَعُودُونَ كما كانوا: فَرِيقُ الْمُؤْمِنِينَ مَعَ آدَمَ وَزَوْجِهِ، وَفَرِيقُ الْعُصَاةِ مَعَ إِبْلِيسَ وَقَبِيلِهِ.

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ [الأعراف : 31]

31- يا بني آدم، البسوا أحسن ثيابكم عند كل طوافٍ أو صلاة، ولا تكونوا كقوم من الجاهليين الذين يطوفون بالبيت غرة. وفي الحديث الصحيح الذي رواه الترمذي وغيره: "البسوا من ثيابكم البياض، فإنها من خير ثيابكم...".  
وذكر أن بعضهم كان لا يأكل دسماً أيام الحج، ويكتفون باليسير من الطعام، فقال تعالى ما معناه: وكُلُوا وَاشْرَبُوا مِمَّا طَابَ لَكُمْ، وَلَا تَتَجَاوَزُوا ذَلِكَ بَتَحْرِيمِ الْحَلَالِ، أَوْ بِالتَّعَدِّيِ إِلَى الْحَرَامِ، أَوْ بِالْإِفْرَاطِ وَالشَّرِّ فِيهِ، فَاللَّهُ لَا يُحِبُّ الْمُتَعَدِّينَ فِيمَا أَحَلَّ أَوْ حَرَّمَ.

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾ [الأعراف : 32]

32- قل أيها الرسول للمشركين، وقد حرّموا ما أحلّ الله: مَنْ حَرَّمَ الزَّيْنَةَ الَّتِي خَلَقَهَا اللَّهُ لِعِبَادِهِ مِنَ اللَّبَاسِ وَكُلِّ مَا يُتَجَمَّلُ بِهِ، وَمَنْ حَرَّمَ مَا طَابَ وَاسْتَلَذَّ مِنَ الْمَأْكَلِ وَالْمَشَارِبِ؟ قُلْ هِيَ مَخْلُوقَةٌ لِلْمُؤْمِنِينَ لِكِرَامَتِهِمْ عَلَى اللَّهِ، وَيُشَارِكُهُمْ فِيهَا الْكَفَّارُ، وَهِيَ خَالِصَةٌ لِلْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ، لَا يَشَارِكُهُمْ فِيهَا مَنْ كَفَرَ وَاشْرَكَ.  
وهكذا نبئ هذه الأحكام لمن يعقل فيعلم، ويتدبّر فيفقه، ويتعظ فيعمل.

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ [الأعراف : 33]

33- قل أيها النبي: إنما حرّم الله ما تفاحش عمله واستنكر، ممّا ظهر منه أو خفي، وسائر الذنوب والمعاصي التي توجب الإثم، وحرّم التعدي على الناس بغير وجه حق، وأنّ يجعلوا لله شريكاً في عبادته ممّا لم ينزل به حجة وبرهاناً، وأنّ تكذبوا على الله، فتحرموا أشياءً وتُسندوها إليه وهي حلال، أو العكس، ولا علم لكم بذلك أصلاً.

﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ [الأعراف : 34]

34- ولكلِّ جيلٍ من الأجيالِ أمدٌ محدود، فإذا جاء الوقتُ المقدَّرُ لفنائهم فإنهم لا يتأخرون عن أجلهم ولا يتقدمون؛ فلتنبه إلى ذلك الأمم الغافلة، ولتستيقظ الأجيال النائمة.

﴿يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [الأعراف : 35]

35- أيُّها النَّاس، إذا أرسلتُ إليكم رسلاً من جنسكم يُخبرونكم بأحكامي ويبشرون لكم أوامري، فمن آمن برسالتهم ولم يُعاندْهم، وأصلح عمله بفعل الطاعات، فلا خوفٌ عليهم إذا خاف الناس يومَ الحساب، ولا هم يحزنون على ما فاتهم من الدنيا، فقد عوَّضهم الله خيراً منها.

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [الأعراف : 36]

36- والذين كذبوا بما أنزلنا من آيات، واستكبروا عن الإيمان بها؛ تعالياً واستهزاءً وعناداً، فسيكونون مُلازمين النار، ماكثين فيها أبداً، جزاء تكذيبهم واستكبارهم.

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ حَتَّى إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوهُمْ قَالُوا أَإِنَّ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ﴾ [الأعراف : 37]

37- فليس هناك أظلم ممن تعمَّد الكذب على الله ونسب إليه ما لم يقله، أو كذب بما قاله الله في كتبه المنزلة، أولئك الذين يُصيبهم حظُّهم مما كُتِبَ لهم في اللوح المحفوظ من الأرزاق والآجال، مع ظلمهم وافتراءهم على الله، حتَّى إذا حان أجلهم وجاءتهم الملائكة لقبض أرواحهم، قالت لهم: أين هي الآلهة التي كنتم تعبدونها وتدعون نُصرتها؟ ادعوهم لينقذوكم من عذاب الله!



قالوا: لقد ذهبوا عنا وغابوا ولا ندري أين هم، ولم نَعُدْ نَرْجُو نَفْعَهُمْ. واعترفوا على أنفسهم وأقربوا بأنهم كانوا على ضلال، وأنهم عبدوا مَنْ لا يَسْتَحِقُّونَ العبادة، وأنهم لم يكونوا آلهة أصلاً.

﴿قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأَوْلَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَأَهَبْهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ﴾ [الأعراف : 38]

38- قَالَ اللَّهُ لَهُمْ يَوْمَ الْقِيَامَةِ: ادخلوا النارَ مع أقوامٍ آخِرِينَ مِنْ أَمْثَالِكُمْ مَضَوْا مِنَ الْجِنَّ وَالْإِنْسِ، كُلَّمَا دَخَلَتْ أُمَّةٌ مِنْهُمْ النَّارَ لَعَنَتْ وَدَعَتْ عَلَى نَظِيرِهَا فِي الْمَعْتَقَدِ، وَيَلْعَنُ الْقَادَةُ أَتْبَاعَهُمْ لِأَنَّهُمْ يَزِيدُونَهُمْ عَذَابًا، وَيَلْعَنُ التَّابِعُونَ مَتَّبِعِيَهُمْ لِأَنَّهُمْ كَانُوا سَبَبَ ضَلَالِهِمْ وَعَذَابِهِمْ، وهكذا.

حَتَّى إِذَا تَلَاخَقُوا وَاجْتَمَعُوا كُلُّهُمْ فِي النَّارِ، قَالَتْ آخِرُ أُمَّةٍ مِنْهُمْ دَخَلَتْ النَّارَ -وَهُمُ الْأَتْبَاعُ مِنَ الْقَادَةِ وَالرُّؤَسَاءِ- لِأَوْلَاهُمْ -وَهُمُ الْمُتَّبِعُونَ-: رَبَّنَا إِنَّ هَؤُلَاءِ قَدْ دَعَوْنَا إِلَى الضَّلَالِ وَصَرَّفُونَا عَنِ الْهُدَى، فَزِدْهُمْ ضِعْفًا مَا يَسْتَحِقُّونَ مِنَ الْعُقُوبَةِ بِالنَّارِ.

قَالَ اللَّهُ تَعَالَى: إِنَّ لِكُلِّ مِنَ الْأَتْبَاعِ وَالْمَتَّبِعِينَ ضِعْفَ الْعَذَابِ، وَلَكِنْ لَا تَعْلَمُونَ مَا لِكُلِّ فَرِيقٍ مِنْ ذَلِكَ. أَمَّا الْقَادَةُ فَلَأَنَّهُمْ ضَلُّوا وَأَضَلُّوا، وَأَمَّا أَتْبَاعُهُمْ فَلَأَنَّهُمْ كَانُوا فِي ضَلَالٍ وَتَقْلِيدٍ.

﴿وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ﴾ [الأعراف : 39]

39- وَقَالَ الْقَادَةُ حِينَ سَمِعُوا قَوْلَ الْأَتْبَاعِ: فَقَدْ ضَلَلْتُمْ كَمَا ضَلَلْنَا، وَكَفَرْتُمْ كَمَا كَفَرْنَا، فَنَحْنُ فِي الْكُفْرِ سَوَاءٌ، وَفِي الْعَذَابِ سَوَاءٌ، وَقَالُوا عَلَى سَبِيلِ الْعُصْبِ وَالتَّشْقِي: فذُوقُوا الْعَذَابَ جَزَاءً مَا كَسَبْتُمْ بِضَلَالِكُمْ.

﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ﴾ [الأعراف : 40]

40- إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا الْمُحْكِمَةِ، وَأَحْكَامِنَا الْعَادِلَةِ، وَاسْتَكْبَرُوا عَنْ تَبَاعِهَا، وَاحْتَقَرُوهَا وَبَذَلُوهَا، فَأُولَئِكَ لَا تُرْفَعُ أَعْمَالُهُمْ لِلْقَبُولِ، وَلَا تُفْتَحُ أَبْوَابُ السَّمَاءِ لِاسْتِقْبَالِ أَرْوَاحِهِمْ، وَلَا يَدْخُلُونَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ حَتَّى يَدْخُلَ الْجَمَلُ فِي ثَقْبِ الْإِبْرَةِ، وَهُوَ مَا لَا يَكُونُ. ومثل هذا الجزاء يُجزى به الكافرين المجرمين.

﴿لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِّنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نُجْزِي الظَّالِمِينَ﴾ [الأعراف : 41]

41- نَصِيبُهُمْ مِّنْ جَهَنَّمَ أَنْ يَكُونَ فِرَاشُهُمُ النَّارُ، وَمِنَ فَوْقِهِمْ أَغْطِيَةٌ مِّنْ نَّارٍ، فَهِيَ مُحِيطَةٌ بِهِمْ، وَمِثْلَ هَذَا الْجَزَاءِ يُجْزَى بِهِ الْكَافِرِينَ، الَّذِينَ أَضْرَبُوا بِأَنْفُسِهِمْ عِنْدَمَا كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْ قَبُولِهَا.

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ [الأعراف : 42]

42- وَالَّذِينَ آمَنُوا وَاتَّبَعُوا لِإِمَارَتِهِمْ بِالْأَعْمَالِ الْحَسَنَةِ وَلَمْ يَسْتَكْبِرُوا، لَا نُكَلِّفُ نَفْسًا إِلَّا مَا تَقْدِرُ عَلَيْهِ وَتَنَالُهُ بِيسرٍ وسهولة، فَأُولَئِكَ نَصِيبُهُمُ الْجَنَّةَ، مَآكِنٌ فِيهَا أَبَدًا.

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [الأعراف : 43]

43- وَنَزَعْنَا مَا فِي قُلُوبِ الْمُؤْمِنِينَ أَهْلِ الْجَنَّةِ مِنْ حِقْدٍ وَضَغِينَةٍ، وَأَزَلْنَا مَا فِيهَا مِنْ حَسَدٍ وَبَغْضَاءٍ، تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ زِيَادَةً فِي رِفَاهِيَّتِهِمْ وَسُرُورِهِمْ، وَقَالُوا بِقُلُوبٍ شَاكِرَةٍ مُؤْمِنَةٍ: الْحَمْدُ لِلَّهِ الَّذِي أَرشَدَنَا وَوَفَّقَنَا لِلْفَوْزِ بِهَذَا النِّعَمِ الْمُقِيمِ، وَمَا كُنَّا لِنَهْتَدِيَ بِأَنْفُسِنَا وَجَهودِنَا لَوْ لَمْ يُوَفِّقْنَا لَهُ، لَقَدْ كَانَ حَقًّا مَا يَقُولُهُ رُسُلُنَا عَنْ رَبِّنَا مِنَ الْجَزَاءِ عَلَى الْعَمَلِ الصَّالِحِ وَالْوَعْدِ بِالْجَنَّةِ. وَنَادَتْهُمْ الْمَلَائِكَةُ فِي تَهْنِئَةٍ وَاحْتِرَامٍ: تِلْكَ هِيَ الْجَنَّةُ الَّتِي مُنَحِّتُمُوهَا بِرَحْمَةِ اللَّهِ، وَأُعْطِيتُمُوهَا وَاقْتَسَمْتُمْ مَنَازِلَهَا بِمَا كُنْتُمْ تَعْمَلُونَ مِنَ الْأَعْمَالِ الصَّالِحَةِ فِي الدُّنْيَا، فَهَنِيئًا لَكُمْ.

﴿وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ [الأعراف : 44]

44- ونادى أصحاب الجنة - بعد الاستقرار فيها- أصحاب النار، تأنيباً لهم وتوبيخاً: لقد وجدنا ما وعدنا ربنا من النعيم والكرامة حقاً وصدقاً كما بلغنا على السنة رسوله، فهل وجدتم ما وعدكم ربكم من العذاب والهوان حقاً؟ قالوا: نعم، قد وجدناه حقاً كذلك.

فنادى مُنادٍ بينهم يُسمع الفريقين: لعنة الله على الكافرين. فيزداد بذلك أصحاب الجنة سُروراً، وأصحاب النار حُزناً وغمّاً.

﴿الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ﴾ [الأعراف : 45]

45- إنهم الكافرون الذين يصرفون الناس عن دين الله كما يعرضون هم عنه، ويطلبون إمالته إلى الباطل ويدمونه ولا يريدونه كما هو، وهم لا يؤمنون بالبعث والحساب.

﴿وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ﴾ [الأعراف : 46]

46- وبين الجنة والنار حاجز، وهو السور المضروب بينهما ﴿فَضْرِبَ بَيْنَهُمُ سُورٌ﴾ [الحديد: 13] يمنع وصول أحد الفريقين من أهلها إلى الآخر، وعلى أعالي هذا السور قوم استوت حسناتهم وسيئاتهم، ينتظرون أن يقضي الله فيهم بما يشاء، ثم يدخلهم الجنة برحمته. هؤلاء القوم يعرفون أهل الجنة وأهل النار بعلاماتهم المميزة، فينادون أهل الجنة في تحية وإكرام: سلام عليكم. وهم لم يدخلوا الجنة بعد، ولكنهم يطمعون برحمة الله لدخولها، فيكون لهم ذلك.

﴿وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ﴾ [الأعراف : 47]

47- وإذا حُوِّلَتْ أَبْصَارُ أَهْلِ الْأَعْرَافِ إِلَى جِهَةِ أَصْحَابِ النَّارِ، وَرَأَوْا مَا هُمْ فِيهِ مِنْ عَذَابٍ وَنَكَالٍ، قَالُوا مُتَعَوِّذِينَ بِاللَّهِ: رَبَّنَا لَا تَجْمَعْنَا مَعَ هَؤُلَاءِ الْكَفَّارِ الظَّالِمِينَ فِي النَّارِ.

﴿وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجُلًا يَعْرِفُوهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ﴾ [الأعراف : 48]

48- ونادى أهل الأعراف رجلاً من رؤساء الكفر وعُظماء كانوا في الدنيا، يعرفونهم في النار بعلاماتهم: لم يُفدكم ولم يُسعفكم ما جمعتموه في الدنيا من مالٍ وأولادٍ وأتباعٍ وأنصار، وما كنتم تتعالون به من اتباع الحق والإذعان للإسلام، وصيرتم الآن في العذاب دون أن يصحبكم شيء من ذلك.

﴿أَهْؤْلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ﴾ [الأعراف : 49]

49- وقالوا للكافرين أيضاً: أهؤلاء الضعفاء والمفقرات من أهل الجنة الذين كنتم تحتقرونهم وتستهزئون بهم، وتعدبونهم وتحرمونهم من حقوقهم، وتحلفون أن لا حظ لهم من رحمة الله أو خير يصيبهم، وأنهم ليسوا أهلاً للجنة حتى يدخلوها؟ ثم يقال لأهل الأعراف، أو أنه قد قيل للضعفاء: ادخلوا الجنة برحمتي، غير خائفين ولا محزونين.

﴿وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ﴾ [الأعراف : 50]

50- ونادى أهل النار -وهم في الجحيم تُسعر بهم النار- أصحاب الجنة، وهم في النعيم متلذذون: صبوا علينا شيئاً من الماء، أو ممّا رزقكم الله من طعام الجنة، فيقولون لهم: إنّ الله حرّم ماء الجنة وطعامها على الكافرين.

قال سعيد بن جبير رحمه الله في هذه الآية: يُنادي الرجل أباه أو أخاه فيقول: قد احترقت، أفيض عليّ من الماء. فيقال لهم: أجيئوهم. فيقولون: إنّ الله حرّمها على الكافرين.

﴿الَّذِينَ اتَّخَذُوا دِينَهُمْ هَوًى وَلَعِباً وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ﴾ [الأعراف : 51]

51- هم الكافرون، الذين اتَّخذوا دينَ الله الذي ألزموه باتباعه، هُزْءاً وسُخرية، بدلَ أن يستقبلوه بصدقٍ وجدِّ، فاستحلُّوا وحرموا كما تُملي عليهم أهواؤهم، واغترَّوا بزينَةِ الدُّنيا، وشغلتهم شهواتها وزخارفها عن الآخرة، فأعرضوا عنها ونسوها، واليوم نتركهم في العذاب ولا نلتفت إليهم، ونعاملهم معاملة مَنْ نسيهم، مثلما نسوا هم لقاء هذا اليوم العظيم، ومثلما أنكروا آياتنا العظيمة في الحياة الدنيا، فكانت حُجَّةً عليهم.

﴿وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَى عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾ [الأعراف : 52]

52- وقد أنزلنا القرآنَ وبيننا معانيه مِنَ العقائد، وفصَّلنا أحكامه، مع ما فيه مِنْ مَوَاطِئَ وقصص، ووعد ووعد، ونحن على علمٍ بوجه تفصيله، فجاء مُحْكَمًا مُبَيَّنًا وَحُجَّةً على الكافرين، وهدايةً إلى الحق، وخيراً وسعادةً للمؤمنين.

﴿هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسَوْهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شَفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾ [الأعراف : 53]

53- إنَّ الكافرين الذين لا يؤمنون بالقرآن، لا ينتظرون سوى ما أخبر به مِنَ العذاب، فهو ما يؤول إليه، وهو بيانُ صدقه بظهور ما أخبر به مِنَ الوعد والوعد، وعندما يأتي هذا التأويل الرهيب، وهو يوم القيامة، يقول الذين تركوه وراء ظهورهم وأعرضوا عنه عندما كانوا في الدنيا: لقد تبينَ أنَّ رُسُلَ الله الذين كنَّا نستهزئ بهم وتُحَارِجهم قد جاؤوا بالحق، فهل لنا مِنْ أولياء ونُصراء يتوسَّلون لنا لتخلَّصَ مِنْ هذا العذاب، أو نُردُّ إلى الدنيا فنؤمِّن ونُطيع ونعمل صالحاً، ولا نكذبَ بآياتِ ربِّنا.

لقد خَسِرُوا أَنْفُسَهُمْ عندما رَفَضُوا الحقَّ فعَرَّضُوا لِلْهَلَاكِ والعذاب، وذهب عنهم ما اتَّخذوه مِنْ آلهة وشركاء لله، ولم تُفدْهم شيئاً.

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف : 54]

54- إِنَّ خَالِقَكُمْ وَمَالِكَكُمْ هُوَ الْإِلَهُ الَّذِي خَلَقَ السَّمَاوَاتِ السَّبْعَ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ. قال سعيد بن جبيرة رحمه الله: كَانَ اللَّهُ عَزَّ وَجَلَّ قَادِرًا عَلَى خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ فِي لَحْظَةٍ وَلَحْظَةٍ، فَخَلَقَهُنَّ فِي سِتَّةِ أَيَّامٍ، تَعْلِيمًا لَخَلْقِهِ التَّثْبُتَ وَالتَّأَيِّيَ فِي الْأُمُورِ. ثم استوى ربنا على العرش، على الوجه الذي عناه، كما يليقُ بجلاله سبحانه. ثم يأتي الليل على النهار شيئاً فشيئاً حتى يُعْطِيهِ بظلامه، وكذا يفعل النهار بالليل بضياءه، وكل منهما يطلب الآخر طلباً سريعاً وكأنه يتعبه، ليخلقه، فيجيء هذا ويذهب ذاك، وهكذا باستمرار. وخلق الله الشمس والقمر والنجوم، وكلها مُدَلَّلَاتٌ بِأَمْرِهِ، لَا يَمْتَنِعُ عَلَيْهِ شَيْءٌ مِمَّا خَلَقَ. فله الخلق لأنه خالقها ومالكها، وله الأمر لأنه يُدَبِّرُهَا وَيَتَصَرَّفُ فِيهَا بِمَا يَشَاءُ، فَتَعَالَى اللَّهُ وَتَجَدَّدَ مَالِكُ الْخَلْقِ أَجْمَعِينَ.

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾ [الأعراف : 55]

55- ادعوا ربكم واسألوه في تذللٍ وخُضُوعٍ، وفي السرِّ وبحُفْظِ الصَّوْتِ؛ ففي ذلك استِكانَةٌ وخُشُوعٌ وإِخلاصٌ، والله لا يُحِبُّ الْمُتَجَاوِزِينَ الْحَدَّ، فِي الدُّعَاءِ وَغَيْرِهِ، فَلَا تَطْلُبُوا مَا لَا يَحِقُّ لَكُمْ، وَلَا يَلِيقُ، وَلَا يَصْلُحُ، أَوْ مَا يَسْتَحِيلُ حَصُولُهُ، أَوْ أَنْ تَدْعُوا بِمَعْصِيَةٍ...

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾ [الأعراف : 56]

56- وَلَا تُفْسِدُوا فِي الْأَرْضِ بِالْمَعَاصِيِ وَالتَّعَدِّيِّ عَلَى حُقُوقِ النَّاسِ، وَتَغْيِيرِ الْأَنْسَابِ، وَالْكَذِبِ عَلَى اللَّهِ، وَسَائِرِ أَنْوَاعِ الْفُسَادِ، بَعْدَ أَنْ أَصْلَحَهَا اللَّهُ بِبَعَثِ الرُّسُلِ، وَالشَّرِيعَةِ



المحكممة. وادعوه خوفاً من غضبه وعقابه، وطمعاً في رحمته ومغفرته وثوابه، فإن ثواب الله قريب من عباده المتبعين لأمره، الخائفين من عذابه.

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ﴾  
[الأعراف : 57]

57- وهو الله الذي يبعث الرياح مَبَشِّرَةً بالمطر، حتى إذا حملت الرياح الغيم المثلث ببخار الماء، دفَعناه إلى بلد مُجْدِبٍ لا نبات فيه، فَأَنْزَلْنَا بِهِ المطر، فَأَنْبَتْنَا بِهِ النَّبَاتَ والشجر، وَأَخْرَجْنَا الثَّمَرَاتِ مِنْ كُلِّ أَنْوَاعِهَا، وكما نُحْيِي الأرضَ بعد موتها، فكذلك نُحْيِي الأجسادَ بعد أن تُصِيرَ رَمِيمًا، لتعلموا أن الذي يَقْدِرُ على هذا، قَادِرٌ على ذاك، وهو القَادِرُ على كُلِّ شَيْءٍ.

﴿وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرِجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ﴾ [الأعراف : 58]

58- والأرضُ الكريمةُ الطَّيِّبَةُ يَخْرِجُ نَبَاتُهَا حَسَنًا غَيْرَ النَّفْعِ، بِمَشِيئَةِ اللَّهِ وَتَيسِيرِهِ، والأرضُ الخبيثة، كالسِّبَاخِ ونحوها، لَا يَخْرِجُ نَبَاتُهَا إِلَّا قَلِيلًا وما لَا خَيْرَ فِيهِ. كذلك نبيُّ الآياتِ الباهرةِ التي تدلُّ على قُدْرَةِ اللَّهِ، ونَكِرَرُهَا، لِمَنْ يَفَكِّرُ فِيهَا، وَيَعْتَبِرُ مِنْهَا، فَيَشْكُرُ اللَّهَ على نِعَمِهِ.

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾ [الأعراف : 59]

59- ولقد أَرْسَلْنَا نُوحًا نَبِيًّا مِنْ عِنْدِنَا إِلَىٰ قَوْمِهِ، وَقَدْ انْتَشَرَتْ بَيْنَهُمْ عِبَادَةُ الْأَصْنَامِ، وَكَانُوا فِي بِلَادِ الْعِرَاقِ، فَقَالَ لَهُمْ مُنَبِّهًا وَمُحَذِّرًا: أَيُّهَا الْقَوْمُ، اعْبُدُوا اللَّهَ وَحْدَهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، فَلَيْسَ لَكُمْ إِلَهٌ يَسْتَحِقُّ الْعِبَادَةَ غَيْرُهُ، فَإِذَا أَصْرَرْتُمْ عَلَىٰ عِبَادَةِ الْأَوْثَانِ وَلَمْ تَتَوَخَّدُوا رَبَّكُمْ وَتَعْبُدُوهُ، فَإِنِّي أَخْشَىٰ أَنْ يُصِيبَكُمْ عَذَابٌ مِنْهُ عَظِيمٌ.

﴿قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ﴾ [الأعراف : 60]

60- قَالَ الرُّسَاءُ وَالْكُبرَاءُ مِنْ قَوْمِهِ: إِنَّا نَرَاكَ بَعِيداً عَنِ الْحَقِّ عِنْدَمَا تَدْعُونَا إِلَى تَرْكِ عِبَادَةِ الْأَصْنَامِ، فَعَلَى هَذَا كَانَ آبَاؤُنَا مُقِيمِينَ، وَلَا نُصَدِّقُ نَبْوَتَكَ.

﴿قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ﴾ [الأعراف : 61]

61- قَالَ لَهُمْ: يَا قَوْمِ، مَا أَنَا بِضَالٍّ عَنِ الْحَقِّ، وَلَكِنِّي رَسُولٌ مَّبْعُوثٌ مِنْ قِبَلِ رَبِّكُمْ وَرَبِّ النَّاسِ أَجْمَعِينَ.

﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾ [الأعراف : 62]

62- أُبَلِّغُكُمْ مَا أَمَرَنِي اللَّهُ بِتَبْلِيغِهِ إِلَيْكُمْ، وَأَنَا نَاصِحٌ لَكُمْ بِأَمَانَةٍ وَإِشْفَاقٍ، فَاتَّخَذْتَنِي مَا فِيهِ خَيْرُكُمْ وَصَلَاحُكُمْ، وَأَرْغَبُكُمْ فِي قَبُولِ أَمْرِهِ، وَأَحْذَرُكُمْ مِنْ نَوَاهِيهِ، حَتَّى لَا يُصِيبَكُمْ عِقَابُهُ، وَأَنَا أَعْلَمُ أَشْيَاءَ لَا عِلْمَ لَكُمْ بِهَا، فَاتَّقُوا رَبَّكُمْ، وَاسْمَعُوا نَصِيحَتِي، وَلَا تَكُونُوا مِنَ الْكَافِرِينَ الْمُتَكَبِّرِينَ.

﴿أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ﴾

[الأعراف : 62]

63- وَلِمَاذَا تَتَعَجَّبُونَ وَتَسْتَعْبِدُونَ مَجِيءَ مَوْعِظَةٍ وَبَيَانٍ مِنْ رَبِّكُمْ، يُوحِي بِهِ عَلَى رَجُلٍ مِنْ جَنَسِكُمْ، لِيُحَذِّرَكُمْ مِنَ الْعَذَابِ وَالْهَلَاكِ إِذَا عَصَيْتُمْ، وَلِتَتَّقُوا بِذَلِكَ نَقْمَتَهُ، وَلِيَرْحَمَكُمْ وَيُحْسِنَ إِلَيْكُمْ إِذَا آمَنْتُمْ وَاتَّقَيْتُمْ؟!.

﴿فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا

عَمِينَ﴾ [الأعراف : 64]

64- لَكِنَّهُمْ اسْتَكْبَرُوا عَنْ طَاعَةِ رَسُولِهِمْ وَكَذَّبُوهُ، وَأَصْرُوا عَلَى كُفْرِهِمْ، عَلَى الرَّغْمِ مِنَ الْمَدَّةِ الطَّوِيلَةِ الَّتِي دَعَاهُمْ فِيهَا إِلَى دِينِ اللَّهِ، فَأَنْجَيْنَاهُ مِنْ بَيْنِهِمْ، هُوَ وَمَنْ آمَنَ مَعَهُ فِي السَّفِينَةِ، مِنَ الطُّوفَانِ الْعَارِمِ، وَأَغْرَقْنَا جَمِيعَ مَنْ كَذَّبُوهُ، وَلَقَدْ كَانُوا عُصِيَاءً عَنِ الْحَقِّ، لَا يَهْتَدُونَ إِلَى الْإِيمَانِ.

﴿وَالِىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ﴾  
[الأعراف : 65]

65- وأرسلنا إلى قبيلة عادٍ الأولى أخاهم في النسب هوداً، وكانوا بالأحقاف، بين عُمان والربع الخالي واليمن، وآثارهم مازالت موجودةً في عُمان، فقال لهم نبيهم: يا قوم، اعبدوا الله وحده، ولا تُشركوا به شيئاً، فليس لكم إله غيرُ الله، أفلا تخافون أن يُصيبيكم بعذابٍ من عنده؟.

﴿قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ﴾  
[الأعراف : 66]

66- قال الكافرون من كُبراء قومه وسادتهم، وكانوا من أشدِّ الأقوام تكذيباً وعناداً: يا هود، إِنَّا نَرَاكَ فِي حُمُقٍ وَجَهَالَةٍ، حيثُ تُفارقُ دينَ آبائك وتَدعو إلى دينٍ لا نعرفه، ونحن نَظُنُّ أَنَّكَ تكذبُ بادِّعائك الرِّسالة.

﴿قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ﴾ [الأعراف : 67]

67- قال لهم هودٌ عليه السلام: يا قوم، لستُ في جَهَالَةٍ وَضَلَالَةٍ كما تَزْعُمُونَ، ولكِنِّي مُرْسَلٌ إِلَيْكُمْ مِنْ رَبِّ الْعَالَمِينَ، ورُسُلُهُ مُتَّصِفُونَ بِالرُّشْدِ وَالصِّدْقِ، والأمانة والنُّصْحِ، والبِلاغة والبيان.

﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ﴾ [الأعراف : 68]

68- أُبَلِّغُكُمْ ما أَمَرَنِي اللَّهُ بِتَبْلِيغِهِ إِلَيْكُمْ، وأنا أنصَحُكُمْ بأمانةٍ وإخلاصٍ، لا أَكْذِبُ على الله، ولا أَكْذِبُ عليكم، فلماذا تَتَّهَمُونَنِي بِالْجَهْلِ وَالسَّفَةِ؟

﴿أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ﴾ [الأعراف : 69]

69- ولماذا تَتَعَجَّبُونَ وَتَسْتَبْعِدُونَ مَجِيءَ رَسُولٍ إِلَيْكُمْ مِنْ رَبِّكُمْ يَكُونُ مِنْ بَيْنِكُمْ، يَعْرِفُكُمْ وَتَعْرِفُونَهُ، فَيُحَدِّثُكُمْ بِأَسْأَلِهِ إِذَا أَعْرَضْتُمْ عَنْ أَمْرِهِ، وَأَصْرَرْتُمْ عَلَى الْكُفْرِ وَالْعِصْيَانِ. واذكروا فضلَ اللَّهِ عَلَيْكُمْ واشكروا نعمته، وقد جعلكم خُلَفَاءَ وَمُلُوكًا بَعْدَ قَوْمِ نُوحٍ، وقد أَهْلَكَهُمْ لَتَكْذِيبِهِمْ رَسُولَ رَبِّهِمْ، فلا تَكُونُوا مِثْلَهُمْ. واشكروه كذلك أَنْ مَيَّرَكُمْ فِي أَجْسَادِكُمْ عَلَى النَّاسِ بِالطُّولِ وَالْقُوَّةِ، فتذكروا نِعَمَهُ وَمِنَّةَ عَلَيْهِمْ وَكُونُوا لَهُ مِنَ الشَّاكِرِينَ، لتكونوا عِنْدَهُ مِنَ الْفَائِزِينَ.

﴿قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾ [الأعراف : 70]

70- قالوا في تحديٍّ وعناد: هل أُرسِلتَ إلينا مِنْ قِبَلِ رَبِّكَ لِنَعْبُدَهُ وَحْدَهُ وَنَتْرُكَ مَا كَانَ يَعْبُدُهُ آبَاؤُنَا وَأَجْدَادُنَا مِنْ أَصْنَامٍ وَأَلْفَنَّا ذَلِكَ وَرَضِينَا بِهِ؟ فإذا كنتَ صادقاً في قولك فأْتِنَا بِالْعَذَابِ الَّذِي وَعَدْتَنَا بِهِ!

﴿قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ﴾ [الأعراف : 71]

71- قَالَ لَهُمْ نَبِيُّهُمْ هُودٌ: لَقَدْ وَجَبَ عَلَيْكُمْ مِنَ اللَّهِ الشُّحْطُ وَالْغَضَبُ، وَالْعَذَابُ وَالْإِنْتِقَامُ، أَتُخَاصِمُونَنِي وَتُجَادِلُونَنِي فِي هَذِهِ الْأَسْمَاءِ الَّتِي وَضَعْتُمُوهَا لِلْأَصْنَامِ أَنْتُمْ وَآبَاؤُكُمْ الْمَشْرِكُونَ، وَجَعَلْتُمْ مِنْهَا آلِهَةً، وَهُوَ مَا لَمْ يُنْزَلِ اللَّهُ بِهِ حُجَّةٌ وَلَا دَلِيلًا؟ قِيلَ إِنَّهُمْ سَمَّوْهَا خَالِقَةً، وَرَازِقَةً، وَمُنْزِلَةَ الْمَطَرِ، وَنَحْوَ ذَلِكَ. فَانْتَظِرُوا نَزْلَ الْعَذَابِ بِكُمْ كَمَا طَلَبْتُمُوهُ، وَأَنَا مُنْتَظَرٌ مَعَكُمْ لِيَحْيِقَ بِكُمْ وَيُهْلِكَكُمْ.

﴿فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ﴾ [الأعراف : 72]

72- فوقَ العذابِ المترَبِّصُ بهم، وأنجينا هوداً ومن معه من المؤمنين برحمةٍ منا رافئةً بهم، وأهلكنا الكافرين الذين كذبوا رسولنا واستكبروا عن الإيمانِ بآياتنا، واستأصلناهم عن آخرهم، ولم يؤمنوا كما آمن غيرهم لينجوا، بل أصرُّوا على الكُفْرِ والتَّكذيبِ.

﴿وإِلَى ثَمُودَ أَخَاهُمْ صَالِحاً قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٍ﴾ [الأعراف : 73]

73- وأرسلنا إلى قبيلةِ ثمودَ أخاهم في النسبِ النبيَّ صالحاً عليه السَّلام، وكانوا فيما بين الحجازِ والشَّامِ (مدائن صالح في بلادِ الحَرَمينِ في عَصْرِنَا)، فقال لهم وقد كفروا وأشركوا: يا قوم، اعبدوا الله وحده ولا تُشركوا في عبادته أصناماً لا تنطق ولا تسمع، ليس لكم من إله غير الله، وهذه مُعْجِزَةٌ خارقةٌ تُدَلُّ على صدقِ نبوتي وإرسالي إليكم من قِبَلِ رَبِّكُمْ، هذه ناقةُ الله -قيل ذلك تعظيماً لها وتشريفاً، وقد جاءت من عند الله ولم يملكها أحد- فاتركوها تأكل العشب في أرضِ الله الواسعة، ولا تمْدُّوا أيديكم إليها بأذى وشرٍّ، كَذَّبَ أو ضَرَبَ، حتَّى لا يُصِيبَكُمُ اللهُ بعذابٍ مِنْ عِنْدِهِ.

﴿وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُوراً وَتَنْحِتُونَ الْجِبَالَ بُيُوتاً فَادْكُرُوا آلاءَ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ﴾ [الأعراف : 74]

74- وتذكروا فضلَ الله عليكم، حيث جعلكم خُلَفَاءَ في الأرضِ مِنْ بَعْدِ قَوْمِ عاد، وأنزلكم في أرضِ الحِجرِ، بينَ الحِجازِ والشَّامِ، تَبْنُونَ المساكنَ العاليةَ في سُهُولِها، وَتَنْقُبُونَ الجبالَ وَتَنْحِتُونَ منها البُيُوتَ لتَسْكُنُوا فيها شتاءً، فتذكروا النِّعمَ التي قدَّرَكُمُ اللهُ عليها، ولا تُفْسِدُوا في الأرضِ فتكونوا أشراراً مُستَحَقِّينَ العِقَابِ.

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحاً مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ﴾ [الأعراف : 75]

75- قَالَ السَّادَةُ وَالْأَشْرَافُ الَّذِينَ تَكَبَّرُوا مِنْ قَوْمٍ صَالِحٍ، مِمَّنْ لَمْ يَسْمَعُوا نَصِيحَتَهُ، وَاسْتَهْزَؤُوا بِالْمُعْجِزَةِ الَّتِي أُيِّدَتْ بُبُوتِهِ؛ قَالُوا لِأَتْبَاعِهِ مِنَ الْمُؤْمِنِينَ الضُّعَفَاءِ فِي سُخْرِيَةٍ وَتَهْكُومٍ: هَلْ أَنْتُمْ مُتَأَكِّدُونَ مِنْ أَنَّ صَالِحًا نَبِيٌّ مُرْسَلٌ مِنْ عِنْدِ اللَّهِ إِلَيْكُمْ؟ قَالُوا: نَحْنُ مُؤْمِنُونَ بِذَلِكَ، وَلَا شُبْهَةً عِنْدَنَا فِيهِ.

﴿قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ﴾ [الأعراف : 76]

76- قَالَ لَهُمُ الْكَافِرُونَ الْمُسْتَكْبِرُونَ فِي عَتَوٍ وَجَلَّافَةٍ: وَنَحْنُ نَجْحَدُ بِالَّذِي آمَنْتُمْ بِهِ، وَلَا نَسْلِمُ مِثْلَكُمْ بِنُبُوتِهِ.

﴿فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ﴾ [الأعراف : 77]

77- فَنَحَرُوا النَّاقَةَ، وَاسْتَكْبَرُوا عَنِ الْإِمْتِثَالِ لِأَمْرِ رَبِّهِمُ الَّذِي بَلَّغَهُمْ نَبِيُّهُمْ، ثُمَّ وَقَفُوا فِي تَحَدٍّ وَتَعَجِيزٍ أَمَامَ تَهْدِيدِهِ قَائِلِينَ: يَا صَالِحُ، ائْتِنَا بِالْعَذَابِ الَّذِي وَعَدْتَنَا بِهِ، إِذَا كُنْتَ حَقًّا نَبِيًّا مُرْسَلًا.

﴿فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِينَ﴾ [الأعراف : 78]

78- فَأَهْلَكَهُمْ اللَّهُ بِزَلْزَلَةٍ شَدِيدَةٍ مِنْ تَحْتِهِمْ، وَصِيحَةٍ قَوِيَّةٍ مِنْ فَوْقِهِمْ، فَأَصْبَحُوا فِي دِيَارِهِمْ خَامِدِينَ، مَوْتَى هَامِدِينَ، لَا حَرَكَاءَ بِهِمْ، وَلَا حِسَّ فِيهِمْ.

﴿فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ﴾ [الأعراف : 79]

79- فَأَعْرَضَ عَنْهُمْ صَالِحٌ وَهُوَ مُتَحَسِّرٌ عَلَى مَا فَاتَهُمْ مِنَ الْإِيمَانِ، وَخَاطَبَهُمْ كَمَا خَاطَبَ رَسُولُنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْتَى الْمُشْرِكِينَ فِي غَزْوَةِ بَدْرٍ: يَا قَوْمِ، لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي كَمَا طَلَبَ مِنِّي، وَكَانَ فِيهَا فَوْزُكُمْ وَنَجَاتُكُمْ لَوْ أَطَعْتُمْ وَلَمْ تُعَانِدُوا، وَنَصَحْتُكُمْ كَمَا يَنْبَغِي، وَأَنَا



مُشْفِقٌ عَلَيْكُمْ، وَوَدِدْتُ لَوْ آمَنْتُمْ عَنْ آخِرِكُمْ، وَلَكِنَّكُمْ لَا تَوَدُّونَ النَّاصِحِينَ، وَتُعَادُونَ الْمُخْلِصِينَ، فَكَانَ هَذَا جَزَاءَكُمْ، وَفِي الْآخِرَةِ عَذَابٌ أَشَدُّ وَأَبْقَى.

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ﴾ [الأعراف : 80]

80- وقد أرسلنا لوطاً نبياً من عندنا إلى قومه، وكانوا حول البحر الميت بفلسطين، فقال لهم مُسْتَنْكِراً: أتأتون فاحشةً بغیضةً مُنْكَرَةً لم يسبقكم بها أحد من العالمين؟

﴿إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ﴾ [الأعراف : 81]

81- إنكم تأتون الذكور من الرجال في أديارهم لشهوتكم وتتركون ما خلق الله لكم من النساء وهن محل الاشتهاء عند ذوي الفطر السليمة والطباع المستقيمة؟ لا شك أنكم متجاوزون بذلك الحلال إلى الحرام، والمستحسن إلى المزدول، والمعروف إلى المنكر المستهجن. فاللواط فعل فاحشٌ بذيء، فيه فساد الفطرة، وانحلال الخلق، وسوء السلوك، وانحراف الرجولة. ويسبب أمراضاً خطيرة، مثل الزهري، وقصور الجهاز المناعي عن أداء وظيفته، فيصبح الحسم ضعيفاً عاجزاً عن مقاومة أنواع كثيرة من العدوى، مع أمراض أخرى...

﴿وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ﴾ [الأعراف : 82]

82- وما كان جواب المستكبرين من قومه، إلا أن قال بعضهم لبعض، وقد أبوا نصيحة نبيهم وأعرضوا عن رسالته: أخرجوا لوطاً ومن تبعه من بلدكم هذه، وقالوا في سخرية وتهكم: إنهم يتطهرون من الفواحش، ويتنزهون عن اللواط، ويتقذرون ما نرغب فيه.

﴿فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ﴾ [الأعراف : 83]

83- فأنجينا لوطاً وأهله الذين آمنوا به، إلا امرأته، التي بقيت على دين قومها، فكانت من الباقيين معهم، وقد هلكوا جميعاً.

﴿وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ﴾ [الأعراف : 84]

84- فكانَ جزاءُ عصيانهم وإصرارهم على هذه الفاحشة المنكرة، أن ﴿أَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ﴾ [الحجر: 74]، فانظر، وتأمل، واعتبر، عاقبة هؤلاء المجرمين، وليحذر غضب الله وعقوبته يوم الدين من فعل هذا الفعل المستفذر.

﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ قَدْ جَاءتُكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ﴾ [الأعراف : 85]

85- وأرسلنا إلى قبيلة مدين -وهو اسم مدينة أيضاً، قرب معان- أخاهم في النسب شعيباً، فقال لهم ناصحاً وتحذيراً: يا قوم، اعبدوا الله وحده، ولا تشركوا في عبادته أحداً من أصنامكم التي تزعمون أنها آلهة، فإنه لا إله لكم غير الله، وقد جاءكم آية بيّنة، ومُعجزة ظاهرة من ربكم، تدل على صدق رسالتي إليكم، فاستمعوا التوجيهات الربانية، والنصائح النبوية، التي تأخذ بيدكم إلى السعادة والنّجاة:

أتموا المكيال ولا تنقصوا من مقادير مقياس الوزن والكيل، واعدلوا في وزن الميزان، ولا تنقصوا الناس حقوقهم، ولا تخونوهم في أموالهم ومبايعاتهم حقيةً وتديساً. ولا تفسدوا في الأرض بالكفر والظلم، والتحايل والخيانة، بعد إصلاح أمرها وأهلها بالشرائع الربانية، فإنه خير لكم وأفضل لمجتمعكم وأهلكم من الظلم والفساد الذي أنتم فيه، هذا إذا تدبرتم ما أقول ووعيثموه وآمنتُم بأنه الأحسن والأولى.

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن آمَنَ بِهِ وَتَبْغُوهَا عِوَجًا وَاذْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَثَرْتُكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾ [الأعراف : 86]

86- وقال شعيب عليه الصلاة والسلام أيضاً وهو يعظ قومه، وكان يُسمّى خطيب الأنبياء، لفصاحة عبارته، وجودة حوارهِ، ومهارته في الحديث: ولا تقعدوا بالطرق تحوِّفون الناس وتهديدوهم بالقتل والأذى، وتمنعون الناس عن دين الله، وتقولون إن شعيباً كذاب فلا

يَصْرِفْنَكُمْ عَنْ دِينِكُمْ، وَتَتَوَعَّدُونَ الَّذِينَ آمَنُوا بِهِ بِافْتِتَانِهِمْ عَنْ دِينِهِمْ، وَتَبْغُونَ مِنْ دِينِ اللَّهِ الْمِيلَانَ وَالْعُدُولَ عَنِ الْحَقِّ لِيُوَافِقَ أَهْوَاءَكُمْ. وَتَذْكُرُوا كَيْفَ أَنْتُمْ كُنْتُمْ قَلَّةً مُسْتَضْعَفِينَ، فَوَهَبَكُمْ الذَّرِيَّةَ وَزَادَ مِنْ عَدَدِكُمْ حَتَّى صِرْتُمْ كَثُرًا. وَتَفَكَّرُوا وَاعْتَبَرُوا بِمَنْ كَانَ قَبْلَكُمْ مِنْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَلُوطَ، وَمَا حَلَّ بِهِمْ مِنَ الْعَذَابِ نَتِيجَةً فَسَادِهِمْ وَعِصْيَانِهِمْ وَتَكْذِيبِهِمْ رُسُلَهُمْ.

﴿وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ﴾ [الأعراف : 87]

87- وإذا كان منكم جماعة قد اهتدوا وآمنوا وصدقوا برسالي إليكم، وجماعة أخرى ضلوا وكفروا وأبوا أن يُصَدِّقُونِي، فانتظروا -جماعة الكفار- وترَبَّصُوا، حَتَّى يَفْصِلَ اللَّهُ بَيْنَنَا وَبَيْنَكُمْ، وَسَتَرُونَ حِينَئِذٍ حُكْمَهُ الْعَادِلَ، وَكَيْفَ أَنَّهُ يَنْصُرُ الْمَحِقَّ وَيَخْذُلُ الْمُبْطِلَ، وَهُوَ سَبْحَانَهُ أَعْدَلُ الْحَاكِمِينَ.

## The Clear Qur'anic Exegesis

# Part 9



## Part 9

### Surat Al A`raf (88-206)

### Surat Al Anfal (1-40)

### The rest of Surat Al A`raf

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ﴾ [الأعراف : 88]

88- The leaders of his people who refused to accept the truth said: O Jethro, we shall drive you and those who believed with you out of our village so as not to bother us with your message, or we shall force you to go back to the religion of your forefathers.

Jethro (peace be upon him) said to them: Will you do that even if we hate polytheism, disbelief, oppression, and corruption?

﴿قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ﴾ [الأعراف : 89]

89- If we returned to your doctrine and disbelieved in Allah after He had rescued us from it and from its oppression, we would attribute great lie against Allah. We have no right to return to disbelief except when we return to oppression; these are the words of the people who had believed with Jethro (peace be upon him).

Verily, Allah encompassed, by His Knowledge, the conditions of His Servants: He knows their intentions and affairs, and knows those who intend goodness and those who are not. We have relied on Allah and depended on Him regarding our entire affairs.

O Allah, we ask You to separate between us and the people who refused Your Religion, oppressed, and became haughty, for You are the Truth and You are the best to judge.

﴿وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَاسِرُونَ﴾ [الأعراف :

[90]

90- Then they insisted and became haughty then continued in their oppression and aberration. After they had seen the firmness of Jethro and those who believed with him, they said to their people: If you follow Jethro and leave the religion of your ancestors, you shall be losers.

﴿فَأَخَذَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِينَ﴾ [الأعراف : 91]

91- Then Allah shook the earth from underneath and destroyed them all; so they became dead and no sign of living or movement is seen on them.

﴿الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ﴾ [الأعراف

: 92]

92- Those people who belied Prophet Jethro and were destructed seemed to be as if they did not live and inhabit their homes because of the terrible punishment that befell them. Those who belied Jethro were losers in this worldly life as well as in the Hereafter, and the loser is not those who responded to the truth and followed Jethro.

﴿فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ

قَوْمٍ كَافِرِينَ﴾ [الأعراف : 93]

93- Then Jethro left them dead after he had rebuked them for their disbelief and stubbornness saying: I have informed you of what I have been told by my Lord, and I exerted efforts to advise and warn you, but you showed haughtiness and refused; so can I show pity and sad for you after you had disbelieved in what I brought to you and denied the message of your Lord?!

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ﴾

[الأعراف : 94]

94- When we sent a Prophet in one of the countries which We destroyed to call to the religion of Allah and forbid them to do evil and deniable acts and they belie it, we would afflict them -before destruction- with poverty, need, and sickness perhaps their selves would submit, become lenient, resort to Allah, respond to His Commands, and to repent of their sins in order to remove their distress and affliction.

﴿ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ

فَأَخَذْنَا هُمْ بِغَنَةٍ وَهُمْ لَا يَشْعُرُونَ﴾ [الأعراف : 95]

95- However, they did not behave themselves by these afflictions and did not stop their bad actions by threatening and warning, so we changed their conditions from hardship and misery to prosperity and blessings until their number and money increased so that they might thank Allah for these blessings, but they did not. They did not consider all these as an affliction and test, but said: This is normal and may hit people at every time and place, and our forefathers were inflicted by similar afflictions as they enjoyed prosperity and likewise we are. As a result, Allah punished them while they are heedless without thinking that would happen one day.

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا

فَأَخَذْنَا هُمْ بِمَا كَانُوا يَكْسِبُونَ﴾ [الأعراف : 96]

96- Had the people of the destroyed countries and villages believed in Allah, did not disbelieve, believed in the messages of the Messengers, and feared Allah by keeping away from things which He prohibited, we would have blessed their



sustenance and money that come from heaven and the earth such as rain and plants, and we would have increased them and facilitated them. However, they disobeyed Allah and belied His Messengers, so we punished them with torture and destruction as a retribution of their disbelief and disobedience.

﴿أَفَأَمِنْ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ﴾ [الأعراف : 97]

97- Do the people of villages and countries among the disobedient who belie that Our Torture will come to them while they are asleep at night feel secure?

﴿أَوْ أَمِنْ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ﴾ [الأعراف : 98]

98- Or do the people of villages and countries among the disbelievers feel secure that Our Punishment will not come to them in the forenoon while they are heedless, busy, and playing?

﴿أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يُأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾ [الأعراف : 99]

99- Do they feel secure about the power and wrath of Allah who may punish them while they are heedless and negligent?

The people who feel secure of Allah's Punishment are those who lost themselves and jeopardize themselves to His Punishment because they do not believe in the retribution of actions. As for Muslims, they should not indulge in sins depending on the mercy of Allah without actions as if they feel secure of Allah's Plot [We seek refuge with Allah in His Wrath and Anger].

﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى

قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ﴾ [الأعراف : 100]

100- Was not it clear to those who succeed the nations which we destroyed among those who worked the same actions they did, disobeyed their Messengers, and insisted on disbelieve as they did that if We had willed, we would have done with them as we did with those who were before them and seal their hearts so as not to pay attention to admonition, do not follow proofs, and do not ponder over admonition as a reward of their disobedience, rebellion, and haughtiness to accept the truth?!

﴿تِلْكَ الْقُرَى نَقِصُ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا

كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ﴾ [الأعراف : 101]

101- We narrate to you the news of these empty villages and towns because they contain admonition and reminding. The Messengers of every nation of them came with clear miracles and sufficient evidences to prove the truthfulness of their sayings. However, people would not have believed because of the cruelty of their hearts, their error and aggression, their continuity in lying, and their disbelief in their Messengers' miracles and clear proofs, therefore Allah punished them because of their disbelief and of their bad attitudes by sealing their hearts so as not to accept faith.

﴿وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ﴾ [الأعراف : 102]

102- The previous nations did not keep their promises but betrayed and broke their promises with Allah, and we found most of them disobedient.

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾ [الأعراف : 103]

103- Then we sent Moses (peace be upon him) after the mentioned Messengers with Our miracles and clear signs to Pharaoh and his people, but they disbelieved out of their stubbornness and tyranny. So, we punished them by drowning, behold how was the bad consequence of the disobedient deniers.

﴿وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ﴾ [الأعراف : 104]

104- Prophet Moses said to the haughty Pharaoh: I was sent to you by the Lord of all the worlds who is their master and the owner of their affairs.

﴿حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ﴾ [الأعراف : 105]

105- It is my duty not to convey from Allah but the truth, and I came with an apparent miracle to be a proof to my truthfulness, so let the children of Israel come with me to Baytul-Maqdis (Jerusalem). The Pharaoh used to enslave and use them in hard labor.

﴿قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ الصَّادِقِينَ﴾ [الأعراف : 106]

106- The Pharaoh said: O Moses, if you have come with a true miracle, show it to us if you are truthful in your claim.

﴿فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ﴾ [الأعراف : 107]

107- Moses threw his stick on the ground and it turned to a huge snake.

﴿وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ﴾ [الأعراف : 108]

108- Then he got out his hand from the opening of his garment collar bright like a lamp for those who look at it.

﴿قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ﴾ [الأعراف : 109]

109- Senior masters from the people of the Pharaoh said: Verily, Moses is a great sorcerer.

﴿يُرِيدُ أَن يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ﴾ [الأعراف : 110]

109- He wants to drive you –O people of Egypt– out of your homes, so what should we do with him?

﴿قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ﴾ [الأعراف : 111]

111- The Pharaoh's leaders and counselors said to him: Give him another appointment, and send policemen in the country to collect.

﴿يَأْتُونَكَ بِكُلِّ سَاحِرٍ عَلِيمٍ﴾ [الأعراف : 112]

112- They would collect the skillful sorcerers and bring them to your court.

﴿وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ﴾ [الأعراف : 113]

113- Sorcerers came and gathered at the Pharaoh and said to him: Will we take a reward if we defeat Moses with our sorcery?

﴿قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ﴾ [الأعراف : 114]

114- The Pharaoh said to them: Yes, you shall have a reward and you shall be in a high position in my court.

﴿قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ﴾ [الأعراف : 115]

115- They gathered in the court which was made for the great contest and challenge. Sorcerer said to Moses (peace be upon him): Either you throw your stick first or we throw our ropes and sticks.

﴿قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَزْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ﴾ [الأعراف

: 116]

116- Moses said to them: Nay, throw yours first. This will be more effective in the minds and hearts of the audience first when they see their sorcery then comes the challenge of Moses. When they threw their ropes and sticks, they tricked the eyes of audience, terrified them, and showed a great sorcery work as their ropes and sticks looked as huge moving snakes.

﴿وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ﴾ [الأعراف : 117]

117- Then, we revealed to Moses: Throw your stick. He threw it on the ground and it turned to a huge snake which swallowed other ropes and sticks.

﴿فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ﴾ [الأعراف : 118]

118- The truth has appeared and it has become clear that the miracle of Moses cannot be brought by any human, and the falsehood of sorcerers became apparent. They said: If what Moses was doing had been sorcery, our ropes and

sticks would not have been swallowed up, but when that was done, we knew that was a miracle from Allah.

﴿فَعُلبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ﴾ [الأعراف : 119]

119- The Pharaoh and his people were defeated in this great crowd and they returned to the city defeated and humiliated.

﴿وَأَلْقَى السَّحَرَةُ سَاجِدِينَ﴾ [الأعراف : 120]

120- As for sorcerers, the truth fascinated them and could not hold themselves but prostrated themselves before Allah. The speed of their prostration looked as if someone pushed them and forced them to prostrate.

﴿قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ﴾ [الأعراف : 121]

121- They said: We have believed in the Lord of the worlds who owns and masters them and who runs their affairs.

﴿رَبِّ مُوسَى وَهَارُونَ﴾ [الأعراف : 122]

122- The Lord of Moses and Aaron, not the Pharaoh who claimed to be God, but he was just a servant of Allah.

﴿قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرُومُهُ فِي الْمَدِينَةِ لِتُخْرِجُوا

مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ﴾ [الأعراف : 123]

123- The Pharaoh said to them after he had known that there is no room for the establishment and survival of his kingdom through dialogue and reason: Have you believed in the Lord of Moses and Aaron before I allow you to do so?! Your action was just a conspiracy and trick that have been previously planned between you and Moses before you come to this arena so that Copts would get out of the country and you and the Children of Israel would seize it; surely you shall see the consequence of your actions.

﴿لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ﴾ [الأعراف : 124]

124- I shall cut your right hands with your left legs then I shall crucify you in palm trees so that you would die out of hunger and thirsty as a punishment for your faith.

﴿قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ﴾ [الأعراف : 125]

125- Sorcerers said after their belief: We are returning to the mercy of Allah and His Reward. Your final destiny and ours are left to Allah on the Day of Recompense to judge between us, and we do not give much attention to your threat because Allah's Torment is severer.

﴿وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ﴾

[الأعراف : 126]

126- You only refuse our faith in the Ayahs and signs of our Lord and His Miracles when they came to us. O Allah, provide us with patience on Your Religion and to be firm on it, and cause us to day as Muslims following the footsteps of Your Prophet Moses (peace be upon him).

﴿وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآهَتِكَ قَالَ

سَنُقْتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ﴾ [الأعراف : 127]

127- The Pharaoh's counselors and leaders of army said to him after the outnumbering of Moses' followers: Would you leave Moses and his followers spread corruption in Egypt by calling your subjects to the worship of Allah and leaving your worship and the worship of your idols?! It was said that the Pharaoh made idols and commanded people to worship them to draw nearer to him. Others said something else.

The Pharaoh answered his retinue by saying: We will not leave them as such but we will do as previous nations did: We will kill their males and leave their females to humiliate them, and we will defeat them by this. Thereafter, they will not be able to spread corruption in the country while they are subjugated to our power.

﴿قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ

وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾ [الأعراف : 128]

128- Moses said to the Children of Banu Israel while preaching and strengthening their faith: Seek the help, power, and success from Allah for He is Your Lord, and observe patience on their threats, for the earth belongs to Allah and Egypt is part of it, so it does not belong to the Pharaoh, but to Allah. For this reason, Allah grants His Land to whomever He wants of His Servants, and the good final destination is for the pious believers not for oppressors.

﴿قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ

وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ﴾ [الأعراف : 129]

129- The Children of Israel said to their Prophet Moses (peace be upon him): We were oppressed and tortured before you have been sent as a Messenger and we are still being tortured after your mission.

He said: To them: Your Lord would eradicate your enemy who has terrified and threatened you and make you their successors in Egypt so that He would try you and see what shall you do after victory; would you be grateful or ungrateful?

﴿وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ﴾ [الأعراف :

[130]

130- We have tried the people of the Pharaoh with aridity and hunger, and decreased their products and fruits by plagues and underproduction so that they would take a lesson, beseech Allah, and abandon polytheism.

﴿فَإِذَا جَاءَهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ [الأعراف : 131]

131- When the year was prosperous and they became in good health and money, they would say: This is our share that we gained by effort without considering it a favor from Allah. However, when the year was full of afflictions and aridity, they became pessimistic and said: This affliction and underproduction hit us because of Moses and his followers.

All they have of sustenance and afflictions were predestined, and good and evil all from Allah, but most of them do not know that, therefore they say their false accusations.

﴿وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾ [الأعراف : 132]

132- The people of the Pharaoh said to Moses in stubbornness and persistence on falsehood: Any miracle that you shall bring to confuse us or ward us off our religion will not be futile and we will not accept it from you and we shall not believe in you or in your message.

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا

وَكَانُوا قَوْمًا مُّجْرِمِينَ﴾ [الأعراف : 133]

133- So, the retribution for their disbelief and persistence on falsehood was punishment by sending them a flood which filled their homes, destroyed their production, and drowned their lands. Then we sent them locusts to ruin their plants and fruits then we sent them louse and frogs which filled their homes, vessels, and food, then blood which filled their river, and they were drinking blood and were not able to cook. All those clear divine signs and proofs were enough to deter disbelief, make them submit to Allah and believe in His Message, but they refused to believe and were criminals and disbelievers.

﴿وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ

عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ﴾ [الأعراف : 134]

134- When torment afflicted them and they were about to die, they said: O Moses, invoke Allah for us to reveal the torment, and when He does so, we shall believe in what you came with and will send the Children of Israel with you as you asked.

﴿فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِالْغُوهِ إِذَا هُمْ يَنْكُتُونَ﴾ [الأعراف : 135]

135- When rescued them of the torment to a fixed time [the time of drowning], they rebelled, broke the covenant, and did not believe.

﴿فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ﴾ [الأعراف :

[136]

136- We wanted to revenge from them, so we caused them to drown because of their denial to the great signs of Allah and their indifference about them.



﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ  
كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا  
كَانُوا يَعْرِشُونَ﴾ [الأعراف: 137]

137- We made the Children of Israel —who were enslaved, subjugated by the Pharaoh and his people, their children were slaughtered, and they were badly tortured— inherit the land. Perhaps the meaning is: To inherit the captured territories of their country [i.e., Egypt and the Levant], so Allah granted them these territories which we blessed and expanded its sustenance. The promise of Allah has become true and the Children of Israel overpowered their enemies and established their kingdom on land as a result of observing patience on the hardships they faced and the torture they received from the pharaoh and his people.

And we destroyed the palaces, buildings, and farms which the Pharaoh and his people built in Egypt.

﴿وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَىٰ  
اجْعَلْ لَّنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ﴾ [الأعراف : 138]

138- Prophet Moses crossed the sea with some of the Children of Israel then they passed by a group of people who were worshipping idols besides Allah. Thereupon, they said to Moses (peace be upon him) in ignorance and negligence: O Moses, build a statue for us to glorify and by which we draw nearer to Allah as those people do.

Moses said to them: You people ignore the greatness, lordship, and monotheism of Allah.

﴿إِنَّ هَؤُلَاءِ مُتَّبَرِّئًا مِّمَّا هُمْ فِيهِ وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ﴾ [الأعراف : 139]

139- Those people who worship those idols will be destroyed and their action is null and void. If they intended by that action to draw nearer to Allah, that action will not benefit them.

﴿قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ﴾ [الأعراف : 140]

140- Moses (peace be upon him) said to them: Should I ask for you something to worship other than Allah, the worshipped Lord, while He has preferred you to all the people of your time? Is that you are asking for suitable to your status and your question?!

﴿وَإِذْ أَنْجَيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ  
نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ﴾ [الأعراف : 141]

141- And remember how did Allah rescue you from the people of the Pharaoh by destroying them while they were torturing you severely by killing your boys and keeping your girls for servitude, and that was a terrible test for you from your Lord.

﴿وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِّقَاتٍ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ  
لَأَخِيهِ هَارُونَ أَخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ﴾ [الأعراف : 142]

142- We have promised Moses to speak to him and send down to him a book that contained guidance and codes for the Children of Israel, then We commanded him to fast thirty days in addition to ten more days, thereby the time of the achievement of Allah's Promise became forty nights.

Then Moses said his brother Aaron while he was preparing himself to go to the mountain for speaking with Allah: Be my vicegerent over the Children of Israel during my absence. Be guide to them in obedience by forbearance, kindness, benevolence, and discard differences. Do not follow the way of those who love corruption and disobey Allah, and do not match them in their whims, but be firm on the things that please Allah, and keep to the Straight Path.

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾ [الأعراف :

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143-When Moses came on time and the Lord spoke to him, Moses (peace be upon him) said: O Lord, let me look at you. Allah (Glory be to Him) said: You have no power to see me in this life, but look at the mountain of Tur which is stronger than you. If the mountain keeps firm, you shall see me. When Allah (Glory be to Him) started to appear, the mountain was leveled to the ground and Moses fell in a comma due to the terrible scene he has seen. When he woke up, he said to Allah: How great you are! I repent to you of asking to see you, and truly I am the first believer of the Children of Israel.

﴿قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ﴾ [الأعراف : 144]

144- Allah (Glory be to Him) said: O Moses, I chose you from among the people of your time to send down to you the scriptures of Torah and to speak to you. So, take what I have given you from the honor of the choice and preference and thank Allah for His Great Favor.

﴿وَكَتَبْنَا لَهُ فِي الْأَلْوَحِ مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ﴾ [الأعراف: 145]

145- We have written in the Torah sermons and detailed rulings to explain the lawful from the unlawful, prescribed punishment and rulings, the commands and prohibitions, so take it seriously and command the Children of Israel to follow it in the best manner, for this is what Allah ordained for them for their safety and salvation.

You shall see the bad end of those who will disobey My Commands and violate My Obedience, so be careful and do not follow the ways of lewd people who are away from obedience.

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ﴾ [الأعراف : 146]

146- I shall exclude those who show haughtiness over my servants and fight my pious people from following the signs of My Glory and the rulings of My Shari`ah as a punishment for them on their stubbornness and arrogance so as not to benefit from My Glorious Ayahs which are only deserved by the true believers.

When the arrogant people saw miracles and proofs at the hands of My Messengers, they did not believe in them and when they saw the way of guidance and salvation, they did not follow.

However, when they saw the way of destruction and error, they chose it for themselves and did not avoid it because it matches their whims and desires and because they belied our clear and sincere proofs that lead to the truth and they were heedless concerning thinking about them and taking lessons.

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ﴾

[الأعراف : 147]

147- And the actions of those who deny our signs and insist on disbelieving in the Hereafter where retribution is found shall be null and void, and they shall be held accountable for their disbelief and sins which they committed.

﴿وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا

يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ﴾ [الأعراف : 148]

148- After Moses had gone to speak to his Lord near the mountain, a Samaritan made for them a calf out of their jewels and gold which issued a sound like cows and said to them: This is your god. Thereupon, people circled around it to worship.

Do not those ignorant see that the statue is unable to speak or guide them to goodness?! They have taken the statue which they created with their own hands a god to worship, thereby they have become disbelievers and committed a great sin.

﴿وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ

الْخَاسِرِينَ﴾ [الأعراف : 149]

149- When they regretted what they had done and knew that they were committing a great error by worshipping the calf, they repented and realized that they had committed a terrible action and a great sin. They said: If Allah does not include us with His Mercy and Pardon, and forgive our sins, we shall be of the perishable.

﴿وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ﴾

[الأعراف : 150]

150- When Moses (peace be upon him) returned from the meeting of his Lord and Allah (Glory be to Him) informed him of what his people did, he got mad and said

to them: How worse your action was: You worshipped the calf during my absence, so did you hasten the punishment of your lord and His Anger?! He threw the tablets of Torah which he brought from his Lord out of his severe anger with his people and headed to his brother Aaron and grabbed him from hair believing that he had neglected in forbidding them. Aaron (peace be upon him) answered him saying that they outnumbered him. He added: O brother, the calf worshippers belittled me because of the few numbers of believers who remained with me to the extent that they were about to kill me due to the frequent advices given to them. So, do not grab my hair and do not get mad at me so that enemies would not be glad at this scene, and do not count me among the criminal oppressors.

﴿قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ [الأعراف :

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151- When Moses (peace be upon him) knew the excuse of his brother, he implored his Lord saying: O Allah, forgive me what I had done to my brother, forgive him if he had neglected in forbidding them, and admit us into Your Wide Mercy in this world as well as in the Hereafter, for You are the Most Merciful.

﴿إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَاهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي

الْمُفْتَرِينَ﴾ [الأعراف : 152]

152- Those who took the calf as a god to be worshipped besides Allah shall gain the wrath and punishment of Allah, and humiliation on the Day of Recompense as they made their Lord angry and belittled His Commands. Thus was the retribution of those who attributed lies against Allah and His Religion.

Humiliation is their defeat and killing, tribute was imposed on them, and they lived under the rule of others.

The author of "Zhilal Al Qur'an" said: Allah knew that those who worshipped the calf as a god will not repent sincerely to Allah, and they shall commit something to get them out of religion. And truly, the Children of Israel kept on committing sins after sins and Allah forgave them a time after another until they were doomed by eternal wrath and final curse.

﴿وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ﴾

[الأعراف : 153]

153- As for those who committed minor and major sins even if it was part of disbelief then repented, regretted, and determined not to repeat it, then believed truly in Allah, your Lord shall forgive them and bestow mercy on them.

Al Fakhr Ar-Razy said: This is one of the great glad tidings given to sinners.

﴿وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الْأَلْوَحَ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ

يَرْهَبُونَ﴾ [الأعراف : 154]

154- When Moses calmed down, he picked up the tablets of the Torah which he threw. The tablets were full of the truth, guidance for the people from aberration, mercy for them of torment, and guidance for them to goodness and reform. All these favors were given to those who fear Allah and love to follow His Guidance and subject to His Rulings.

﴿وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّاي أَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ﴾ [الأعراف :

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155- Moses chose seventy men from the Children of Israel and appointed a fixed time for them to come, perhaps, to declare repentance and ask for forgiveness for the Children of Israel. However, they asked to see Allah to believe in Moses and the ordinances which were written in the tablets. Thereupon, they were inflicted by the shake and thunder, so Prophet Moses directed to his Lord in submission and reverence so that Allah would lift His Wrath and Anger off them. He said: O Allah, our Lord, if You had wanted to destroy them before, You would have done so at the hand of the Pharaoh or when they worshipped the calf, but You forgave and bestowed mercy upon them. So, pardon them and me by Your Favor.

O Allah, would you destroy us with what the fools had committed: Worshipping the calf or their stubbornness and bad manner in dealing with Your Glory and Greatness?! That had happened to them was just infliction and test from You by which You guided whomever you want of them and protected them, whereas You misled others. O Allah, You are our aid, protector, and disposer of our affairs, so forgive to us what we have done and bestow mercy on us by Your Mercy, for You are the best of forgivers and no one forgives sins but You.

It contains Moses' plea for the mercy and kindness of Allah as well as freeing himself from the action of the fools.

﴿وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا عِذَابِي أُصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ﴾ [الأعراف : 156]

156- O Allah, grant us all kinds of goodness in this worldly life, and guide us to Your Obedience and Pleasure as well as in the Afterlife so as to win the great reward, for we have repented to You.

Allah said which means: My Punishment and Torment is My business by which I inflict whomever I want without the interference of anyone, and I have wisdom and justice in all that.

My Mercy is great and inclusive, so I shall grant it to My Believing Servants who keep away from polytheism and sins, fear the Day of Recompense, fear the punishment of Allah, pay Zakah to the poor and the needy, and believe in all Our Signs and Ayahs.

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [الأعراف : 157]

157- Those who follow Prophet Muhammad (peace be upon him) whom Allah sent to convey His Religion are the true winners. He was an illiterate Prophet who did not read or write, and his illiteracy was a blessing to Him because illiteracy is not



a good quality to a person. His mention is found in the Scriptures by his name and qualities, telling that he will command people with goodness, piety, good manners, and righteous work, and forbid them from evil, polytheism, cutting the ties of kinship, and obscenity. Furthermore, he shall make lawful for them food and sacrificial animals which the People of Ignorance used to prohibit without right. He also will prohibit for them evil things such as dead animals and pork, and facilitate the matters of their religion and remove burdens from their shoulders from the ordinances which were ordained on the Children of Israel as a punishment for them.

So, those who have believed in the message of Muhammad (peace be upon him), his prophethood, revered, and supported him in his Jihad against disbelief and polytheism, and followed the book which Allah had revealed to him are the true winners in this world and in the Hereafter.

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾ [الأعراف : 158]

158- O honorable Prophet, say to people: I was sent by Allah to you all, not for Arabs only. Allah is the One who has the dominance of heavens and the Earth and that is in between. There is no god for the universe but He and no one is worthy of worship but He, for He gives life and takes it away, and no one is able to do so but He. So, believe in Allah, the One and the Only who has no partner, and in His Prophet Muhammad who was illiterate as was described in the Torah and the Bible. He believed in Allah and in the book it was revealed to him as well as the Scriptures that were revealed to the Messengers before Him. And follow him in all that he tells you so that you may be guided and to win, but if you do not follow him, you shall be perished.

﴿وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾ [الأعراف : 159]

159- From among the Children of Israel there was a group who followed the truth and used it in judgment, and by justice they acted and guided the people to it, whereas there were some people during the time of Moses or after him who disobeyed and refused to follow the truth.

﴿وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾ [الأعراف : 160]

160- We have divided the Children of Israel into 12 groups based on their tribes then We revealed to their Prophet Moses when his people asked him for water that hit the rock with your stick. Thereupon, 12 fountains gushed forth as a miracle: A fountain for each tribe.

We have bestowed upon them while they were in difficult conditions by sending white clouds to protect them from the burning heat of the sun. It is said that clouds used to walk with them and stop with them.

Moreover, We sent down to them delicious food that is easy to collect which is Al Mann that they could find on trees and Common Quail. So, eat from that delicious food, but you oppressed and denied, so the bad consequence of your oppression was against yourselves.



﴿وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ  
سَجْدًا نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ﴾ [الأعراف : 161]

161- Remind the Jews of what we had said to their ancestors: Enter that village —perhaps He means Jerusalem—, stay therein, eat from its food and fruits as you want, and say upon entering "Hittah" which means forgive our sins. Your entrance must be in reverence and modesty, so when you do so, we shall forgive your sins and add more benevolence to the benevolent.

﴿فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا  
كَانُوا يَظْلِمُونَ﴾ [الأعراف : 162]

162- However, an oppressive group from them disobeyed and disagreed by altering the shape of entering instead of entering prostrating and seeking forgiveness, they entered in a different way and said another word instead of the word which they have commanded to say out of haughtiness and stubbornness.

﴿وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ  
يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾ [الأعراف

[163 :

163- And ask the Jews and remind them of what they hide of the Torah which expose their transgression to the limits and boundaries of Allah. And ask them about the village which was on the sea shore in which they used to transgress the limits of Allah every Saturday which was a great day to them in which they should not work. On that day, fishes used to be abundant until they swam on the water surface; and that only happened on Saturday. Thus, We tested them because of their lewdness and aversion from the obedience of Allah so as to reveal what was in their hearts.

﴿وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ  
إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ﴾ [الأعراف : 164]

164- A group of them said to another that used to deny their actions and warn them against the punishment of Allah: Why do you forbid those disobedient while they deserved the destruction from their Lord or a painful torment, so there is no need to remind them.

They said: We forbid them to do so to free ourselves from their guilt. We also did that so as to be known that we do not share them their actions or agree to their actions, and perhaps they would take a lesson and stop or repent.

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ  
بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ﴾ [الأعراف : 165]

165- When they did not pay attention to the advice and turned away from what they have been reminded, we saved the group which used to remind them and forbid them from their bad actions, then we took their aggressors to a severe torment because of their continuous lewdness.

﴿فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ﴾ [الأعراف : 166]

166- So, when they were not deterred by our torment, became haughty to accept the truth, and insisted on their actions, We punished them and said: Be mean and low in the image of monkeys.

﴿وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ

الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ﴾ [الأعراف : 167]

167- The Lord informed people that He shall send to the Jews a group of people who shall make them taste the worst type of punishment because of their continuous disagreement to Allah's Commands until the end of life. Verily, Allah is swift in punishment for those whom He wants to punish in this world and forgives those who repent to Him and bestow mercy on those who believe in Him.

﴿وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ الصَّاحِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ

وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾ [الأعراف : 168]

168- We have scattered the Jews on earth and made them sects and groups; of them are the good believers who follow the Messengers and of them are the lewd disbelievers who disagree with the Messengers.

We have tested them with fertility and good health one time and with dryness and adversity another time so as to go back to the obedience of their Lord and cease from what they have been commanded to do.

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا

وَإِنْ يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا

الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأَخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ﴾ [الأعراف : 169]

169- Then, another generation came after them who inherited the Torah from their fathers, but they used to take bribes for unjust rulings and attributed them to Torah. Moreover, they falsified and distorted Torah according to their whims and corrupt ideas without paying attention to lawful and prohibition or the truth and falsehood. All was important to them is money and worldly benefits then they would say after those terrible actions: Surely, Allah shall forgive us and will not punish us! However, if a bargain came to them thereafter, they would go back to their first condition because of their keenness to the world, insistence on committing sins, and their lie in asking for forgiveness without showing repentance or giving up sins.

Were not a covenant and a promise taken from them that they should not attribute lies to Allah and only say truthful things and explain the Torah to the people as it is without addition or omission?! They have studied the Torah and knew that for sure. Surely, asking for the reward in the Hereafter is better than a casual worldly benefit for those who fear Allah and His Punishment; do not you understand this to take a lesson and to know that the everlasting bliss is better than the painful torment.

﴿وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ﴾ [الأعراف :

170]

170- As for those who hold firm with the book of Allah and His Way, do not give up what He has commanded them, and establish the obligatory Salah which is the most important pillar of religion after the testimony of faith, We shall not waste their righteous deeds, but shall reward them for them.

﴿وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾ [الأعراف : 171]

171- And remind the Jews also with the threat we had given to their ancestors by lifting the mountain above their heads as if it was like a cloud or umbrella, and they were sure that it would fall over their heads because they refused to accept the rulings of the Torah which made them scare and accepted the rulings of the Torah. Thereupon, We said to them: Take what We had given you of the Torah seriously with determination and full compliance so as to be from the righteous believers.

﴿وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾ [الأعراف : 172]

172- O Prophet, mention to the people that Allah gushed forth the offspring of Adam from their backs and made them testify against their selves that He is their Lord and King, and thus they all have been created on the pure monotheism and they bore witness to them. We did that so that you would not say on the Day of Recompense that we had never known faith and monotheism.

﴿أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ﴾ [الأعراف : 173]

173- Or do you say on the Day of Recompense: Verily, our fathers were the ones who showed polytheism and it was them who followed that way before us. We are their offspring and we found them doing that, so we followed and imitated them. Do you take this as an excuse to say: Do you punish and torture us by the fault of our fathers?! You have no right to take that as an excuse while Allah took the covenant from you for monotheism.

﴿وكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾ [الأعراف : 174]

174- Thus, we explain the proofs to people so that they may take a lesson and stop their insistence on disbelief and error and change it to faith and monotheism.

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ﴾ [الأعراف : 175]

175- And read to them the news of that man from the Children of Israel whom We granted knowledge and favor, but he disbelieved in Our Blessings and Signs and he left them behind his back, therefore Satan followed and defeated him, and he was perished after he had been guided.

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾ [الأعراف : 176]

176- If We had willed, We would have raised his rank and degree by these Ayahs, but he inclined to the world and its pleasures and was tempted. So, he followed his whim, desire, and wish, and his likeness is like a dog which if you restrain, it gasps, and if you do not restrain, it keeps gasping, for this is its nature. Likewise the person who sank in whims and refused to hear the truth, so if you call him to

the truth or not, he shall not benefit from your admonition, or his condition becomes worse and he always worry such as the a gasping dog.

That was the example of the Makkans who wished for a guide to show them the way, but when the most truthful (Prophet Muhammad) came to them, they denied him. Or their example was that of the Jews who used to give glad tidings with the Messenger (peace be upon him) and mention his descriptions and the Qur'an which he brought, but when he came to them with these descriptions, they disbelieved.

So, narrate these examples and stories to people so that they may reflect, take a lesson, and keep away from falsehood.

﴿سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ﴾ [الأعراف : 177]

177- How worse is the example of those who denied Our Ayahs who were likened with dogs, and used to oppress themselves with all kinds of sins and faults and satisfied with error and falsehood. The bad consequence of their actions shall turn against themselves.

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّمْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾ [الأعراف : 178]

178- Whomever Allah guides to the Straight path, facilitated for him the way of guidance, and guided him to righteous actions is the true guided person, whereas whom Allah misguides and fails shall be wretched.

Allah is wise in all His Actions, so He does not oppress anyone and does not force them to be believers or disbelievers, but guides those who strive hard to reach guidance "As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e., Allah's Religion - Islamic Monotheism." [Surat Al `Ankabut: 69] and He misguides those who seek falsehood.

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ﴾ [الأعراف : 179]

179- Indeed, We created and prepared for Hell-Fire many jinns and humans who have insisted on disbelief and error and who denied the truth despite its clarity. They had hearts which they did not use to know goodness and guidance or understand the signs of faith. They have eyes which they did not use to see the universal laws of Allah or to know the Creator of physical signs. They have ears which they did not use to hear the words of Allah, His Admonitions, or His Warnings which He revealed to His Servants in His Glorious Book. Those are like animals because they disabled their senses which Allah granted them without using them in their real functions, so they have become like animals which do not understand. They are even worse than animals because animals can distinguish many harmful and beneficial things, so they do not approach harmful things, but those disbelievers have neglected the things that can reform their world and rescue them from the punishment of Allah in the Hereafter.

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا

يَعْمَلُونَ﴾ [الأعراف : 180]

180- And to Allah belong the most beautiful names because they indicate the best and most honorable meanings, so invoke Allah by these venerable names. Moreover, leave aside those who deviate from the truth to falsehood as

polytheists did when they called names to their alleged gods. They distorted the name of Allah to "Al Lat" and the name of "Al `Aziz" to "Al `Uzza". Those who distorted the names of Allah and deviated from the course for which they were revealed shall receive the punishment exactly as those who denied or distorted their meanings.

Allah's Names are bound by the Shari`ah, so it is not permissible for a person to make them up or invent them from his own; so it is not permissible for example to name Allah with "reasonable" or "well-understanding" but He must be called or invoked by His Names that are mentioned in the Qur'an and authentic Sunnah.

﴿وَمَنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾ [الأعراف : 181]

181- Of the nations which We created is a virtuous nation who are guided, guide the people to the truth, and act according to it in their worldly and hereafter affairs with others and with their own; those people exist in every time and place.

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ﴾ [الأعراف : 182]

182- And those who denied the clear signs and decisive proofs which Allah had given to His Prophets to indicate their truthfulness and the truthfulness of their messages then refused it, We shall open for them the gates of blessings and amusement until they are tempted and their oppression and disbelief increase then We shall take them suddenly by punishment.

﴿وَأْمَلِي لَهُمْ إِن كَيْدِي مَتِينٌ﴾ [الأعراف : 183]

183- Delay them and prolong their hopes so as to believe that they shall not be punished; verily My Seducement to the indifferent disbelievers is very strong.

﴿أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ﴾ [الأعراف : 184]

184- Did not the disbelievers of Quraysh who disbelieved in Muhammad (peace be upon him) think that Muhammad was not touched by madness or sorcery as they claimed?! He was the true Messenger of Allah; that was clear to every mindful person.

﴿أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ

قَدْ اقْتَرَبَ أَجْلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾ [الأعراف : 185]

185- Do not those disbelievers ponder over the creation of heavens and the earth to prove the power, greatness, and the oneness of Allah?! They should direct their acts of worship to Allah alone and leave out the worship of idols because their lifetimes may be short and they die before they believe then their final destination shall be hell? So, in what warning and admonition after the Qur'an which Muhammad (peace be upon him) brought them they would believe after he had explained to them the means of faith and saved them from Hell-Fire?

﴿مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾ [الأعراف : 186]

186- However, they approve disbelief, show stubbornness, and insist on denial. Whomever Allah misled, no one is able to guide him, and We shall leave them in their error and blindness hesitating.

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ

ثَقُلْتُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَعْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا

عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [الأعراف : 187]



187- The disbelievers ask you about the time of the Hour to show denial to what you are telling them.

So, say to them: The knowledge of the Hour is in the hands of Allah and He does not show it to people except in its due time. The knowledge of the Hour is hidden to the people of the heavens as well as the people of the earth because it comes out of a sudden when you are heedless.

They ask you about that as if you have some knowledge about it. So, say to them: The knowledge of that belongs to Allah alone, not a near angel or a sent prophet, but most people do not know that.

(قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْثَرْتُ

مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ) (الأعراف : 188)

188- O honorable Prophet, say: I do not possess for myself fetching a benefit or pushing away harm except when Allah wills. If I had known the future, I would have done many good deeds, benefited a lot, got ready to that more, avoided evil, and warded harms off myself as much as I could. I am only a messenger to warn you of the torment of Allah if you do not show piety to Him and follow His Commands. Moreover, I give you glad tidings with goodness and good reward if you believe in Allah, believe His Messenger, and follow His Book. The function of messengers does not include the knowledge of the unseen except what Allah told them to be a miracle for them, but the time of the Hour is not available to anyone.

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا

حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكَوِّنَنَّ مِنْ

الشَّاكِرِينَ﴾ [الأعراف : 189]

189- Allah is the Able who created you all from a single soul [i.e., Adam] and created Eve from Adam to live with her in harmony and settle with her.

When the husband copulated with the wife and she became pregnant, both spouses became happy, but when the size of the embryo increased and became heavy, both spouses invoked their lord in worry and waiting: If You give us a sound and healthy baby, we shall be of those who worship and be grateful to You.

﴿فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ﴾

[الأعراف: 190]

190- When Allah granted them a sound and healthy baby, they took associates to be worshipped along with Him. They called their baby, "Abdullat and `Abdul-`Uzza [the worshipper of Lat and `Uzza]," and so on. Or They vowed him to god or the service of temples where gods were worshipped as a way to draw nearer to Allah, as they claim. Glorified be Allah to have an associate or be as they believe.

﴿أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ﴾ [الأعراف : 191]

191- Do they attribute associates to Allah from stones which cannot move or push away harm or bring about benefit?! They are not capable to create anything and their worshippers are more capable, more hearing, and more seeing. Those idols were made and formed by their hands. "Worship you that which you (yourselves) carve?" [Surat As-Safat: 95].

﴿وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ﴾ [الأعراف : 192]



192- Those idols cannot provide victory to those who worship them or capable of defending themselves if they are hit or broken.

﴿وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءَ عَلَيْكُمْ أَدَعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ﴾

[الأعراف : 193].

193- O polytheists, if you invoke those idols to guide you to things that may benefit you, they will not hear or respond to you. And whether you call them or not, they do not hear in the first place because they are inanimate which do not speak, feel, or hear.

﴿وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ﴾ [الأعراف : 192]

192- Those idols cannot provide victory to those who worship them or capable of defending themselves if they are hit or broken.

﴿وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءَ عَلَيْكُمْ أَدَعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ﴾

[الأعراف : 193].

193- O polytheists, if you invoke those idols to guide you to things that may benefit you, they will not hear or respond to you. And whether you call them or not, they do not hear in the first place because they are inanimate which do not speak, feel, or hear.

﴿إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ﴾ [الأعراف : 196]

196- My Protector, Helper, and Disposer of my affairs is Allah, the Lord of the worlds in whose Hand alone lies benefits and harm. He supported me by revealing His Glorious Book, so He provides me with victory, pushes away the harm of my enemy, and do not let me down.

﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ﴾ [الأعراف :

197]

197- Your deaf and dumb idols which you call as gods and seek their help cannot benefit you, dispose your affairs, or help you when you seek their aid, moreover they cannot defend themselves if they are hit by harm.

﴿وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ﴾ [الأعراف :

198 :

198- If you invoke those idols to get something of your requests, they do not hear therefore they will not respond. You see them as if they are looking to you because of the eyes that were installed to them of gems as if their irises are looking to you, but they are unable to see anything.

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ [الأعراف : 199]

199- O Prophet, satisfy with the manners of people, accept their actions, and do not ask for too much so as not to avert from you. Command them with righteous actions –which include all acts of worship-, turn away from the fools, do not treat them with the same of their foolishness, and observe patience.

﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾ [الأعراف : 200]

200- When you feel Satanic insinuations that try to keep you away from goodness, seek refuge with Allah and hold firm with Him, for He is All-Responding to what you say, and All-Knowing with Your beseeching and need.

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾ [الأعراف :

[201

201- When the obedient believers are hit by satanic insinuations or bad thoughts, they know that Satan is the source of that evil. So, they remember the command of Allah, seek refuge with Him, and return to their Lord after they had known their error and fixed it then they followed the right course again.

﴿وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ﴾ [الأعراف : 202]

202- The brothers of devils from polytheists help devils in deviating from the truth and committing of sins and facilitate their missions, so they lead people astray. Thus, they help devils to tempt and seduce people, and they do not stop until they lead them all astray.

﴿وَإِذَا لَمْ تَأْتِهِمْ بَايَةٌ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَآئِرٌ مِّن

رَبِّكُمْ وَهَدَىٰ وَرَحْمَةً لِّلْقَوْمِ يُؤْمِنُونَ﴾ [الأعراف : 203]

203- When polytheists ask you to bring them a miracle and you do not bring it to them, they would say in mockery: Why do not you bring it yourself? O Prophet, reply to them: I do not bring anything myself and I do not do anything but when Allah reveals to me. This Glorious Qur'an is full of clear signs and strong proofs that show up until man sees and becomes guided by them, as it is a flooding mercy for those who believe in and take benefit from.

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ [الأعراف : 204]

204- When the Ayahs of the Qur'an are recited, keep silent and listen to them out of reverence to the words of Allah so as to be guided and win His Mercy.

The Pious Predecessors mentioned that the Ayah was revealed about recitation during Salah. Al Baydawy said in his Tafsir: It was revealed concerning Salah because Muslims used to speak during Salah, so they were commanded to listen to the recitation of the imam. The general meaning entails the obligation of listening during recitation, and the majority of scholars preferred the application of the Ayah outside Salah.

Al Qurtuby and others mentioned that the Ayah is general and it cannot be limited except with a proof.

﴿وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ

مِّنَ الْغَافِلِينَ﴾ [الأعراف : 205]

205- And mention Allah in a low voice sincerely and in reverence. Show humbleness before Him and recall His Greatness whether in secret and public in the beginning of the day and at the end. Perhaps the meaning is frequent mentioning of Allah to make the heart always connected with Him. And do not be of those who forget to mention Him because winning is gained through mentioning Allah and the loss is in turning away from Him.

Al Fakhr Ar-Razy said: The Ayah is a proof that hearty mentioning should be continuous as much as a person can.

And Muslims are commanded with the same ordinances directed to the Prophet (peace be upon him).

﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾ [الأعراف :

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206- Close angels to Allah by virtue and dignity who are honored by their infallibility do not show arrogant to worship Him, but they perform Salah as they were commanded. Moreover, they mention Him, deny any partners with Him in worship, and prostrate to Him alone.

## سورة الأنفال

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ [الأنفال : 1]

## Surat Al Anfal

**In the name of Allah, the Most Gracious, the Most Merciful**

1- O Prophet, your Companions ask you about the spoils of war. Say to them: Their rulings belong to Allah (Glory be to Him) and His Messenger (peace be upon him), so the Prophet (peace be upon him) divide them as his Lord commands and no one should interfere in that. The Ayah was revealed in the Battle of Badr, so fear Allah and beware of disobeying His Orders and fix things between you by sweet words and nice response. Fear Allah regarding the spoils of war, give them to the Messenger of Allah voluntarily, and do not argue and quarrel with one another because of money, for it leads to disagreement and hatred. Furthermore, obey Allah and His Messenger in all his commands and prohibitions and in the spoils which he distribute to you if you were true believers and abide by the rulings of the religion.

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ [الأنفال : 2]

2- When the name of Allah is mentioned to the true believers, who are sincere in their faith, their hearts tremble and become soft out of the glory of Allah, and when the Ayahs of His Glorious Book are recited to them, their faith and certainty increase. So, they would hasten to do what Allah has commanded, avoid His Prohibitions, and resort all their affairs to their Lord without invoking others, resorting to others, and hoping only for His Reward.

﴿الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَنَمًا رَزَقْنَاهُمْ يُنفِقُونَ﴾ [الأنفال : 3]

3- Those are the ones who keep to Salah, pay Zakah, and do all obligatory matters ordained on them.

﴿أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾ [الأنفال : 4]

4- Those who are characterized by these qualities are the true believers who shall have high ranks and degrees in Paradise, a great forgiveness for their sins, and good everlasting sustenance.

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ﴾ [الأنفال : 5]

5- As some believers hated the division of the spoils equally, other people hated going out of Medina to fight the polytheists according to a divine revelation. The Messenger of Allah (peace be upon him) set forth along with three hundred and some men of his Companions to attack a caravan belonged to Abu Sufyan carrying the food and the money of Quraysh coming from the Levant. When Abu Sufyan heard about the Prophet's preparation to fight, he sent to Makkah asking

for help, so one thousand fighters set forth to help him. The caravan could escape, then the Prophet (peace be upon him) consulted his friends about war and they agreed, whereas others hated that.

﴿يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ﴾ [الأنفال : 6]

6- Those who hated fight argued with you after they found out that you shall execute the command of Allah and participate in war. They said: Our setting forth was because of the caravan and we are not ready for war. Given that they hated war, their condition was as if they were driven to death while they are watching its signs.

﴿وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ

وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ﴾ [الأنفال : 7]

7- And remember that despite your fear and few numbers, Allah promised you of winning one of the two rewards: Either the caravan of Abu Sufyan or the victory over the polytheists' army. However, you liked the reward which did not contain any power or fight which was the caravan, whereas Allah willed to make His Religious victorious, raise the banner of the truth, and destroy the unbelievers to the last remnant; therefore He commanded you with fighting them.

﴿لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾ [الأنفال : 8]

8- To make Islam firm and superior over other religions, and to destroy disbelief even if polytheists hate that.

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾ [الأنفال :

9]

9- Remember the favor of your Lord when you were near the enemy seeking His Help and victory. The Prophet (peace be upon him) was invoking Allah frequently in reverence and submission asking his Lord to fulfill His Promise with victory. Thereupon, Allah responded to the invocation of your Prophet and sent down one thousand angels consecutively.

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ﴾ [الأنفال : 10]

10- Sending reinforcement to you was just a glad tiding that you will gain victory and so that you feel comfort. Allah is able to provide you victory over your enemy without sending reinforcement because victory is being asked from Him alone, and He is the Powerful who cannot be defeated by anyone, and the Wise in all He legislates and destines.

﴿إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنْزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمُ

رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ﴾ [الأنفال : 11]

11- And remember when your Lord cast somnolence upon you to make you feel secure after the fear that had hit you. He also sent down rain because you needed water for ablution and ritual complete bathing. He also made satanic insinuations go away after Satan had frightened you of thirst, but Allah strengthened your hearts with certainty, patience, and trust in Allah's Power. Moreover, Allah made your feet firm so as not to sink in sand during war.

The polytheists preceded the believers to the water of Badr, and Muslims became afraid of thirst, so Allah sent down rain until it filled the valley. Then the believers

drank, washed up, performed ablution, watered their animals, and filled their water skins until they were comforted and the satanic insinuations went away. Rain was sent down to them before they fell asleep.

The land in which Muslims camped were full of sand, so they were able to walk on it after rain as they wished, but the place in which the polytheists camped was full of dust and mud. When the rain came down, mud became more slippery and they could not walk as they wish.

﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾ [الأنفال : 12]

12- O Prophet, remember when your Lord said to the angels who were sent to aid Muslims that I am with you by help and support, so strengthen the hearts of the believers, make them firm, and give them glad tiding with victory, for I shall cast fear and horror in the hearts of the polytheists until they expect defeat anytime. So, strike their heads and necks with swords and cut off every joint of their hands and legs.

﴿ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [الأنفال : 13]

13- The disbelievers deserved that punishment because they had disobeyed the commands of Allah, left His Shari`ah, fought the Prophet (peace be upon him) and joined the lines of his enemy. Whoever disobeys the commands of Allah and His Messenger shall be punished severely.

﴿ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ﴾ [الأنفال : 14]

14- So, taste that torture, exemplary punishment, defeat, and loss, and let it be known that the disbelievers shall have a prepared torment in Hell that is more than the worldly punishment.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ﴾ [الأنفال :

15]

15- O believers, when you approach your enemy, do not turn your backs to them and do not escape and leave you fighting brothers.

﴿وَمَنْ يُولُوهُمْ يُؤْمِدْ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾ [الأنفال : 16]

16- Whoever escapes during the battle except the one who wants to deceive his enemy with the intention of attacking them or to take a better position or joining a group of believing fighters to attack the enemy again even if that group was another detachment, he shall enter in this concession as Ibn Kathir said. However, anyone -other than those types of people- will escape the battle is committing a major sin by which he shall incur the wrath of Allah and his place shall be Hell, and what a worse place it is!

﴿فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ [الأنفال : 17]

17- So, you did not kill them by your power because your number was few and their number was large, but Allah killed them by the angels whom He sent and by throwing horror in their hearts.



The Messenger of Allah (peace be upon him) picked up a handful of sand and throw it in the face of polytheists and sand got into their eyes as Al Haythamy graded it as authentic in Majma' Az-Zawa'id from the narration of At-Tabarani. Allah (Glory be to Him) said which means: O Prophet, it was not you who throw sands in the eyes of polytheists, but Allah did by putting sand in their eyes to defeat them and bestow His Victory and the booty over the believers and so that you would know His Rights to thank Him and be grateful. Indeed, Allah is All-Responding to your invocations and seeking for help, and knowing of your intentions and your conditions.

﴿ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ﴾ [الأنفال : 18]

18- That was the good efforts of the believers, and Allah weakens the plots and tricks of the disbelievers until you have victory over them.

﴿إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ

عَنْكُمْ فِتْنَتُكُمْ شَيْئاً وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ﴾ [الأنفال : 19]

19- O disbelievers, if you ask for Allah's Victory and His Judgment to judge between you and Muslims, here comes to you what you have asked.

Abu Jahl said in the battle of Badr: O Allah, whoever is more cutting to the ties of kinship and brought what we do not know, kill him today.

So, Allah provided Muslims with victory in the battle of Badr and Abu Jahl was killed.

If you cease fighting Allah and His Messenger, it will be better for you than the defeat and capture which you tested.

If you go back to war, We shall send the believers against you again.

Your multiple numbers will not benefit you as happened in the battle of Badr. Indeed, Allah is with the fighting believers and the one whom is aided by Allah shall never be defeated.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ﴾ [الأنفال : 20]

20- O believing servants of Allah, obey Allah and His Messenger when they call you to Jihad. Do not leave the obedience of the Prophet while you know what he calls you to, and do not be like the stubborn disbelievers who refuse to submit to his commands.

﴿وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ﴾ [الأنفال : 21]

21- Do not be like polytheists and hypocrites who say with their tongues: "We heard" while they do not benefit with that hearing because they do not believe what they heard, so they look like as if they did not hear.

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾ [الأنفال : 22]

22- The worst creatures step on the ground are those who hear the truth but do not say it. So, they do not understand the words of Allah and do not benefit from because they did not use their minds and senses which Allah created for them as should to differentiate between the truth and falsehood, good and evil.

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْراً لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾ [الأنفال : 23]

23- If Allah had known any good in the hearts of those stubborn disbelievers, He would have made them understand so as to know the truth. However, if they had understood and known the truth, they would have turned away from it, refused it, did not benefit from, and did not accept it out of their stubbornness and haughtiness.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ  
بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾ [الأنفال : 24]

24- O believers, respond to Allah and His Messenger when they call you to things that reform your lives such as faith and Jihad in which lies your glory.  
Let it be known that Allah blocks the way between a believer and disbelief and between a disbeliever and faith because hearts are in His Hands and turns them as He wills. He is able to force you to respond to what He calls you, but He honors you by calling you to respond obediently to take the reward.

Let it be known also that you shall be assembled to stand before your Lord on the Day of Recompense to reward you for your actions, and there is no escape from Him either in the world or on the Day of Recompense, so be obedient and firm.

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [الأنفال :

[25]

25- Beware of a trial that shall not exclusively hit oppressors and disobedient people, but it will include all people. So, do not neglect in changing deniable actions and do not show laziness when Jihad is called to. Let it be known that the punishment of Allah is severe for those who disobey His Commands.

﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ  
وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ﴾ [الأنفال : 26]

26- O believers, remember when you were few and weak in Makkah under the power of disbelievers and in a severe state of fear that polytheists would kill you all. So, Allah provided you shelter in Medina to resort to then strengthened you, increased your number, and provided you victory in the battle of Badr. Moreover, you were poor and needy, so your Muslim brothers from the Ansar (the Supporters) consoled you with their money. Furthermore, We granted you the spoils of Badr which was not permitted to seize except to this nation, so that you may thank Allah for His Favors, and to increase them for you and reward you.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾ [الأنفال :

[27]

27- O believers, do not betray Allah and His Messenger by leaving out what they commanded you. Deliver trusts to their owners, and do not go easy with the rulings which Allah ordained for you to organize your conditions, but perform them as they should, for you know the bad consequences of sins.

﴿وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾ [الأنفال : 28]

28- O believers, know that your properties and children are just a test for you from Allah to see whether you shall obey Him and thank Him for or you show miserliness and be busy with them and with the adornments of the world?

However, Allah has the great reward for those who show sincerity, preferred His Satisfaction, and abided by His Limits.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ [الأنفال : 29]

29- O believing servants of Allah, if you fear Allah, obey Him, and avoid disobeying Him, He shall guide you to know the truth from falsehood and cast

light in your hearts to distinguish thereby right from wrong; accordingly it will be a cause for your salvation, happiness, and atoning for your sins. The favors of Allah are multiple and plenty and His Favor is great, and He only gives it to the pious believing Servants.

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرٌ

الْمَاكِرِينَ﴾ [الأنفال : 30]

30- O Prophet, recall the favor of Allah upon you when the disbelievers of Makkah were plotting to detain you and tie you up or kill you or drive you out of Makkah. They consulted one another to block the way so as not to migrate and used to plot it at night, but Allah failed their plots and abolished their cunning. Verily, the management of Allah is more powerful than their plot and evil.

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ

الْأُولَٰئِينَ﴾ [الأنفال : 31]

31- When the Ayahs of the Glorious Qur'an are recited to them, they show stubbornness and say in haughtiness: We have heard what you had said, O Muhammad and if we willed, we would say similar words. These are just the news and stories of the past nations, not the words of Allah.

﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ

اِئْتِنَا بِعَذَابٍ أَلِيمٍ﴾ [الأنفال : 32]

32- They said while they are in the darkness of disbelief and polytheism out of their belying and denial: O Allah, if what Muhammad brought us was the truth which You sent down, punish us by sending stones upon us from the sky or take us by a severe and painful torment.

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [الأنفال :

[33]

33- O Prophet, Allah would not have punished them while you were among them because there is no nation was tortured while its prophet is present among them. Allah would not also punish them while they were circulating around the Ka`bah saying: O Allah, we seek Your Forgiveness. Allah would not also punish them while there were believers among them who sought the forgiveness of Allah of the weak Muslims who remained among them.

﴿وَمَا لَهُمْ آلَآءُ يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائُهُ

إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ [الأنفال : 34]

34- When the Messenger of Allah (peace be upon him) got out from among them and migrated from Makkah, Allah (Glory be to Him) said which means: Why should not Allah punish them while they were blocking people from circulating around the Ka`bah, and they did not deserve to undertake the affairs of Al Masjid Al Haram while they were disbelievers. Verily, the pious servants of Allah are the believers who avoid polytheism and do not worship anyone but Allah, but most of them do not know that they have power over it.

Allah caused them to be defeated in the battle of Badr and others.

﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾

[الأنفال : 35]

35- Their prayer at Al Masjid Al Haram was only whistling and clapping which had no use or benefit, and it is not part of Allah's Commands. So, taste the torture which Allah inflicted you in the battle of Badr from killing, capturing, and loss of money because of your insistence on disbelief and indifference of Allah's Ayahs and the call of His Prophet.

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ

حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ﴾ [الأنفال : 36]

36- Indeed, the disbelievers shall spend their funds to prevent the followers from Allah's Religion and they will be regret and sorrow upon them because they did not obtain but humiliation and defeat. As for those who insisted on disbelief, they shall be gathered and driven to Hell to be cast in its fire, and they shall stay there submissively.

﴿لِيُمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي

جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ﴾ [الأنفال : 37]

37- Allah shall differentiate believers from disbelievers and corrupt from reformers by Jihad and spending. Moreover, He shall gather the wicked and the corrupt together then make them over one another to cast them into Hell. Such people shall be losers in the world and in the Hereafter where they bought with their money the torture of the Hereafter, so they lost their funds and selves.

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّةُ

الْأَوَّلِينَ﴾ [الأنفال : 38]

38- O honorable Prophet, say to those disbelievers: If they cease their disbelief, stubbornness, and lying, and enter into Islam, Allah shall forgive for them their past sins. This includes their spending against Muslims in wars, and if they return to your opposition and fight, then Our Way in regard to those who lied and continued in their stubbornness is inventible which is punishing them.

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ

بَصِيرٌ﴾ [الأنفال : 39]

39- O Muslims, fight the disbelievers so that disbelief would cease, Muslims would not divert away from their religion, and religion shall be solely for Allah. However, if they cease, stop fighting them because Allah is well-acquainted with their belief and their returning to the truth, and shall forgive and reward them the best.

﴿وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعَمَ الْمَوْلَىٰ وَنِعَمَ النَّصِيرِ﴾ [الأنفال : 40]

40- Nevertheless, if they insist on disbelief and polytheism, let it be known, O Muslims, that Allah will provide you victory, manage your affairs, and help you over them. So, put your trust in Allah, and do not pay attention to their enmity to you, for He is the best guardian who does not neglect His Subjects, and the best helper who pushes away the evil of enemies.

# The Clear Qur'anic Exegesis

## Part I0





## Part 10

### Surat Al Anfal (41-75)

### Surat At-Tawbah (1-92)

### The rest of Surat Al Anfal

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ  
وَابْنِ السَّبِيلِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجُمُعَانِ وَاللَّهُ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [الأنفال : 41]

41- O Muslims, let it be known that the money of disbelievers which you gained from war must be divided into five parts: One-fifth is dedicated to Allah and His Messenger [i.e., that should be spent of the poor, the needy, the wayfarers and the Prophet's relatives]. The share of the Prophet after his death should be placed in the Muslim treasury house or the general utilities of Muslims.

As for the fourth-fifth, they must be distributed to worriers who participated in war.

So, obey the command of Allah and be convinced with His Ordinance if you are truly believers in Allah, in His Last Day, and in the Ayahs, angels and victory which we sent to Muhammad during the battle of Badr. Indeed, Allah is capable of everything and part of it is what you had seen in the battle of Badr.

﴿إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنكُمْ وَلَوْ تَوَاعَدْتُمْ  
لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَن هَلَكَ عَن بَيِّنَةٍ وَحَجَىٰ مَن  
حَيَّ عَن بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ﴾ [الأنفال : 42]

42- O Muslims, remember that day when you were at the nearest valley to Medina and polytheists were at the farthest side of the valley and the caravan of Abu Sufyan and his troops were below you near to the coast. If you and polytheists made an agreement to fight in that place, you would not meet in that time and that place because you came out to raid on that caravan and they came out to prevent you of that. You were few in number, therefore you did not wish to encounter them, but Allah destined that war would take place to grant victory for Muslims, defeat the enemy, cherish His Religion, and raise the word of the truth so as to make them die after they had seen the proofs of their Lord or live while seeing those proofs, and the matter would be decisive.

Or so that the disbelief and faith would be based on clear proofs because the battle of Badr was a clear evidence for those who ponder and take a heed.



Verily, Allah is All-Hearing to your invocations and All-Knowing with your sincerity and intentions, and knew that your deserved victory over your enemy.

﴿إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ

سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ [الأنفال : 43]

43- O Prophet, remember when Allah showed you polytheists in your sleep few in number to inform your Companions and make them firm and courageous. However, if He had shown them to you in their real number, Muslims would have showed cowardice and differed regarding engaging in war, but Allah prevented that. Indeed, He is All-Knowing with that in your hearts and what you conceal of courage and grief.

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا

وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾ [الأنفال : 44]

44- O believers, recall the favors of Allah upon you when Allah showed you the number of polytheists few so as to be courageous and yearn to quick victory to the extent that some of you thought them 70 or 100. On the other hand, He showed you few in the eyes of the disbelievers to tempt them to attack you to the extent that Abu Jahl said: The Companions of Muhammad are few, which made them abandon preparation.

However, when you started to engage with them, he made you large in number in the eyes of the polytheists so as to show cowardice and leave war. That management was done by Allah to ignite war between the two parties, raise the status of Islam and Muslims, and to humiliate the disbelievers. All matters belong to Allah who directs them as He wills.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلَحُونَ﴾ [الأنفال :

45]

45- O believers, be brave when you fight a disbelieving group. So, be patient, be firm in fighting, mention Allah frequently during fighting, seek His Help, Glorify Him, and invoke Him to provide you with victory and throw horror in the hearts of your enemies so as to win and gain the reward.

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ

الصَّابِرِينَ﴾ [الأنفال : 46]

46- Obey Allah in all He commanded you, execute the commands of your Prophet and leader, and do not differ among yourselves so as not to be weak before your enemies and that will be a reason for your defeat. Show patience in battles and be firm, for Allah provides the patient with a special power and help them in what they are doing.

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا

يَعْمَلُونَ خَبِيرٌ﴾ [الأنفال : 47]

47- O believers, do not be like the polytheists who left Makkah out of pride so that people would praise them and describe them with bravery and generosity while they were preventing people from declaring the truth and embracing Islam. They refused to go back to Makkah after the caravan had been rescued until they drink wine beside the well of Badr, listen to singers, slaughter camels and feed the people. However, Allah replaced their wine with their blood, and with weepers

instead of singers, and returned back with sadness, defeat, and the killing of their family and companions, so do not be like them. Let your going be for the sake of Allah, pushing falsehood, and warding off aggression. Allah is All-Acquainted with the actions of polytheists and their corruption, and knows the hatred and enmity which they hearts conceal against Muslims.

﴿وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَآتِ الْفِتْنَانَ نَكَصَ عَلَى عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾ [الأنفال : 48]

48- O Messenger, remind the believers when Satan cast in the hearts of polytheists and encouraged them to go out, telling them that no one will be able to defeat you in the battle of Badr because of their number and power against your weakness and few number, and I am your helper.

However, when the two parties met and Satan looked at the reinforcement of angels, he fled away while saying to his guardians: I am free of you and I shall not help you in this war because I see the reinforcement of angels which you do not see. Indeed, I fear that Allah would destroy me, for He is severe in His Punishment. So, Satan failed them, did not keep his promise, and left them meet their fate alone.

﴿إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ [الأنفال : 49]

49- And remember the saying of hypocrites and those whose hearts were not filled with faith when Allah made the number of Muslims few in their eyes, they said: The believers were deceived by their religion and their reliance on the victory of their Lord. Truly, their faith shall destroy them because they are confronting a bigger power.

However, the one who refers his affairs to Allah and depends on Him holds firm with a powerful who cannot be defeated, a cherishable who cannot be subjugated, and a wise who provides victory to those who deserve it.

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ﴾ [الأنفال : 50]

50- O Prophet, if you had seen angels while they were taken the souls of disbelievers, you would have seen a terrible scene because angels were beating their faces and backs with whips that were made of fire and promised them with a severe punishment on the Day of Recompense: The torment of Fire that inflames their entire bodies.

﴿ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾ [الأنفال : 51]

51- The retribution which inflicted you, O disbelievers, was because of your actions and the disbelief, sins, and fighting Muslims which you had concealed in your hearts. Indeed, Allah does not torture His Servants without fault and does not increase their torture even if they are disbelievers but according to their bad deeds and their refusal to accept the truth.

﴿كَذَٰبٍ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ﴾ [الأنفال : 52]

52- The condition of disbelievers is like the people of the Pharaoh and the nations before him which denied our signs and belied the miracles of Prophets, accordingly Allah punished them because of their sins and destroyed them. Verily, Allah is powerful when He punishes and no one can push away His Punishment or alleviate it.

﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ

عَلِيمٌ﴾ [الأنفال : 53]

53- That is because Allah does not remove His Favor from a people until they do evil things, commit sins or leave out gratitude, oppress people, kill one another, and disbelieve in Allah. Verily, Allah is All-Hearing to their sayings and All-Knowing of what they do, so He leaves favors for them or takes them away because of their actions.

﴿كَذَابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَبُوا بآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَعْرِفْنَا آلَ

فِرْعَوْنَ وَكُلَّ كَانُوا ظَالِمِينَ﴾ [الأنفال : 54]

54- Such as the action of the Pharaoh's people and those who were before them from the nations which belied our miracles which Allah granted to His Prophets. Moreover, they denied the signs which Allah sent down to guide His Servants, so their retribution was punishment for their sins and We destroyed them. The bad consequence of the people of the Pharaoh along with their leader was drowning in the sea. The previous peoples wronged themselves when they subjected themselves to punishment and torture because of their disbelief and sins, and they did not appreciate the favor of Allah which He granted them of gardens, plants, money, children, and animals.

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ﴾ [الأنفال : 55]

55- The worst creature that walks on earth is those who insisted on disbelief and fell in it, so they do not believe no matter you call them to Islam.

﴿الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ﴾ [الأنفال : 56]

56- Those from whom you take their covenant not to help polytheists, but they broke their promise, as a part of their habit, and continued their treason and cheat because they do not fear Allah in all they committed.

It was mentioned that those people were the Jews of Banu Qurayzhah who broke their promise which they signed with the Prophet (peace be upon him) and helped the polytheists more than once.

﴿فَإِذَا تَشَفَّعْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ﴾ [الأنفال : 57]

57- When you defeat them in war, double their punishment and kill them so as to be an admonition for others and so as your enemy fear you and take a lesson.

﴿وَإِذَا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ﴾ [الأنفال :

58]

58- O Prophet, when you have signs and proofs that the people who signed an agreement with you shall break their promise, inform them and expose their treason so as to know that you broke the covenant between you and them. However, do not start them with war before informing you of that, and Allah does not love those who break their promises and covenants.

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ﴾ [الأنفال : 59]

59- Disbelievers who were not killed in war should not think that they escaped punishment, nay, they are in the grip of Allah and nothing can fail Him because they subject to His Power.

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُوهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾ [الأنفال : 60]

60- Prepare yourselves well to your enemy with arms, armors, and so on.

Once, the Messenger of Allah (peace be upon him) read the Ayah and said: "And make ready against them all you can of power. Verily, power is shooting, verily power is shooting, verily power is shooting." [Reported by Muslim and others]. Shooting is the powerful weapon that a person can use to protect himself and to affect his enemy because a person may hit the leader of the detachment then soldiers flee. The meaning is shooting with all kinds of weapons: Arrows, bullets, artilleries, bombing...etc.

You should also own horses to use them in wars and equipments which suit modern wars in order to frighten the enemies of Allah who disagree with His Commands and your enemies who are eager to kill you, and to frighten other disbelievers whom you do not know by names but Allah knows them.

The more you spend for the sake of Allah and in Jihad, the more you get reward in full on a day when you will be in a dire need to Allah, and you shall not be oppressed by decreasing your reward.

﴿وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ [الأنفال :

[61]

61- When they incline to peace and reconciliation, incline to it and refer your affairs to Allah, for He shall suffice and help you if they conceal something in their hearts, for He hears what they say in their assemblies and knows what is in their intentions and shall punish them with what they deserve.

Some commentators mentioned that the Ayah was abrogated by Allah's Saying: "Fight against those who believe not in Allâh, nor in the Last Day." [Surat At-Tawbah: 29].

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ﴾ [الأنفال :

[62]

62- If they wanted to betray you through making a peace agreement, Allah shall stop their evil and rescue you from their deception because He was the One who provided you with victory, sent angels as reinforcement to you, threw horror in their hearts, and strengthened you with the believers from the Migrants and the Supporters.

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

بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾ [الأنفال : 63]

63- Allah is the One who combined together the hearts of Muslims despite their past rivalries and blind fanaticism especially Awas and Khazraj who were about to vanish because of the frequent wars between them. Then Islam combined them, made them brothers, and they started to help one another to goodness and the truth. If you had spent the funds of the earth to strengthen the ties of intimacy among them and combine their hearts, you could not be able to do that because of the severe enmity between them. However, Allah with His Kindness and Mercy

established that harmony and strengthened the spirit of love and brotherhood among them. Verily, Allah (Glory be to Him) is All-Able to do that, Cherishable, and Wise who can run matters in the best manner.

﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾ [الأنفال : 64]

64- O honorable Prophet, Allah shall suffice you and manage all your affairs and shall help you as well as the believers who have followed you from the Migrants and the Supporters.

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ

وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾ [الأنفال : 65]

65- O Prophet, urge the believers to fighting and exhort them to Jihad because if you have twenty fighters who seek the reward from Allah, they shall defeat two hundreds of their enemies. If you have one hundred patient fighters, they shall defeat one thousand of the disbelievers that is because polytheists are ignorant and do not fight for the sake of Allah or for the sake of His Reward, but they fight out of ignorance and following to the steps of Satan, so they do not stand firm in battles if you are truthful.

That matter was difficult for Muslims when each one of them was asked to fight ten fighters of the disbelievers, then the following Ayah was revealed to alleviate the matter and told them that one should confront two of them. Ibn `Abbas (may Allah be pleased with him) said: When Allah (Glory be to Him) alleviated the matter for them, their patience reduced in the same matter.

The majority of scholars said that the second Ayah abrogated the first Ayah.

﴿الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ

وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾ [الأنفال : 66]

66- Now, Allah alleviated the previous ruling and knew that you are weak to fight ten fighters, so if you only have one hundred patient fighters, they shall defeat two hundred of the disbelievers and if you have one thousand, they shall defeat two thousands, so one should fight two. Therefore, if the Muslim army half the number of the disbeliever's army, they shall defeat them by the will of Allah, for Allah provides victory to the patient, so how could not they defeat their enemy?

﴿مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ

الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ [الأنفال : 67]

67- It is not proper for a prophet [i.e., the Prophet (peace be upon him)] to take captives from the polytheists until their power becomes weak and the power of Muslims becomes strong so that they can defeat their enemy.

O Muslims, do you want to accept the ransom instead of killing them?! Allah wants that you gain the reward of the Hereafter, support His Religion, and defeat His Enemy. Allah is the Cherishable who grants victory for His Pious Servants over His Enemy and Wise in ordaining the codes of war.

The Ayah was revealed concerning the captives of Badr Battle when the Prophet (peace be upon him) consulted his Companions about captives, so he inclined to the view of accepting the ransom without killing them.

﴿لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِي مَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾ [الأنفال : 68]

68- Had it been written in the Preserved Tablet that Allah shall not torture a people before He explains to them commands and prohibitions, you would have been inflicted by a great torment due to the ransom which you took from the captives.



It was mentioned that the Companions of the Prophet (peace be upon him) refused to take the ransom, therefore the following Ayah was revealed that you may take it.

The general opinion of jurists has been settled that an Imam is given choice concerning captives: He may kill them or take ransom according to the general benefits of Muslims. It was a benefit for Muslim at that time that disbelievers must have been killed, but Allah forgave that action.

﴿فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [الأنفال : 69]

69- So, eat from the booty which you gained from your enemy because it is lawful and has no sin. Fear Allah and do not disobey His Orders, for He is the Forgiving who forgives your past sins and All-Merciful who permitted you to take the booty as well as the ransom of freeing captives.

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [الأنفال : 70]

70- O Prophet, say to those whom you captured in the battle of Badr from among those who ransomed themselves: When Allah finds faith and truthfulness in your heart, He shall grant you money more than the amounted you paid to ransom yourselves, and shall forgive your sins and polytheism, for Allah is Oft-Forgiving for His Believing Servants and Merciful with them.

﴿وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [الأنفال :

[71]

71- If the captives want to break the covenant by not giving you the ransom, by fighting you again, or by helping the polytheists, they did so before the battle of Badr, but Allah gave you power over them and you killed and captured a number of them in Badr. So, let them expect the same destination because Allah is All-Knowing with His Creation and All-Wise in things which He ordains.

﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [الأنفال : 72]

72- Indeed, those who believed, left their people and homes, and spent their monies in things that please Allah such as: Giving in charity to the needy or buying weapons and horses for the sake of Allah and exerted efforts in the way of Allah, they are the true believers. They are the Supporters who provided shelter to their Muslim brothers who migrated and dwelled them in their houses, preferred them to themselves, and aided them against their enemy by fighting with them, those are guardians to one another and may inherit from one another. As for the believers who remained in their homes without migration, they shall not inherit from those who migrated even if they are their relatives until they migrate like them. If the believers who did not migrate seek your help in fighting against polytheists, you have to aid them because they are your Muslim brothers. So, you have to help them unless you have a covenant between you and polytheists, in this case, it is not permissible for you to break it. Verily, Allah is All-Acquainted with your actions, so do not disobey His Commands and do not violate His Limits.



The Messenger of Allah (peace be upon him) established a bond of brotherhood between the Supporters and Migrants, so they inherited one another. Whoever believed but did not migrate should not inherit from his relative; that was done until the opening of Makkah then the Ayah of inheritance abrogated it: "But kindred by blood have prior right against each other." [Surat Al Anfal: 75].

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ﴾

[الأنفال : 73]

73- Disbelievers are guardians to one another in support and inheritance. The majority of scholars hold the view that a Muslim does not inherit from a disbeliever and a disbeliever does not inherit from a Muslim. If you do not show hostility to polytheists, befriend the believers, and follow the instructions set by Allah in regard to inheritance, things will be mixed between believers and disbelievers, the power of disbelievers shall be apparent, Islam will become weak, and blood shall be shed.

﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾ [الأنفال : 74]

74- And those who believed, left their homes and money to escape disbelieve and disbelievers to Islam, and fought the disbelievers with you as well as the Supporters who aided and sheltered their Muslim Migrants are the true believers. They shall be rewarded generously by their Lord by forgiving their sins, providing them permanent sustenance, and they shall reside in a high Paradise and everlasting bliss.

﴿وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ

أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [الأنفال : 75]

75- And those who believed, migrated after the first migration, and fought with you in the way of Allah are your brothers in Islam because faith is one, the religion is one, but favor and honor is for those who believed first.

Only relatives inherit from one another and that abrogates the first legislation which states that migration is one of the causes of inheritance. This is the ruling of Allah in His Book and He is All-Acquainted with everything including the system of inheritance, its conditions, development, and the wisdom behind the distribution of shares.

Ibn `Abbas (may Allah be pleased with him) said: The Messenger of Allah (peace be upon him) established the bond of brotherhood among his Companions and made some of them inherit from one another until Allah revealed the following Ayah: " And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is All-Knower of everything." Thereafter, the Companions did not inherit from one another and only accepted inheritance from their kins.

## Surat At-Tawbah

﴿بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ﴾ [التوبة : 1]

1- This is a freedom of all obligations from Allah and His Messenger to those of the polytheists.

There were signed treaties between Muslims and Arab polytheists who broke their covenants except for few tribes, so Muslims were commanded to break their covenants with them as shall be explained later and gave a four-months respite to the polytheists.

﴿فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي

الْكَافِرِينَ﴾ [التوبة : 2]

2- So, walk on the earth safely whenever you want, O polytheists, for four months from Shawwal to Al Muharram, and know that your walk shall not protect you from Allah. Let it be known also that Allah shall humiliate and torture disbelievers in the world by killing and capture, and in the world by torment.

﴿وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ

فَإِنْ تُبْتِغُوا خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ

أَلِيمٍ﴾ [التوبة : 3]

3- This is an announcement from Allah and His Messenger to all people on the Day of Sacrifice [during Hajj] that Allah is free of all the obligations given to polytheists. So, if polytheists cease what they are doing of disbelief, betrayal, and falsehood, it will be better for them in this world and in the Hereafter. However, if polytheists refuse to comply and insist on fighting Islam and Muslims, let it be known that you cannot escape from the punishment of Allah for you are His Slaves whenever you are. Give glad tiding to disbelievers with a painful punishment in the world and the torment of the Hereafter is more powerful and severer.

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتُوا إِلَيْهِمْ

عَهْدَهُمْ إِلَىٰ مَدَّةِهِمْ إِنَّ اللَّهَ مُحِبُّ الْمُتَّقِينَ﴾ [التوبة : 4]

4- polytheists who did not break their promises and covenants with you are excluded from that punishment on condition that they should be loyal and keep to their promises without omitting something of it or providing help to any of your enemies. At that point, complete the period of their covenant to the end and do not treat them as traitors, for Allah loves those who keep their promises and covenants.

The tribe of Banu Damarah had only nine months of their covenant and they did not betray or break their covenant.

﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ  
وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ﴾ [التوبة : 5]

5- When the four months during, which we prohibited the shedding of polytheists' blood, end, kill them whenever and wherever you find them. Capture, lock, watch, observe their movement, and besiege them in their forts. If they repent of their polytheism and error, establish Salah, and pay Zakah as a confirmation to their repentance and faith, leave them and do not harm them, for Allah forgives to whomever He wills and bestows mercy on whomever He wills because of their faith and obedience.

This Ayah is called "the Ayah of the sword."

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ  
لَّا يَعْلَمُونَ﴾ [التوبة : 6]

6- When one of the polytheists asks for your security and protection after the elapse of the four mentioned months, give him security and protection until he hears the words of Allah and ponder over them to know his rights and duties, then deliver him safely to his home.

This security was given to them because they do not know the religion of Allah. They need to know the core of the religion to which you call them until they understand and would have no excuse.

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ  
الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ [التوبة : 7]

7- Those polytheists do not have a covenant from Allah or from His Messenger as long as they betray and break the covenant except those whom you pledged at Al Masjid Al Haram, so complete the period of their covenant as long as they keep their covenant with you. Indeed, Allah loves the believers who keep their covenants who abide by His Limits.

﴿كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَهِهِمْ وَتَأْبَى قُلُوبُهُمْ  
وَأَكْثَرُهُمْ فَاسِقُونَ﴾ [التوبة : 8]

8- How could polytheists have a covenant with Allah and His Messenger while they are eager to kill you?! If they gain victory over you, they shall not treat you well and will not leave you alive. When they feel fear and disability, they show their interest in faith and pretend that they want to keep your covenant with you, so they try to please you. However, the truth is: Their hearts refuse faith and most of them are disobedient because they have no creed to stop them from committing evil or chivalry to prevent their treason and cheating.

﴿اشْتَرَوْا بَيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ﴾ [التوبة : 9]

9- They replaced the ordinances and covenants of Allah with the worldly wreckage, adornments, and lusts, and prevented people from following the religion of Allah, so how worse were their actions.

﴿لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ﴾ [التوبة : 10]

10- They do not maintain the rights of kinship and covenants of a believer, so if they gain victory over him, they shall kill him because their habit is aggression, oppression, and breaking covenants.

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

[التوبة : 11]

11- If they stop the worship of idols, breaking covenants, and fighting Islam then abided by the ordinances of religion by performing Salah and paying Zakah, they shall be your brothers in religion, and shall have the same rights and the same obligations.

We explain the details of rulings and matters that belong to polytheists and the conditions of war to those who contemplates and consider to act accordingly.

﴿وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ﴾

[التوبة : 12]

12- If they break their covenant after signing it and insult your religion, then fight the leaders of polytheism and disbelief because they cannot be trusted for a covenant and cannot keep a promise so that they may cease from insulting your religion and stop their disbelief and aberration.

﴿أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدُّوْكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ

فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُّؤْمِنِينَ﴾ [التوبة : 13]

13- Will you not fight the polytheists who betrayed their covenant that was held in Al Hdaybiyah treaty, gathered in Dar An-Nadwah, and tried to bring the Prophet (peace be upon him) out of Makkah and Allah caused him to migrate?! The polytheists were the ones who started enmity while the Prophet (peace be upon him) was calling them in good manner and setting the proof against them with the book of Allah and challenge. The polytheists were the ones who fought you in the Battle of Badr and after they had known the safety of the caravan, they said: We shall not leave until we eradicate Muhammad and his people.

Will you leave their fight out of fear that you might get hurt? Do not fear them, for Allah is more worthy to be feared because of His Power and Punishment if His Commands are disobeyed. So, fight your disbelieving enemies if you are truly believers because benefit and harm are all in His Hands alone, and people must only fear Him.

﴿قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصَرِّكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ﴾

[التوبة : 14]

14- O Muslims, fight them so that Allah would kill them by your hands, humiliate them by capturing, giving you victory over them, and curing the chests of a group of believers because of the oppression and harm that inflicted them before.

﴿وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [التوبة : 15]

15- Allah will cause the wrath inside the believers' hearts to go away by killing and humiliating their enemies, who were torturing them, and to get their money back and fight them. Moreover, Allah shall forgive those who repent from their disbelief out of His Guidance after He had known their readiness to accept faith and their determination to follow His Religion. Indeed, Allah is All-Knowing of what can reform their affairs and Wise in destining the interests of people.

﴿أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ [التوبة : 16]

16- O people, have you thought that you shall be left without tests to show you real faith and sincerity to your religion?! By these tests, it becomes obvious those who have fought for the sake of Allah without taking secret guardians or supporters besides Allah, His Messenger, and the believers from whom you receive orders. Verily, they are outwardly and inwardly alike because they always show intimacy to the believers and take their side while Allah knows your affairs and your secrets.

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ﴾ [التوبة : 17]

17- It is not proper for polytheists to visit masjids which have been built for the sake of Allah while they bear witness against themselves that they disbelieve in that which was sent down to Muhammad (peace be upon him). They associate partners with Allah by saying: Here I am responding to You, you have no partners except one whom You own without owning You. Glory be to Him, the actions of those people were null and void because of their disbelief, and their punishment shall be torture in Hell forever.

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾ [التوبة : 18]

18- The Mosques of Allah shall be maintained only by those who believe in Allah alone and in the Day of Recompense and its reward and punishment, perform As-Salat as Allah ordained, give Zakah from the due money, and fear none but Allah by not worshipping others except Him. Those are the people who walk on the way of truth and who will win Paradise.

﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [التوبة : 19]

19- Do you consider the providing of drinking water for the pilgrims and the maintenance of Al-Masjid al-Haram (at Makkah) as equal to the one who believes in Allah and the Last Day, and strives hard and fights in the Cause of Allah? They are not equal before Allah? The latter is better despite the virtue of the first. Verily, Allah (Glory be to Him) does not guide those who indulge in error and insist on mistakes.

Some Companions spoke about this issue, therefore the Ayah was revealed and explained that Jihad is better as was reported in Sahih Muslim.

﴿الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ﴾ [التوبة : 20]

20- Indeed those who believed in Allah without associating partners with Him in worship, spent their money to support His Religion, and gave their lives for His Sake shall have a greater degree and shall be of higher status at Allah than those who boasted of any other actions and preferred providing drinking water and maintaining Al-Masjid Al-Haram. Those people have obtained good and higher degrees.

﴿يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ﴾ [التوبة : 21]

21- Those people shall have a great merit which is: Their Lord shall give them glad tiding on the Day of great horror with mercy, security, pardon, and high gardens in which there is an everlasting bliss of all things that their souls desire and gladden their eyes.

﴿خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾ [التوبة : 22]

With a permanent eternity in these outstanding Paradises. Indeed, Allah is All-Encompassing [in favor] and Generous who doubles the rewards of good actions and saves good rewards and gifts for His Believing Servants.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ

وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ [التوبة : 23]

O believers, it is not permissible for you to show kindness and intimacy to the closest people to you if they prefer disbelief to faith and insisted on opposing Islam and fighting its people even if they were your fathers and brethren. And whoever protects them, befriends them, and prefer sitting with them to migration and Jihad will be transgressing the limits of Allah and preferring his desires to the command of His Lord.

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ

تُخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا

حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [التوبة : 24]

O Prophet, say to your Companions, particularly those who embraced Islam without migrating for the sake of their family and money: If your fathers, children, brethren, wives, your affinity from your relatives, money which you gained, luggage, commodities you bought for trade which you fear to miss, palaces and houses you like to dwell in (if all these pleasures were dearer to you than the commands of Allah and His Messenger, Jihad in His Way, and making His Words superior, so wait until Allah inflicts you with a punishment. Surely, Allah does not guide those who go out of His Obedience, befriend the polytheists, and advance their desires to His Religion.

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا

وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ﴾ [التوبة : 25]

O believers, indeed Allah provided you with victory in many battles. And remember in the battle of Hunayn (a valley between Makkah and At-Ta'if) after the opening of Makkah, Thaqif, Hawazen, and others gathered to fight you and you were greater in number. You liked your great number until some of you said to one another: Today we shall not be defeated out of fewness. Those words were hard to the Prophet (peace be upon him) because you depended on your power not on Allah, so Allah left you to your power so that you may know that you only gain victory by the power and destiny of Allah. Although you fought the disbelievers bravely in the beginning of the battle, you did not endure the battle and fled, but the Prophet (peace be upon him) stood firmly with a few people, and the earth became tight despite its wideness and you could not find a way out to escape out of fear and horror then you turned your backs to the disbelievers in defeat.



﴿ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾ [التوبة : 26]

26- Then Allah sent down His Mercy and Security, after the defeat, on His Messenger and the Mujahedeen and sent down angels whom you did not see to encourage and strengthen Muslims and to cast horror in the hearts of polytheists. Verily, Allah tortured those who disbelieved by killing and capturing their children and seizing their money, and that was only part of the punishment of those who loved disbelief and fought Allah and His Messenger.

﴿ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَفُورٌ رَحِيمٌ﴾ [التوبة : 27]

27- Then Allah accepted the repentance of whomever He willed after He had made them taste the humiliation of defeat by guiding them to Islam. Indeed, Allah forgives their previous actions of disbelief and war and shall reward them for their good actions.

Then Hawazen came to the Messenger of Allah and embraced Islam, accordingly he gave them back 6000 captives and honored whomever he wants from them by gifts to attract their hearts to Islam and appointed one of them to be their leader.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ﴾ [التوبة : 28]

28- O believers, Polytheists are impure because they do not wash up and do not avoid filth in addition to their corrupt creed, so do not allow them to come near Al Masjid Al Haram after this year [9<sup>th</sup> AH].

It was reported in Sahih Al Bukhari and others with the wordings of Al Bukhari from the Hadith of Abu Hurayrah (may Allah be pleased with him) that Abu Bakr As-Siddiq sent him in the time of Hajj which the Prophet (peace be upon him) appointed Abu Bakr as an emir before the Farewell Hajj to announce in people that polytheists are not allowed to perform Hajj after this year and no naked people would circumambulate the Ka`bah.

If you fear poverty because of preventing the polytheists from entering the Ka`bah where they used to bring with them to Makkah good and foods for trade which merchants used to exchange goods for foods, Allah will suffice you and grant you sustenance from somewhere else by sending rains, opening countries for Islam, from booties, and from the tribute if He wills. Verily, Allah is All-Knowing of your conditions and interests and wise in His Commands, giving, and preventing, so He gives whomever He wills. Indeed, Allah granted them what they wished from His favors.

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾ [التوبة : 29]

29- O believers, fight the people of the Scriptures who deviated from the religion of Allah as a preparation to the invasion of the Romans and their Arab-Christian allies who do not believe in Allah or in the Day of Recompense as shall be shown later. The Jews said: `Uzayr is the son of god and Christians said: The Christ is the son of god which is not a belief in Allah, but these are corrupt opinions and distorted whims.

Moreover, they do not forbid what Allah and His Messenger forbid, so they made usury lawful, usurped people's money falsely, and made pork and wine lawful.

They did not follow the firm religion of Allah [i.e., Islam] and did not abide by the Shari`ah but they receive their ordinances from their bishops and priests.

So, fight them because they fight the correct religion of Allah. They are true aggressors against the godship of the Great Creator as well as the servants of Allah by making them worship other than Allah; therefore an aggressor must be resisted and fought.

So, fight them until they declare their surrender and pay the due tribute willingly while they are humiliated. However, whoever among them embraced Islam, do not take the tribute from them because they have become Muslims and have the same rights and duties as Muslims.

Opening non-Muslim countries to Islam gives a room for presenting the religion of Allah properly not taking it from the deviant media which cast doubts about it. No one should be forced to embrace Islam, so whoever wants to embrace it may do so and whoever wants to keep his religion and pay the tribute for their protection may do so.

Islam must be explained for them and they must be called to embrace it before the beginning of war.

The matter of Jihad is left to the Muslim ruler and his Ijtihad because he is the most knowledgeable of people's conditions and the conditions of the enemies.

﴿وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ

يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَاتْلُهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ﴾ [التوبة : 30]

30- These are the sayings and beliefs of the People of the Scriptures so that people would know why they were included with polytheists. The Jews said: `Uzayr was the son of god, may Allah be exalted above this claim. `Uzayr is Izra who was nicknamed in their books with the scribe who memorized the Torah and the Jews wrote it down from his speech after the killing of the people who kept it. He died one thousand year after the death of Moses (peace be upon him). The Christians also said: Jesus was the son of god, may Allah be exalted above this claim. These are their sayings and beliefs without having a proof to these sayings and minds cannot accept these myths because it is a mere lie which they fabricated out of their ignorance and stubbornness. Their claims were equal to the sayings and the beliefs of polytheists who used to say that angels are the daughters of Allah. May Allah curse and destroy them; how come they leave the truth and its clear proofs for error and its clear proofs?! Their hearts are alike in disbelief and error.

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا

وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾ [التوبة : 31]

31- Part of the disbelief of the People of the Scriptures is that they took their scholars and chiefs as gods to be worshipped besides Allah through obeying them in making the lawful things, which Allah permitted, forbidden.

When `Ady ibn Hatim said to the Prophet (peace be upon him): The Jews and the Christians did not worship their bishops, priests, and clergymen, the Prophet (peace be upon him) said to him: "They prohibited lawful things to them and made the forbidden things lawful then people followed them, and that following was the act of worship."

This is the explanation of the Prophet (peace be upon him) to the meaning of worship. In order to explain one of the types of disbelief and polytheism, you should compare it to something of the like from the commands and rulings that are contradictory to the Qur'an and the Sunnah which are numerous in our time.

Likewise, the Christians made Prophet Jesus, the son of Mary, a son of god and took him as a lord to be worshipped.

However, they were commanded as came on the tongues of their Prophets and in the revealed books not to worship except one god and do not obey but His Commands for He is the one who legislates and people have to obey. When He permits something, it will be lawful and if He prohibits something, He is the one and the only, there is no Lord but He and none should be worshipped but He, may Allah be glorified and exalted above having partners and children.

﴿يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

[التوبة : 32]

32- Those disbelievers [polytheists and the People of the Scriptures] wanted to distort monotheism and refuse the guidance and the truth which the Prophet (peace be upon him) was sent down with through their arguments and false speech as if they are seeking to turn off the light of the Sun or the moon. However, Allah shall make His Religion superior and its light shall reach the entire globe as Sun rays reach everywhere even if the disbelievers hate this religion and try to stop it with their money, media, soldiers, and weapons.

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

[التوبة : 33]

33- He is Allah, the Truth, who sent His Prophet Muhammad (peace be upon him) with the Qur'an to guide the people and sent him with the true religion to make it superior over all religions by abrogating their rulings and keeping only the correct rulings even if the enemies of Islam hate it.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ

بِعَذَابٍ أَلِيمٍ﴾ [التوبة : 34]

34- O believers, many Jewish and Christian scholars give up the rulings of their religion by accepting ill-gotten money from people such as bribes and gifts to change the rulings of Allah, conceal His Rulings, or forgive them in sins they commit. In the meanwhile, they prevent people from following the religion of Allah by raising false doubts about it, concealing the matter of the Prophet in their books, and distorting news about him. They say: He is not the foretold Prophet while they know that his descriptions are full harmonized with the descriptions written in their books, and know that as they know their children.

So, the Ayah warns the people against bad scholars who know the truth but conceal or distort it, and thereby they betray Allah.

Sufyan ibn `Uyaynah (may Allah bestow mercy on his soul) said: Whoever becomes corrupt of our scholars, he resembles the Jews and whoever becomes deviant of our worshippers, he resembles the Christians.

As for those who accumulate money, gold, and silver and be keen to keep them without paying the due rights of the poor, orphans, and the needy as fixed by the Shari`ah, so Allah promised them with a painful and severe punishment.

﴿يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنْتُمْ

لَأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ﴾ [التوبة : 35]

35- On that terrible day, very hot fires shall be kindled in Hell under the silver and gold which they accumulated to brand their forehead which they raised for haughtiness. Then their sides which became fat out of fullness shall be burnt then their back which they turned away from the poor. Moreover, it will be said to

them as a rebuke: This is the result of the money you accumulated for yourself without paying them for the sake of Allah, so taste the retribution of your accumulation so that the dearest things to you in this world would be the most harmful in the Hereafter.

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ [التوبة : 36]

36- The number of months as ordained by Allah who commanded His Servants to abide by is twelve [in the form of the well-known lunar months] as recorded in the Preserved Tablet, of which there are four sacred months: Muharram, Rajab, Dhul-Qa'dah, and Dhul-Hijjah. This is the straight Shari'ah that cannot be changed or altered, so do not oppress yourselves by exposing it to the punishment of Allah if you commit forbidden actions during these months; these inviolable months should be peaceful and secure.

Fight all polytheists because they fight all Muslims without excluding any of them. It is a battle between faith and polytheism, the truth and falsehood. O Muslims, let it be known that Allah supports His Believing Servants by providing them victory, so fear Allah to win His Guardianship.

The most famous view is that the inviolability of fighting during these month was abrogated according to Allah's Saying: "Then kill the Mushrikûn wherever you find them" [Surat At-Tawbah: 5].

However, the inviolability of these Sacred months remains because they are connected with the time of Hajj and because committing sins during these months requires double and severe punishment. Muslims should not add or omit to the number of these months as was mentioned in the following Ayah.

﴿إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِّبُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ [التوبة : 37]

37- Increasing the number of months or the number of days as Arabs in the Pre-Islamic Period used to do to make war violable is just an increase in their disbelief because it makes what Allah has forbidden lawful. It also contains violation to the Shari'ah and distortion to the creed by which polytheists are going astray because of that manipulation and distortion. They made the last inviolable month lawful by replacing it with another month to push away the sin of what they had done during that month. They thought they did something good and turned deviation into straightness and error into guidance, but Allah does not guide whoever keeps away from the signs of guidance and insists on disbelief.

Some of the People in the Pre-Islamic Period used to call Al Muharram as Safar to make fighting lawful and prohibit fighting in Safar and call it Al Muharram, whereas others used to forbidden the month one year and lawfulize it another year.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾ [التوبة : 38]

38- O believers, why did you lag behind when you were asked to go for Jihad in the battle of Tabuk? You showed negligence and hated the troubles of Jihad and heat, and inclined to comfort, enjoying worldly pleasures, and ripe fruits as the battle was in the time of reaping.

Did you satisfy with the temporary world rather than the Hereafter and its permanent blessings? Let it be known that enjoying worldly life and its pleasures is incomparable with the pleasures of the Hereafter.

﴿إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [التوبة : 39]

39- If you do not go for Jihad which the Prophet (peace be upon him) called you to, Allah shall punish you with destruction, drought, and other painful punishments then Allah shall bring better people to fight along with His Prophet, obey and support him, and prefer the Hereafter to the world. You shall not harm Allah by lagging behind from Jihad, for He is capable of providing you with victory and nothing can fail him. He is All-Able but harm goes back to you.

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ

لِصَاحِبِهِ لَا تُخِزْنِي إِنَّ اللَّهَ مَعَنا فَانْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ

الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ [التوبة : 40]

40- If they do not respond to the call of His Messenger when he called you to go for Jihad and refuse to support him, Allah shall support him and provide him with victory as He protected him upon leaving Makkah. Allah gave him permission to migrate from Makkah to Medina in the company of Abu Bakr (may Allah be pleased with him) who feared for him from the polytheists who wanted to kill him. The Messenger (peace be upon him) said to him while they were in the cave: O Abu Bakr, what do you think of two men, the third of them is Allah?

So, Allah sent down His Security and Comfort on His Prophet and provided him with angels to guard him and make him firm, and failed the plot and conspiracy of the disbelievers. Allah made their word inferior, rescued him and made him secure, and they returned as losers. The word of Allah (the truth and monotheism) is the superior and nothing can make it inferior, for the truth cannot be changed and right cannot be changed to falsehood.

Allah is the Almighty and nothing can fail him, and He is wise in all His Commands.

﴿انْفِرُوا خِفَافًا وَثِقَالاً وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ

تَعْلَمُونَ﴾ [التوبة : 41]

41- Go for Jihad, no matter your state: Young, old, poor, rich when the Messenger of Allah summon you to fight the Romans. Strive hard with your money by purchasing weapons for Mujahideen and with yourselves, for striving is better for you in the sight of your Lord.

Some commentators said that the Ayah was abrogated.

﴿لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشَّقَّةُ وَسَيَّخِلُفُونَ بِاللَّهِ

لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ﴾ [التوبة : 42]

42- O Prophet, if your call to them was for an easy booty or for a short-distant journey, the people who sought your permission to stay would go out with you, but when the distance was so far [to the Levant], they sought your permission to stay.

Those who lagged behind shall swear falsely by Allah saying: If we could go with you, we would do it. However, they destroy themselves with this false oath which shall cast them into torment; and Allah knows they are liars.



﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ﴾ [التوبة :

[43

43- O Prophet, may Allah forgive you! Why did you give them permission to lag behind Jihad when they were able to go?! Would you wait and make sure of their conditions to know the truthful from the liar?

﴿لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ

بِالْمُتَّقِينَ﴾ [التوبة : 44]

44- People who believe in Allah and in the Last Day do not seek your permission to lag behind because they consider Jihad a righteous deed which they should do to prove their love to martyrdom. So, they hasten to pay their money and selves for the sake of Allah, and Allah is All-Knowing of those who fear Him and seek His Pleasure from His Servants.

﴿إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ

يَتَرَدَّدُونَ﴾ [التوبة : 45]

45- Those who seek your permission to lag behind had no excuses because they did not believe in Allah, did not seek His Reward in the Hereafter, and their hearts were in doubt about the ordinances you brought them, so they were lost in their doubt.

﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ

الْفَاعِلِينَ﴾ [التوبة : 46]

46- If those who lagged behind had wanted to go with you to Jihad, they would have prepared themselves, the mount, and the weapons, but Allah hated their participation in war because He knew their reality, so He hindered them. It was said to them: Sit with the lying cowards who did not want to participate in Jihad or with those who could not fight like women, children, and crippled.

﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ

لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾ [التوبة : 47]

47- If those people who lagged behind went with you, they would add weakness, cowardice, evil, corruption, malice, and plot in your rows because they are cowards and not loyal. Moreover, they would have spread seditions and tale-bearing among you to confuse you, spread rumors in your side, and magnify the matter of your enemy in your hearts to fear them. There were some weak people among you who would accept their speech, believe them, like their speech, and obey them, but Allah knew those oppressors and encompassed with their inward and outward conditions and told you about their conditions.

﴿لَقَدْ ابْتِغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ

كَارِهُِونَ﴾ [التوبة : 48]

48- Hypocrites before tried to harm you as well as Muslims when they prevented them from embracing Islam. And today, the leader of hypocrites returned with their troops before the battle of Uhud, plotted against you, and tried to spread disputes among your Companions to weaken you until the victory of Allah came



to you and Allah made His Religion superior, and His Shari`ah high against their will.

﴿وَمِنْهُمْ مَّنْ يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي اَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾ [التوبة : 49]

49- Some of the hypocrites seek your permission to lag behind Jihad against the Romans and say that the reason was: When they see the Roman women, they shall be seduced, so give us permission and do not cast us into this sedition. Indeed, those hypocrites and the like had fallen into sedition when they offered false excuses and lagged behind Jihad. Moreover, their actions indicate that Hell is waiting for them to collect them then it is heated up with them.

﴿إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلٍ وَبِتَوَلَّوْا وَهُمْ فَرَحُونَ﴾ [التوبة : 50]

50- Of the apparent enmity of hypocrites is that when Allah destined victory and booty in a battle, they would show sadness because of their envy and enmity to Islam. And when you were inflicted by an adversity, they would say: We have taken our caution by not participating in the battlefield and had it been for that, we would have been inflicted by the same infliction then they leave you while they are glad because of what happened to Muslims.

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [التوبة :

[□]

51- O honorable Prophet, say to them: Nothing shall inflict us except what Allah had destined for us because nothing can change without His Permission, so He is our keeper, our resort, and the master of our affairs, and on Allah alone the believers depend, for He is their Sufficient and Protector.

﴿قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبَّصُونَ﴾ [التوبة : □]

52- O Prophet, say to them: O hypocrites, do you wait for something rather than either martyrdom or gaining victory to enemies? However, we are waiting for one of two punishments: Either Allah would destroy you as He did with previous nations or torture you with our hands by killing, capturing, and taking your wives as slave. So, wait, for we are waiting like you, and you shall not find anything to please you.

﴿قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ يَتَقَبَّلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ﴾ [التوبة : □]

53- Say to them: Spend your money in battles either willingly or unwillingly, for Allah shall not accept from you and shall not reward you in both cases because you were rebels, disobedient, and refused the rulings of Allah and His Messenger.

﴿وَمَا مَنَعَهُمْ أَنْ تُقَبَّلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ﴾ [التوبة : □]

54- The reason for not accepting their spending was their disbelief in Allah and His Messenger because actions are accepted only after having a sound faith. When hypocrites go to obligatory Salah, they go lazily because they do not wish to get its reward and do not fear of leaving it. When they spend something in Jihad or in other actions, they do it while hating spending because they consider

it a loss, and Allah does not accept actions except if people do it sincerely, devotedly, and based on sound creed.

﴿فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ

وَهُمْ كَافِرُونَ﴾ [التوبة : □]

55- So, you do not like any of their money or children because it is seduction from Allah to them to punish them severely. It will be a punishment for them in the world because of their fatigue in collecting them and spending them in Zakah and Jihad without taking the reward. As for their children, they will be harmed by their children when they see them being killed in battles while they think they died as martyrs and they shall see them in the Hereafter. All these shall be regret, sorrow, and psychological torture for them.

﴿وَيَخْلِفُونَ بِاللَّهِ إِيَّاهُمْ لِمَنْكُمُ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

56- The hypocrites swore repeatedly that they are Muslims like you but they are liars. They are not like you, they only fear to show their real disbelief and hypocrisy so as not to treat them like polytheists. So, they declare their Islam falsely and sustain their declaration with a false oath.

﴾[التوبة : □] ﴿لَوْ يَجِدُونَ مَلَجًا أَوْ مَغَارَاتٍ أَوْ مَدْخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ

57- If they had found a fort to take shelter, caves in mountains to hide themselves in, or tunnels in the ground to enter, they would have turned their faces away from you and direct to it without paying attention to you.

So, the meaning is: If they had found an escape or a way out from you, they would have fled to it because they do not want to associate with.

﴿وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ

يَسْخَطُونَ﴾ [التوبة : □]

58- Some of the hypocrites rebuke you in regard to the distribution of charities because of their financial interests. So, if you give them part of these charities until they are satisfied, they shall be glad and thank you, but if you do not give them part of them, they shall become angry and disapprove your action.

It was reported in Sahih Al Bukhari that the Ayah was revealed in regard to a Kharijite person who said: O Messenger of Allah, be just. You can see the full story in Fathul-Bary.

﴿وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا

إِلَى اللَّهِ رَاغِبُونَ﴾ [التوبة : □]

59- If they had satisfied with the distribution of Allah and His Messenger to them and said: Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs for us. He shall give us from His Bounty and Favors what we need. Indeed, we desire that Allah would give us of His Bounty and Favor, make us give us charities and peoples' money, it would have been better and great for them.

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ

وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [التوبة : □]

60- The division and distribution of Zakah must be done according to the ruling of Allah to the following eight types of people:

- 1- The poor who have no money or job.
- 2- The needy who cannot find something to suffice them.
- 3- People who work in collecting and keeping Zakah.

- 4- People who are about to embrace Islam or to newly converted to Islam to be firm.
- 5- Freeing slaves who are not able to pay money to their masters to be free, whereas some scholars said the meaning is Muslim captives.
- 6- Indebted people.
- 7- People who fight for the sake of Allah even if they were rich.
- 8- The wayfarer.

This distribution is a duty that ordained by Allah on people because He is knowledgeable of their conditions, interests, and their due rights and wise in all that He distributes, destines, and ordains.

﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾ [التوبة :

[□]

61- There were some of hypocrites who used to harm the Prophet (peace be upon him) and say: He believes everything that is said to him. So, if we come to him and swear to him, he shall believe us. Say to them: He believes you in everything that is good and true, but he does not believe you in other things. He believes in Allah and in the proofs and clear signs that are revealed to him and believes the believers because he knows their truthfulness and sincerity. He is a mercy to those who show faith even if they are part of you, hypocrites. He accepted your superficial Islam out of mercy and compassion to you, but he did not believe you, did not reveal your secrets, and did not uncover your hidden matters. As for those who harm the Messenger of Allah by any type of harm, they shall have painful and severe punishment which is not known except to Allah.

﴿يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ﴾ [التوبة :

[□]

62- Those hypocrites swear by Allah and offer excuses that they did not utter the word of disbelief, harm others with their tongues, gather for evil, or intend corruption in order to please you. However, Allah and His Messenger are more entitled to please sincerely from the bottom of the heart, obey in hardship and easiness, and to submit to their commands. If those people had been true believers in publically and secretly, they would please Allah and His Messenger.

﴿أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ﴾

[□ : التوبة]

63- Did not they know that those who disobey the command of Allah (Glory be to Him) and the command of His Messenger (peace be upon him) will be believing in another religion and will defy Islam, and their final consequence shall be Hell-Fire in which they shall reside there forever in miserable conditions and in permanent hardship?!

﴿يَخْذَرُ الْمُنَافِقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِزُّوا إِنَّ اللَّهَ مُخْرِجٌ مَا

تَخْذَرُونَ﴾ [التوبة : □]

64- Hypocrites fear that a Surah from the Qur'an is revealed in their regard to expose the secrets in their hearts and the words of disbelief and hypocrisy which they use. Say to them: Mock as you wish and conceal your sayings so that none can hear them, but Allah shall reveal to His Messenger matters to expose your conditions.

﴿وَلَيْنِ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ﴾  
[التوبة : □]

65- When you ask the hypocrites about the reason of their sayings and the cause of their mockery, they say: We were just use idle talks to pass time. O Prophet, say to them: Did you use Allah, the Ayahs of His Book, and His Messenger as mockery and amusement?!

﴿لَا تَعَذِّرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ﴾ [التوبة : □]

66- O hypocrites, do not continue your excuses because you were keen to conceal your conditions, where you showed disbelief by mocking and harming the Messenger of Allah (peace be upon him) after showing faith. If we forgive a group of people who repented and avoided mockery, we shall punish another group because they continued their mockery and insistence on hypocrisy.

﴿الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ﴾ [التوبة : □]

67- Male and female hypocrites are alike in their speech and behavior because they adopt one doctrine. They command people with disobedience and belying the Prophet (peace be upon him), moreover they forbid people from embracing Islam and obedience and withhold charities and spending for the sake of Allah. Indeed, they forgot the mention of Allah and abandoned His Obedience, therefore Allah treated them with the same by depriving them from His Guidance and withheld His Mercy and Bounty from them. Truly, hypocrites are out of His Obedience and away from the truth.

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾ [التوبة : □]

68- Allah promised male and female hypocrites —who showed faith but concealed disbelief as well as disbelievers who declared it— with Hell-Fire that will be heated up with them as a retribution to their disbelief. They shall have enough punishment and torment in Hell and Allah shall cast them from His Mercy by humiliation, so there is no hope in rescuing them, and they shall have a permanent torture.

﴿كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَآكَثَرَ أَمْوَالاً وَأَوْلَاداً فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾ [التوبة : □]

69- O hypocrites, you are like those who were before you from the past nations who disobeyed Allah and belied His Messengers, therefore Allah cursed and destroyed them. They were more powerful and had plenty of money and children than you have, and enjoyed the worldly pleasures instead of the pleasures of the Hereafter. So, you enjoyed as those disbelievers had enjoyed their lusts and desires and you followed their track. The righteous actions of the people who had

those qualities were null and void because they did not believe, so they had lost and did not deserve the reward of their actions in this worldly life or in the Hereafter.

﴿لَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

[التوبة : □]

70- Have not those hypocrites been told about the people who were before them who had disobeyed the command of Allah and belied the Messengers?! The people of Noah were destroyed by the flood, the people of `Ad were destroyed by the wind when they belied their Prophet Hud (peace be upon him), the people of Thamud were destroyed by the Shake when they belied their Prophet Salih and killed the camel, the people of Abraham whose king was destroyed and they followed him, the people of Madyan were destroyed by the Fire "Indeed, that was the torment of a Great Day." [Surat Ash-Shu`ara': 189] when they belied their Prophet Jethro (peace be upon him) and the villages of the people of Lut which Allah turned upside down and stoned it when they belied their Prophet Lut (peace be upon him).

Their Messengers brought them decisive evidence and enough miracles but they denied and disobeyed as the disbelievers did, so beware of having the same destiny.

Allah did not oppress them by destruction but they wronged themselves when they exposed themselves to the punishment by belying the Messengers, refusing to accept the truth, denying miracles, and mocking at the signs and Ayahs of Allah and at the believing people who followed the Messengers.

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ﴾ [التوبة : □]

71- Believing male and female help and cooperate with one another to piety and goodness.

So, they exhort people to faith, righteousness, and reformation, forbid polytheism, disobedience, and anything that violates the rulings of the Shari`ah, perform Salah, pay due rights, and obey Allah and His Messenger. Those who have these qualities deserve the mercy and kindness of Allah, indeed Allah is cherished and nothing can be hard for Him and nothing can stop Him from fulfilling His Promise or Threat, and All-Wise in putting things in their correct positions as should and He cannot miss a thing.

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً

فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة : □]

72- Allah promised the believing males and females as a retribution of their faith and righteous deeds Paradises underneath there are rivers flow. They shall abide there forever and shall dwell in high beautiful palaces to which souls incline and beautiful gardens that are specified for permanent residence. Moreover, the pleasure of Allah toward them is greater than all these blessings and that will be



the true success, happiness, and winning because it means that Allah shall not incur wrath upon them, so they shall feel comfort forever.

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾

[التوبة : □]

73- O Prophet, fight the disbelievers and hypocrites by killing them if they show disbelief and by argument, exhortation, and threat if they do not show it, and be harsh to them because their final destination in the Hereafter is Hell-Fire and how worse destination is that because they shall not find anything but torment.

﴿يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ أُولُوا بِمَا لَمْ يَنَالُوا وَمَا

نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ

عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾ [التوبة : □]

74- Hypocrites swear by Allah that they did not belie, insult, or mock at the Messenger, however they uttered the words of disbelief, showed the hatred and disbelief concealed in their hearts, and tried to kill the Messenger of Allah or kill some Muslims, but they could not. They did not insult the Messenger and the believers but because the favors which He bestowed upon them, so they have become self-sufficient with booties.

If hypocrites give up their hypocrisy and disbelief, it will be better for them and they will be like Muslims, but if they turn away from repentance and continued their hypocrisy, Allah shall punish them by killing, humiliation, putting them into distress, bad mention in the world, and with torture in Hell-Fire. Moreover, they shall not have a friend to intercede for them or a supporter to ward off evil from them or save them of their torment.

﴿وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لِنُؤْتِيَهُمْ فَضْلَهُ لَنُصَدِّقَهُ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ﴾ [التوبة : □]

75- Of hypocrites, there were some people who promised Allah and said: If Allah gives us money, we shall give in charity, give the poor their dues, and we shall be obedient and do righteously.

﴿فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ﴾ [التوبة : □]

76- When He granted them money and property, they did not keep their promise and withheld the due rights of the poor and did not spend the money in charity as they had promised, moreover they turned away from the obedience of Allah and they were not righteous.

﴿فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ﴾

[التوبة : □]

77- Consequently, Allah punished them by casting hypocrisy in their hearts and prevented them of repentance until death as a result of their betrayal to the covenant of Allah and the promise they made to Him. Furthermore, they lied about being righteous and fulfilling the due rights of Allah if they become rich. Indeed, money distracted them, they submitted to their desires and to the worldly benefits, and forgot about Allah.

﴿أَمْ يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ﴾ [التوبة : □]



78- Have not the hypocrites or those who promised Allah to obedience known that He knows the secrets of their hearts and what they conceal in themselves? Moreover, they speak secretly about defects, sins, and deniable matters while He knows the unseen and the present, so nothing is hidden from Him whether they show or conceal it.

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [التوبة : □]

79- They are the hypocrites which one of their qualities is that none is safe of their slander and dispraise, so they slander the believers who give in charity. If the believing people who give in charity were rich, they would say: This one gives for hypocrisy and show off, and if they were poor, they would say: Allah does not need the charity of those people. May Allah reward them evil for their mockery at good believers who spend their money in things that please Allah. Such aggressive hypocrites shall have a painful permanent punishment in the Hereafter.

﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [التوبة : □]

80- O merciful Prophet, whether you seek forgiveness for the hypocrites or you do not, if you seek forgiveness for them seventy times, Allah shall not forgive their sins and the reason for that is their disbelief in Allah and His Messenger, verily Allah do not guide those who rebel against His Commands and those who insist on disbelief.

﴿فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ﴾ [التوبة : □]

81- Those, who lagged behind Jihad in the battle of Tabuk, were glad at lagging behind after the set out of the Prophet (peace be upon him) and hated to pay their money and selves for the sake of Allah for the sake of comfort and rest and seeking the worldly pleasures. Some of them said to one another: Do not set out in heat because it is unendurable. O Prophet, say to them: Indeed, the Hell-Fire which shall be your final destination is hotter than the heat of the sun which you fear; this is if they know the horrors of Hell-Fire and its severe heat or if they know their final destination.

﴿فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ﴾ [التوبة : □]

82- So, let them enjoy this world and laugh as they want but in the Hereafter they shall taste Hell-Fire and weep continuously as a result of their evil actions, repeated sins, and their insistence on disobeying the commands of Allah (Glory be to Him).

﴿فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ﴾ [التوبة : □]

83- When Allah brings you safely from the battle of Tabuk and you want to set out for another battle, do not take those who lagged behind with you and say to them: You shall not go out with me in a battle and shall not fight an enemy with me because you have satisfied with lagging behind in the first time and preferred enjoying worldly pleasures to fighting enemies. So, be with the lagged behind

people who cannot participate in Jihad such as women, children, and handicapped.

﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾ [التوبة : □]

84- Do not offer Salah at hypocrites when they die and do not follow the procedures of their burial or even seek forgiveness or invoke Allah for them because they disbelieved in Allah, attributed lies against His Messenger, and continued their disbelief until they died as disbelievers and we cannot offer funeral Salah at such people.

The Messenger of Allah (peace be upon him) offered the funeral Salah at `Abdullah ibn Ubay ibn Salul, the head of hypocrites, and mentioned that he was between two choices because of Allah's Saying: "Whether you (O Muhammad peace be upon him) ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness — Allâh will not forgive them because they have disbelieved in Allâh and His Messenger (Muhammad peace be upon him). And Allâh guides not those people who are Fâsiqûn (rebellious, disobedient to Allâh)." [Surat At-Tawbah: 80], so the Ayah was revealed. Thereafter, he never offered the funeral Salah at a hypocrite or even followed his burial procedures.

﴿وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَ بِهَا فِي الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ﴾ [التوبة : □]

85- So, do not like any of their money or children because they were a trial from Allah to them to inflict them with worries and concerns in the world by collecting money and spending it on Zakah and Jihad without being rewarded. Moreover, they saw the killing of their children in battlefields while they thought they had died as martyrs, and that will be regret for them in the Hereafter.

﴿وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ﴾ [التوبة : □]

86- When a Surah was revealed to them, commanding them with sincerity in faith and to participate in Jihad with the Messenger, rich hypocrites sought your permission to lag behind and said: Let us sit with those who have no excuse to abandon Jihad.

﴿رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾ [التوبة : □]

87- They satisfied with lagging behind with children, handicapped, and women, moreover Allah sealed their hearts, so they do not know their interests or the things that benefit and harm them in this world and in the Hereafter.

﴿لَكِنَّ الرِّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ هُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [التوبة : □]

88- As for Prophet Muhammad (peace be upon him) and his fellow Companions, they spent as much money as they could in Jihad and sacrificed themselves in the way of Allah, and such people shall have the best reward which pleases the heart and gladden the soul.

﴿أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة :

[□

89- Allah prepared gardens underneath there are rivers flow for them besides permanent stay therein and that is the great success which is incomparable.

﴿وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ

كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾ [التوبة : □

90- The people who lagged behind Jihad from the people of Medina and the areas around it came to ask for permission not to participate in the battle. There are other type of people who were hypocrites who lagged behind Jihad without seeking permission. Their action was a proof that they disbelieved in Allah and lied to the Prophet (peace be upon him), accordingly they shall have the painful punishment of disbelievers.

﴿لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا

نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [التوبة : □

91- There is no sin in lagging behind Jihad for weak and sick people who could not participate in Jihad as well as the poor who could not find the equipment of war.

There is no sin on them if they can give advices, had strong faith, kept the promise of Allah, and did not spread rumors and fear among people.

So, there is no sin on those who had done well, feared Allah, believed, and advised fighters any harm or sin; and Allah forgives those people with His Mercy.

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ

تَفِيضٌ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ﴾ [التوبة : □

92- Moreover, there is no blame for those who came to you to ask you for a mount to participate in Jihad and you said to them: I cannot find anything to carry you on. Then they returned homes sad and crying because they could not find money to buy the equipment of Jihad.

## The Clear Qur'anic Exegesis

# Part 11



## Part 11

الواضح في التفسير

الجزء الحادي عشر

سورة التوبة (الآيات 93-129)

سورة يونس

سورة هود (1-5)

بقية سورة التوبة

﴿إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ﴾ (التوبة : 93)

93- Indeed, blame and punishment shall be on those who sought permission to lag behind Jihad despite their richness. They satisfied to be with the weak and the disabled. Indeed, Allah sealed their hearts and let them down, therefore they did not think about the danger of sin they had committed and did not estimate the bad consequence of their action.

﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (التوبة : 94)

94- When you return from Jihad, they offer excuses to you because of their lagging behind Jihad, so O Prophet, say to them: Do not offer any excused, we shall not believe you because Allah had told us about your conditions and about what you conceal in your hearts. Surely, He shall expose your actions to people and on the Day of Recompense, you shall return to the One who knows the unseen to tell you about your actions and punish you for them.

﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءِ مَا كَانُوا يَكْسِبُونَ﴾ (التوبة : 95)

95- When you return from Jihad, they shall swear to you by Allah that they were truthful in their apology and were right when they asked to stay with the disabled and the weak so that you will not rebuke them and forgive them. So, avert from them as a means of humiliation, for they are wicked and their place is ready for them in Hell as a retribution of their actions.

﴿يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾  
(التوبة : 96)

96- They shall swear by Allah to please you and to treat them kindly as you treat your Muslim brothers. So, if you accept their apology as they asked, your acceptance will not avail them in the sight of Allah because Allah does not accept those who are refuse to obey Allah and His Messenger.

﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (التوبة : 97)

97- The disbelief and hypocrisy of Bedouins are greater and severer than other disbelievers and hypocrites because of their harshness, rudeness, and hardheartedness. However, they should not disobey the commands and prohibitions of Allah because they associate with the people of knowledge and wisdom. Indeed, Allah is acquainted with the conditions of people and Wise in distributing knowledge, ignorance, guidance, and misleading to people.

﴿وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (التوبة : 98)

98- Some Bedouins consider the money which they spend for the sake of Allah as loss, and they wait for inflictions, diseases, and afflictions to fall upon you so that your conditions would turn into the worst. May Allah turn afflictions against them, and Allah hears their bad words, knows their corrupted intentions, and knows the punishment they deserve.

﴿وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (التوبة : 99)

99- Some Bedouins believe in Allah and in the Last Day and count the money they spend in the way of Allah an approach to draw nearer to Allah. They love that the Prophet (peace be upon him) invokes Allah for them because of their spending because he used to supplicate Allah for those who give in charity with blessing and goodness and seek forgiveness for them. Surely, they shall gain that invocation and their actions shall draw them nearer to Allah and He shall admit them to Paradise. Indeed, Allah forgives the sins of His Believing Servants who repent, no matter how great their sins are.

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ وَالْأُولُونَ مِنَ الْأَوَّلِينَ وَبِأَحْسَنِ رِضَىٰ اللَّهِ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾  
(التوبة : 100)

100- As for the formers who embraced Islam and supported the Messenger of Allah (peace be upon him) from the immigrants who migrated to Medina and the



Supporters of the people of Medina who provided shelter to their immigrant brethren, and the people who will come after them but follow them righteously, Allah shall be pleased with them by accepting their obedience and actions. Moreover, they shall be pleased with Him by the bliss and wide mercy they shall receive. Allah prepared for them high gardens underneath there are rivers flow and they shall abide their forever, and that is success and great pleasure they expected.

Ibn Kathir (may Allah bestow mercy upon him) said: Woe to those who hate them, insult them, or even insult some of them. How come such people belie the Qur'an and insult those whom Allah is pleased with? As for Ahl-us-Sunnah, they mention those Companions and Followers with goodness, love those who befriend them and set enmity against those who dislike them, following the example of the Prophet (peace be upon him).

﴿وَمَنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمَنْ أَهْلُ الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ﴾ (التوبة : 101)

101- As for the Bedouins who reside around you and some of your Medina residents, they are hypocrites and used to practice it until they mastered it and knew how to push away charges. O Prophet, you do not know such people because of their master to hypocrisy, but we know them well and nothing of their conditions is hidden to us.

We shall torture them by killing, capture, hunger, and the torment of the grave then on the Day of Recompense they shall be drawn to the torment of Hell and stay there forever.

﴿وَأَخْرُونا اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (التوبة : 102)

102- There was another group of people who admitted their lagging behind Jihad for comfort despite their faith and believing. So, they mixed a righteous and bad action together then repented, so perhaps Allah would accept their repentance, for He (Glory be to Him) accepts the repentance of His Servants and admits them to Paradise with His Wide Mercy.

They were the people who tied themselves to the poles of the masjid then the Messenger of Allah (peace be upon him) released them and excused them after the revelation of the Ayah.

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (التوبة : 103)

103- Take a charity from the money of those people as a penance to their sins to purify them of lagging behind Jihad and to increase therewith their good deeds and money. Moreover, invoke Allah for them and seek forgiveness, for your invocation brings about security, mercy, and safety. Indeed, Allah is All-Hearing to the supplications of His Servants and All-Knowing of those who deserve repentance and mercy.

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾ (التوبة : 104)

104- Have not they known that Allah forgives those who repent, accepts their repentance if it is sincere, and accepts charities if they are spent for the sake of Allah and when their source is lawful. Allah (Glory be to Him) is oft-acceptant of repentance from His Servants who seek His Forgiveness and is Merciful with them.

﴿وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (التوبة : 105 )

105- O Prophet, say to people: Do actions as you want whether good or bad, secretly and publically, for Allah sees them and they shall be displayed to Him on the Day of Recompense as they shall be displayed to the Prophet (peace be upon him) and the believers. You shall return to Allah who knows all actions and who is an expert with the intentions of their doers. He is the Knower of the unseen, so He informs you of what you were doing in the world and what were your intentions to reckon you for them.

﴿وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (التوبة : 106 )

106- On the other hand, there is another group unlike those who admitted their mistake which was the three people who lagged behind and did not seek excuses from the Prophet (peace be upon him). They did not tie themselves as some people did in the Masjid, therefore the revelation of their repentance came late. The delay of revelation about the three people was not because they were hypocrites, but their repentance was delayed until Allah judges them whether to torture them by not accepting their repentance or to forgive them and accept their repentance. Allah (Glory be to Him) is All-Knowing of those who deserve punishment and those who deserve forgiveness and All-Wise in His Sayings and actions.

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَخْلِفَنَّ إِنَّا أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾ (التوبة : 107 )

107- Abu `Amir, the monk, was from Al Khazraj but he became a monk in the Pre-Islamic Period and had a respected word among his people. When Muslims gathered up around the Prophet (peace be upon him), he envied him and showed stubbornness. He fought beside polytheists in the battle of Uhud then joined the king of Rome and stayed with him. The king promised to support him, so he sent to some hypocrites that he shall bring an army to fight the Messenger of Allah (peace be upon him) and commanded them to build a fort to be a center for their plots. The hypocrites started to build a masjid nearby Quba' Masjid and asked the Prophet (peace be upon him) to come and offer Salah therein and to invoke Allah for them with blessing. They sought the Prophet's recognition of the new masjid, but Allah protected him through sending down the revelation. After returning from Tabuk battle, the Prophet (peace be upon him) commanded the masjid to be demolished. Allah (Glory be to Him) says which means: And those people who built a masjid, they did so to harm Muslims, practice their disbelief, and spread disparity among Muslims who used to offer Salah in Quba' Masjid. The new masjid was built to be a fort for harming Muslims and a command center for their operations against Muslims.

Those people swore by Allah that their intention was good which was for mentioning the name of Allah and make a room for Muslims, but Allah bears witness that they are liars in their words and actions.

﴿لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾ (التوبة : 108)

108- O Prophet, do not offer Salah in that masjid. A masjid that is built on piety and obedience of Allah is more virtuous and more entitled to offer Salah therein. That Masjid was the Prophetic Masjid as was reported in the authentic Hadith. It was also said that the meaning is Masjid Quba', whereas scholars said that both masjids are meant because each one of them was built on piety from the first day.

Therein were men who like to clean and purify themselves of filth, and Allah loves those who purify themselves and they shall be honored and rewarded for their purity.

It was reported in the authentic Hadith on the authority of Abu Hurayrah that the Ayah was revealed about the people of Quba' who used to purify themselves with water.

This does not contradict the Hadith which says that the meaning of the masjid is the Prophetic Masjid as Al Alusy said in his commentary.

﴿أَفَمَنْ أُسِّسَ بُنْيَانُهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَانُهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ (التوبة : 109)

109- Is it then he who laid the foundation of his building on piety to Allah and His Good Pleasure better or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. Hell is his final destination and Allah does not fix the actions of the corrupt people.

﴿لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (التوبة : 110)

110- Their building which they called "masjid" will remain a defect in their belief, hypocrisy they hide, and worry in their hearts until they die. Allah is All-Knowing of His Creatures and their actions, and Wise in punishing them.

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (التوبة : 111)

111- Allah (Glory be to Him) has compensated His Believing Servants for their selves and money which they exert them for His Sake with Paradise. They fight in the cause of Allah to make His Word superior, so they kill disbelievers, the enemy of Allah and the enemy of His Religion and are being killed at their hands and become martyrs.

This is the promise of Allah (Glory be to Him) which He ordained upon Himself and wrote it down in His Revealed books whether in Torah which was revealed to Moses, the Bible which was revealed to Jesus, or the Qur'an which was revealed to Muhammad (peace be upon them all).

There is no one like Allah in keeping His Promise, for He never breaks His Promise.

So, O Mujahedeen, rejoice by dying for His Sake and for selling yourselves and money for the sake of Allah who commands you to go to battlefields then to permanent Paradises as He promised, and this is the great winning and the permanent bliss.

﴿التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ

وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ﴾ (التوبة : 112)

112- Of the qualities of the believers that they repent of sins, minor and major, praise their lord at every case, fast for it is one of the best righteous deeds where it diminishes lusts and draws a person nearer to Allah, and kneel down to their Lord in Salah. Kneeling down and prostration are from the greatest pillars of Salah where they reflect the true state of worship; and "the nearest position between a person and his Lord is during prostration" as was reported in Sahih Muslim.

They benefit people, guide them to faith and obedience, and warn them against polytheism and sin. Moreover, they abide by the commands of Allah by admitting things which He made lawful and prohibit things which He made prohibited. Give glad tidings to the believers who have these qualities with success and goodness.

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ

لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾ (التوبة : 113)

113- It is not proper for the Prophet and those who believed with him to ask for forgiveness for polytheists even if they are their relatives after they had known that they died as disbelievers and they are Hell-dwellers.

The Messenger of Allah (peace be upon him) entered to his uncle Abu Talib while dying and tried to prompt him to say "La Ilaha Illa Allah [No god but Allah]" but he did not until he died while holding fast with the religion of his father `Abdul-Muttalib. Thereupon, the Prophet (peace be upon him) said: "I shall seek forgiveness for you until I am commanded not to do so," thereupon the Ayah was revealed as was reported in Sahih Al Bukhari, Sahih Muslim, and others on the authority of Sa`id ibn Al Musayyib from his father.

However, it is permissible to invoke Allah for live disbelievers with guidance to Islam.

﴿وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ

مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾ (التوبة : 114)

114- Abraham's seeking for forgiveness to his father by saying: "And forgive my father for he was from the straying people." [Surat Ash-Shu`ara': 86] was only for guiding him to Islam according to a promise he had given to his father by saying: "I shall seek forgiveness for you." [Surat Al Mumtahinah: 4]. However, when it became clear to Abraham that his father continued his enmity to Allah until he died, he cut the connection between him and his father and gave up his action. Indeed, Abraham was oft-repentant, oft-patient for people's harm, and oft-forgiving.

Muslims used to seek forgiveness for their dead relatives from polytheists under the pretext that Abraham sought forgiveness for his father until the Ayah was revealed to remove any doubt and ambiguity, then they ceased.

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ

عَلِيمٌ﴾ (التوبة : 115)

115- Allah would not have sentenced you with aberration after He had guided you to faith but after telling you of prohibited things to avoid. As for sentencing you with aberration before informing you, it would not happen because Allah is All-Knowing of everything including the actions you do and leave and your intentions.

﴿إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا

نَصِيرٍ﴾ (التوبة : 116)

116- All that in heavens and on earth belong to Allah whether living, inanimate, or plants. He alone revives anything when He wills and causes things to die when He wills. So, do not fear your enemy, fight them, and be confident of victory, for no one shall provide you with victory except He and there is no Guardian and Keeper to you but He.

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ

مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رُؤُوفٌ رَّحِيمٌ﴾ (التوبة : 117)

117- Allah (Glory be to Him) forgave the sins of the Companions from the Muhajireen (Migrants) and Ansar (Helpers), and the Messenger (peace be upon him) was mentioned among them as an honor and exaltation to their status. Those Companions participated in the battle of Tabuk in the time of adversity until some of them were about to lag behind Jihad because of the hardship and difficulty they faced, however Allah protected them, made them firm, and forgave them. Indeed, Allah (Glory be to Him) had been Merciful with them because He granted them repentance and had been Merciful with them because He accepted their repentance.

The Companions set out to the battle of Tabuk in year of drought and severe heat despite their lack of provision and water to the extent that two men would split a date to eat. Therefore, Allah showed mercy to them and returned them safe from the battle.

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ

أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ

الرَّحِيمُ﴾ (التوبة : 118)

118- Allah forgave the three Companions who lagged behind the battle out of laziness not hypocrisy after they had repented to Him. The revelation about accepting their repentance was delayed although the repentance of the people who tied themselves around the masjid's poles was accepted so that Allah would give them time to repent sincerely. The Messenger of Allah (peace be upon him) commanded Muslims to keep away from them and not to sit or talk with them. Their repentance was delayed until the earth was so tight for them, their hearts could not stand blame, and their selves were filled with sadness and sorrow. They did not know what to do then they knew that there was no shelter for them but in showing repentance to Allah, observing patience, resorting to Him, and waiting for relief. Thereafter, Allah accepted their repentance and made them firm because of their truthfulness and sincerity, indeed Allah is oft-acceptant to the repentance of His Servants and Merciful with them, so He shall not punish them with their sins after accepting their repentance even if their sins are abundant.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ (التوبة : 119)

119- O believers, beware of disobeying the command of Allah, avoid things which do not please Him, and abide by the truth to be truthful, to save yourselves of destruction so that Allah would grant you a way out of your troubles.



﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ (التوبة : 120)

120- It was not proper for the people of Medina and those who were around them of Arabs to lag behind supporting the Messenger of Allah (peace be upon him) in the battle of Tabuk. Moreover, they should not have restrained from sacrificing their souls for him, but they should have suffered as he did. By lagging behind, they deprived themselves from a great reward. Indeed, the thirst, fatigue, or hunger —which those who participate in Jihad feel while obeying Allah, fighting His enemy by killing or capturing them, and gaining the war booty— shall be rewarded and Allah shall not waste their righteous actions in supporting His Religion.

﴿وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ﴾ (التوبة : 121)

121- Those who participate in Jihad do not spend small or big expenditure or cross a valley to reach the enemy but it is written in their sheets of righteous deeds to be rewarded the best reward in a Day when they need these good deeds.

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (التوبة : 122)

122- It is not proper that all believers go collectively to Jihad because there are other action to be done. So, some people from each grand group should go for Jihad while others stay to meet people's needs and learn the people the teachings of their religion and the revelation that was sent down to the Prophet (peace be upon him). So, when the Mujahideen return from Jihad, other people teach them what they had learned to know the rulings of their religion regarding commands and prohibitions.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ (التوبة : 123)

123- O believers, fight the disbelievers who are nearer to you and let them see harshness, power, and violence in fight, and know that Allah shall support those who fear Him.

﴿وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ﴾ (التوبة : 124)

124- When a Surah from the Qur'an is revealed to Prophet Muhammad (peace be upon him), some hypocrites said to one another in mockery: Who among you did benefit from this Surah in faith or certainty?

As for the believers, indeed, the Surah increases their faith and certainty while they are rejoicing because it shall increase their good deeds and degrees.



﴿وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ﴾ (التوبة : 125)

125- As for those whose hearts are filled with doubt and hypocrisy, the Surah increases their doubt and hypocrisy because they disbelieve in the revealed Surah as they had disbelieved in the previous Surahs until they died as disbelievers.

﴿وَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ﴾ (التوبة : 126)

126- Do not those hypocrites see that they are tested once or twice every year by diseases, hardships, and Jihad to show their hypocrisy and breaking to their promises then they do not stop their hypocrisy and do not take a lesson from these afflictions? Indeed, they do not take a lesson from the actions taking place around them and victory which Allah granted to His Prophet and Muslims.

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاهُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهِ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾ (التوبة : 127)

127- When a Surah is revealed to the Messenger of Allah (peace be upon him), hypocrites hate to listen to the words of Allah. So, you find them look to one another and say: Will anyone see you if you leave the assembly? Then they all stand and leave because they hate the Qur'an and the assemblies of faith, may Allah turn their hearts away from faith. Indeed, they are ignorant people or fool who cannot recognize the things that benefit them.

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ﴾ (التوبة : 128)

128- Verily, Allah sent to you a Messenger of a high status and of a sublime position whom you know his lineage and he is from the most honorable and best among you. It is difficult for him to see any harm inflict you or a torment hit you, and he is keen to your guidance and things that benefit you in your world and Hereafter. He is merciful with the believers and with the obedient and disobedient among you.

﴿فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾ (التوبة : 129)

129- If they turn away from believing in you and the great Shari`ah you brought, do not pay attention to them and go on in conveying the message of your Lord. Say: Allah shall protect me from the things that worry me, and He is my supporter and Helper. There is no god but Him, in Him I trust, on Him I rely, and to Him I resort my affairs, and He is the Lord of the magnificent Throne.

The throne is the greatest creatures which no one knows its greatness but Allah. The Messenger of Allah (peace be upon him) said: "The seven heavens in compare to the Chair of Allah is like a ring that is thrown in the desert, and the excellence of the Throne to the Chair is like the excellence of that desert to the ring." [Reported by Ibn Hibban in his Sahih].

## Surat Yunus

### In the name of Allah, the Most Gracious, the Most Merciful

﴿الر تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ﴾ (يونس : 1 )

1- The meaning of the scattered letters were not mentioned in any authentic Hadith.

These are the Ayahs of the Qur'an which are precise by the commands and prohibitions of Allah who is the Just Ruler.

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ﴾ (يونس : 2 )

2- Was it a strange matter to people that we sent down revelation to a man [i.e., Muhammad peace be upon him] to teach them the religion of Allah, convey to them His Commands, warn them of disobeying them, and give glad tidings to the believers that they shall get a great reward from their lord and a high status?!

The disbelievers who wondered about that said: Muhammad was a sorcerer, not a prophet. They said that out of stubbornness despite the fact that he brought miracles that sorcerers or others cannot bring.

﴿إِنَّ رَبُّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ﴾ (يونس : 3 )

3- O people, verily, your Lord and the Lord of the entire world is Allah who created the heavens and the earth in six days then rose over the Throne in the meaning Allah (Glory be to Him) willed. He manages the affairs of creatures and destines for them without neglecting anything. Moreover, nothing can busy Him from following another, glory be to Him and how great His Wisdom is! None can intercede before Him but after His Permission. That is Allah, your Lord. You have no Lord but He, so worship Him alone and do not associate partners with Him; do not you take a lesson and remember that the things which He detailed are the truth?!

﴿إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾ (يونس : 4 )

4- To Allah you shall all return on the Day of Resurrection; this is a confirmed promise from Allah. He created you and shall recreate you after your death as He did in the beginning to reckon everyone for their actions, reward those who believed and did righteously with justice and punish those who disbelieved with a very hot water and a painful torment for their insistence on disbelief and refusal of following the truth.

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾ (يونس : 5)

5- He is the true Creator, the Able and the Great, who made the sun a light and a ray that gives heat and light while it is a huge star and a flaming mass. He also made the moon a ray and a light without heat, and its light is reversed from the light of the sun. The moon was created in orbits that are only known to astronomers so that you would know the number of days, months, and years by the movement of the sun and the moon, and to know the seasons of cultivation and the calculations of your transactions and their terms besides many other benefits. Allah created all these for a great wisdom and confirmed interests. Allah explains these signs and proofs to wise people who know the wisdom behind Allah's Creation and who use these signs and proofs to prove the existence and wisdom of Allah.

﴿إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ﴾ (يونس : 6)

6- The alternation of night and day is done by the coming and going of both of them alternatively according to the sunrise and set. The creation of the heavens, the earth, and the different kinds of animals, plants, and inanimate is a sign for the believer and the unbeliever and all these signs prove the existence, oneness, the power, and the wisdom of Allah for those who ponder over and those who fear the reckoning and punishment.

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ﴾ (يونس : 7)

7- Those who disbelieved in the Day of Resurrection and said: There is no reward for actions and satisfied with the words and its appearances without thinking about the reward and punishment, and did not know the wisdom of creating them or the creation of the world

﴿أُولَئِكَ مَاوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ﴾ (يونس : 8)

8- They shall reside in Hell on the Day of Recompense as a retribution of their sins and because they did not ponder over the signs of Allah, did not respond to the call of the truth, and did not obey Allah.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ﴾ (يونس : 9)

9- Those who believe in the things which must be believed and do righteous actions harmonious with the Shari`ah and are done solely for the sake of Allah, their lord shall guide them because of their faith and righteous actions to gardens in which they shall receive happiness and everlasting bliss underneath there are rivers flow.

﴿دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (يونس : 10)

10- The invocation of the Paradise dwellers is: "Subhanaka Allahumma [Glory be to Allah]" and their salutation is "Salam [peace]" which they use to greet one another which means: Safety from every harm.

The conclusion of their invocation is "Al Hamdullilahi Rabbil-`Alamin [praise be to Allah, the lord of the worlds]."

The Paradise dwellers will say that when they see the multiple blessings of Allah. It was reported in Sahih Muslim that the people of Paradise are inspired praising and glorification as they are given respiration. So, they do not say that as an ordinance because ordinances were ended by the end of the world.

﴿وَلَوْ يَعْلَمُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾ (يونس : 11)

11- If Allah had responded to people in their invocations against themselves as they invoke Allah for goodness, He would have destroyed them all as the disbelievers used to invoke Allah to stone them or wait for the torment.

They Ayah was also revealed regarding people's invocations against themselves, their children, and their money in the state of distress, showing that Allah does not respond to them and if He had responded to them, He would have destroyed them.

So, we leave those who disbelieve in the Hereafter stumble in their error and bad actions until their time comes.

﴿وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِداً أَوْ قَائِماً فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ﴾ (يونس : 12)

12- When a distress befalls man such as disease, fear, hunger, and worry, he invokes Allah in humiliation and submissiveness whether lying, sitting, or standing in all his conditions to remove his distress.

However, when we remove his distress and harm, he continues what he has been doing as if the person who supplicated to remove his distress and harm was another person.

Such bad action was decorated in the hearts of those who are indulged in lusts and who neglect to mention Allah.

﴿وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾ (يونس : 13)

13- O people of Makkah, indeed, we have destroyed generations before you such as the people of Noah, the people of `Ad, and the people of Thamud when they persisted on their disbelief and error. Although their messengers came to them with miracles and clear signs on their truthfulness and the truthfulness of what they came with, they showed haughtiness, lied, and refused to believe. So, their punishment was destruction and that was the suitable punishment for the haughty criminals who refused the truth and denied the Messengers of Allah.

﴿ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ﴾ (يونس : 14)

14- Then we created a generation to replace them after their destruction to see how would they act. So, if you act like them, beware and if you obey, you shall carry the trust and deserve this succession.

﴿وَإِذَا تَنَلَّى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ فَلَمْ يَكُونْ لِي أَنْ أَبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾ (يونس : 15)

15- When the clear Ayahs of the Glorious Qur'an that indicate monotheism are recited to polytheists, the people who do not believe in the Day of Recompense and do not fear the reckoning say: Bring another book other than the Qur'an that does not contain dispraise to our gods, the mention of the Day of Resurrection or replace the Ayahs that contain these matters with another.

O Prophet, tell them: This is not my business and I cannot change it because I am only a commanded servant and a messenger who delivers the words of Allah. I do not follow but the ordinances of Allah that are revealed to me regarding things which He commands and prohibits without change or replacement. I fear if I change the words of Allah or disobey His Commands that He would torture me severely on the Day of Recompense.

Ibn Al Jawzy said in An-Nawasikh: This Ayah and the like explain the effect of sins, and it is not necessary if something is connected with a cause to fall.

﴿قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ﴾ (يونس : 16)

16- Say to them: If Allah had willed, He would not have revealed the Qur'an to me or recited it to you. I stayed among you for 40 years before it had been revealed to me and you had not tried laying from me. Do not you ponder over and know that the Qur'an is not made by me? I did not ask a scholar, read a book, or write a word, but this eloquent book which contains rulings, history, stories, and unseen matters was truly revealed from Allah.

﴿فَمَن أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ﴾ (يونس :

( 17 )

17- There is no one more oppressor than he who attributes lies to Allah and claims that Allah sent him as a messenger without being a true messenger. Likewise he who claims that Allah has a son or denies His clear Ayahs and Miracles or denies that Allah sent down a book or sent a Prophet. Disbelievers who attribute lies to Allah shall not succeed and their falsehood shall show up in this world and they shall be tortured on the Day of Recompense.

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِندَ اللَّهِ قُلْ

أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

(يونس : 18)

18- Those polytheists worship stones which they made with their own hands, however they are not capable of causing harm or benefit to them for they are inanimate which do not understand what is happening to them if they are worshipped, humiliated or broken and cannot reward or punish anyone.

They claim that idols can benefit them by interceding for them before Allah to reform their living or they shall intercede for them on the Day of Recompense.

O Prophet, say to them: Do you inform Allah that He has a partner or someone who can intercede for them without His Permission while He does not know that He has a partner in the heavens and on earth? May Allah be glorified above their false claims and corrupted sayings.

﴿وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا

فِيهِ يَخْتَلِفُونَ﴾ (يونس : 19)

19- People had one creed which was the creed of Islam then some of them associated partners with Allah in worship. From that point on, there were Muslims and non-Muslims who differed. Had it been for the decree of Allah that judging between them shall be on the Day of Recompense, difference would have ended in the world by sending down Ayahs to indicate the truth of every issue or by destroying the falsehood and keeping the truth.

﴿وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغِيبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ﴾ (يونس : 20)

20- Those stubborn disbelievers say: If Muhammad is a true Prophet, he should bring a miracle along with his prophethood such as the stick of Moses or turn the mountain of Safa into gold or turn the mountains of Makkah into gardens and rivers. They said so out of stubbornness not to embrace Islam because the Prophet had numerous miracles.

O Prophet, tell them: The whole matter is in the hands of Allah who knows the consequences of all matters, so wait for the judgment of Allah about you.

They would not have believed even if their request was responded, and if they had not believed, Allah would have destroyed them, but He was kind to them and delayed them until they embraced Islam.

﴿وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءَ مَسَّتْهُمْ إِذَا هُمْ مَكْرُ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ﴾ (يونس : 21)

21- If we grant man prosperity after hunger and adversity had inflicted them, they deny Our Favor and attribute that to nature. O Messenger, say to them: Indeed, Allah is swift in punishment, but He gives you respite until the punishment comes to you while you feel not.

Our angles who are entrusted with counting the actions of people write down all you say and do including your plots which shall be of bad consequences against you and a torment shall befall on you on the Day of Recompense.

﴿هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ﴾ (يونس : 22)

22- It is Allah who enables you to walk in the land and in the sea by the facilities which He made for you. When they ride their ships, the wind pushes them with a speed they like, they become happy for that and become comfortable, then a very strong wind blows, waves go high from each side, and they are sure that destruction is confirmed, at that moment, they supplicate Allah alone without associating someone with Him in supplication saying: O Lord, if You rescue us from this distress and drowning, we shall be grateful with faith and obedience, and we shall not associate someone with You in worship.

﴿فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (يونس : 23)

23- So, when Allah rescued them from this distress and affliction, they went back to their Pre-Islamic actions by oppressing people, spreading corruption on earth publically, and fearing not their Lord or torment. O people, be reasonable and beware, for the oppression you practice, the corruption you spread, the blood which you shed, and deluding media you broadcast shall be against yourselves



and their bad consequences shall turn against you, for you shall not harm Allah anything. Let it be known that you live in transit pleasures and a short life then you shall go back to us on the Day of Recompense to inform you all of your actions for which We shall reckon you, so wait for that day.

﴿إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ﴾ (يونس : 24)

24- The example of this worldly life in regard to its adornment, bliss, temptation to people, and its quick vanish is like rain when it comes down to earth to water its plants and trees, and increase the crops and fruits which people and animals eat. When the earth completes its beauty, decoration, and greenness and the people think they are able to plant it and pick up its fruits, Our Command of destruction comes to it to drown its plants and destruct its fruits whether in the morning or in the evening, in the time of their indifference or wakefulness to root it up as if it was not planted a short period ago.

Such proofs and examples are given to reasonable people who ponder over and take a lesson. The world temptations deceive many people however its vanish is rapid, and the lesson is taken from what remains not what vanishes, and regret does not pay on the Day of Recompense.

﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ (يونس : 25)

25- Allah calls people to an abode that never vanishes and a high Paradise that is clear from diseases. Allah (Glory be to Him) guides whomever He wills of His Servants to a straight path that leads to Paradise when a person directs to Allah with his heart and makes up his mind to follow the truth.

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهُهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ (يونس : 26)

26- The people who have perfected their actions in this world shall have the best rank in the Hereafter which is Paradise in addition to a great increase in reward which is looking at the Honorable Face of Allah. Moreover, their faces shall not be covered with dust, blackness, distress, and humiliation as it happens to the faces of disbelievers on the Day of Reckoning. Such people are the people of Paradise and shall live therein forever.

﴿وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (يونس : 27)

27- And those who committed sins, disbelieved in Allah, disobeyed His Messengers, and did not comply to His Commands shall be punished for their actions, a bad deed for a bad deed, and shall be covered by a humiliating punishment because of their knowledge of the bad deeds they have committed and their fear of the punishment which awaits them. No one shall be able to stop the torment of Allah after their faces had turned into black out of regret, sorrow, and distress; those are the dwellers of Hell in which they shall abide therein forever.

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعاً ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ  
شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ﴾ (يونس : 28)

O Prophet, remind them of the day when people are assembled, believers and unbelievers, then We shall say to polytheists: You and your idols should not leave your places and do not associate with the believers. We separated between them and cut the connection between them in the world where each idol shall free itself from its worshippers. Idols shall say: We have not commanded you to worship us, but you were obeying your whims and Satan.

﴿فَكَفَى بِاللَّهِ شَهِيداً بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ﴾ (يونس : 29)

29- Idols shall say to their worshippers on the Day of Recompense when Allah permits everything to speak: Allah is the True Witness, and we did not command you with worshipping us. We neither felt nor knew about your worship because we did not hear, see, or understand.

The author of Rawh Al Ma`any said: The outward meaning of partners is all things that are worshipped besides Allah whether animate or inanimate. Then the ambition of polytheists shall be cut.

﴿هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ وَصَلَ عَنْهُمْ مَا كَانُوا  
يَفْتَرُونَ﴾ (يونس : 30)

30- On the Day of Recompense, each soul shall know the good and bad deeds it committed whether a believer or unbeliever. All souls shall be returned to their Lord, the Only True Judge, not the false gods which polytheists worshipped to judge them all and reward or punish them for their actions. Their ambition that their false gods will intercede for them on the Day of Recompense shall be lost.

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَأَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ  
الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾ (يونس

( 31 :

31- Refute the claims of polytheists by saying: Who does send down rain from the sky and provide you food from the ground after He subjugated it to you?

Who can create hearing and sights other than Allah with their perfect structure and functions?

Who can get the live out of the dead and the dead out of the live such as the plant that comes out of the seed and the seed comes out of the plant, the creation of hens from eggs and eggs from the bird?

How these outward features were put into the semen of these animals and plants and in the small dry seeds? How does life emerge and what is the secret of genes and genetic engineering?

Who runs this entire universe with its vast dimensions which is estimated by millions of light-years? Who does control everything in this life and who runs peoples' affairs, sustenance, and actions?

Polytheists shall say without hesitation: Allah does. Without any stubbornness or haughtiness.

So, O Prophet, say to them: Do not you fear Allah while you know that life and death lie in His Hands, and hearing and sights are connected by His Power. Everything in this world is under His Control and belongs to Him? Would not you leave polytheism after knowing that?

﴿فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرِفُونَ﴾ (يونس: 32)

32- Allah alone is the One who creates and runs everything. He is the True God who cannot be multiplied, and none deserves worship but Him. Whoever says something different has indeed gone astray. How do you leave the truth for falsehood, and how do you worship others and leaving Him while you know that He is the Only True God?

﴿كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ﴾ (يونس: 33)

33- Accordingly, the judge of Allah on those who rebelled, insisted on disbelief, and directed themselves away from rational clear proofs and sound disposition was admitting them to Hell-Fire.

﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفِكُونَ﴾ (يونس: 34)

34- Say to polytheists who do believe in the beginning of creation and do not believe in resurrection: Do their idols able to create things without having its origin then giving it life after death? Say to them: Indeed, Allah alone is the capable of doing so; so how do you avert away from the straight path and how do you leave the straight path and follow the false one?

﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾ (يونس: 35)

35- Say to them: Is there any god of your idols which can guide you to the truth, establish a system for you, send you a messenger, and command you to follow him?

Say to them: Indeed, you know that your partners cannot guide anyone because the one who guides straying people, enlightens the heart, and expands the chest is Allah, the Cherishable.

Say to them: Who is worth of being followed: Allah who guides the people or those who do not guide to anything, and do not look or move from a place to another?

Those, who used to worship people as those who worship the Christ or angels, are not guided and cannot guide anyone but after the permission of Allah.

O polytheists, how do you judge by falsehood and take associates beside Allah without proof, reason, or logic; do you equate between Allah and handmade idols?

﴿وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ﴾ (يونس: 36)

36- Most polytheists do not follow proofs even if they are weak, but they follow baseless imaginations and illusions. They believe that Allah has partners without checking proofs and all their arguments and discussions are false. Corrupted thinking does not achieve anything and has no place before the truth, and Allah is All-Knowing with their bad actions and turning away from the clear truth.

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾ (يونس: 37)

37- This Glorious Qur'an with its completeness and greatness in news and rulings, and its miraculous nature, system, method and secrets cannot be attributed

falsely to Allah because there is a clear difference between these words and the words of humans. No one can bring something of the like even a Surah, so it truly came from Allah (Glory be to Him). It is a heavenly book that affirms the previously revealed scriptures and judges them by telling the corruption and change that took place therein and explaining facts and rulings. Those who pursue the truth cannot miss it because of its clearness and high status.

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَعْطَئْتُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ (يونس : 38)

38- Do polytheists say that Muhammad (peace be upon him) made up this Qur'an? O Prophet, say to them: If you really doubt that the Qur'an was truly revealed by Allah, bring one Surah that looks like the Qur'an and seek the help of humans and jinns to bring something of the like if you are truthful in what you are saying. If you are just, you may say: You are a human like us and neither you nor we can bring something of the like.

﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ﴾ (يونس : 39)

39- Polytheists belied the Qur'an because they did not understand its meanings and its news, and did not know their final consequence. If they had thought about the fate of the formers, they would have known their final destination because previous nations belied their messengers out of stubbornness and ignorance, so what was their retribution? So, beware to be in their shoe.

﴿وَمِنْهُمْ مَّن يُّؤْمِنُ بِهِ وَمِنْهُمْ مَّن لَا يُّؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ﴾ (يونس : 40)

40- Some of them believed in the Qur'an and benefited from the things that were sent to Prophet Muhammad, whereas some of them insisted on disbelief. They were the corrupt who followed their whims and corruption, and Allah knew their conditions and the disbelief and evil they hide.

﴿وَإِنْ كَذَّبُوكَ فَقُلْ لِّيَ عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ﴾ (يونس : 41)

41- If polytheists belied you after providing proofs to them, declare yourself free of them and say: I shall be reckoned for my actions and you shall be reckoned for yours and you shall not be punished because of my actions and I shall not be punished because of your actions.

﴿وَمِنْهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ﴾ (يونس : 42)

42- Of those polytheists, there were some people who listened to your good speech and to the Qur'an but they did not ponder over it or even listened to it to benefit thereof. So, they were like the people who had not listened to it in the first place and disabled thereby the sense of hearing, and you cannot make the deaf hear even if his reason was added to his hearing because he had been infected in all his senses.

﴿وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ﴾ (يونس : 43)

43- Of those people, there were some people who used to look at you to see the signs of prophethood in your behavior and manners, but they looked from outward without taking heed, can you make the blind see even if they combined between blindness and lack of sight?

﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ﴾ (يونس : 44)

Indeed, Allah does not oppress people as He created them with pure disposition and granted them hearts, minds, and senses to believe in Him, but only, if they do not misuse them in stubbornness and enmity. Moreover, Allah sent them Messengers to explain to them what they should do and what they should not, and sent them miracles so as not to leave them in doubt. However, they do not use their senses for the things they were created for, oppose the truth, and belie the Messengers. So, they oppress themselves by disbelief and disobedience, and subject themselves to torment on the Day of Recompense, so they should not blame but themselves.

﴿وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا

بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ﴾ (يونس : 45)

45- O Prophet, remind and warn them of the Gathering Day, then they shall feel that the duration of the world was only an hour which they spent in knowing one another. Truly, it is a short life that must have been spent in obedience and righteousness, but they disbelieved and belied. Accordingly, they have lost themselves because they did not get ready for that great day, the Day of Retribution and Reckoning for actions. They were not guided to the ways of success and salvation, but deviated and fell into Hell. "And whoever brings an evil deed (i.e. Shirk — polytheism, disbelief in the Oneness of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?" [Surat An-Naml: 90]

﴿وَأَمَّا نُزِيرُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا

يَفْعَلُونَ﴾ (يونس : 46)

O Prophet, either we show you part of their torment in the world by revenging them in your lifetime or you die and delay them to the Day of Recompense which shall be severer, and Allah shall be witness to their bad actions after your death and shall reckon them for their actions.

﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ﴾ (يونس :

47)

47- For every nation there will be a Messenger to whom they shall be ascribed and attributed on the Day of Recompense and he shall accompany them in the time of reckoning. So, when the messenger of each nation arrives at the gathering place to testify against them with justice, the believers shall survive, whereas disbelievers shall be punished. No one shall suffer injustice, no one shall be tortured for the sins of others, and their good deeds shall never be reduced.

﴿وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾ (يونس : 48)

48- Polytheists said to you as if they were hastening torment: When is the time of torment which you promised us, O Muhammad, if you and your Companions are truthful?

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا

يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ (يونس : 49)



49- Say to them: I am unable to push away harm from myself or bring about benefit except when Allah wills and makes me able to do so. Indeed, there is a destined duration for every generation and when their lifetimes end, they cannot advance or delay it even an hour.

﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ﴾ (يونس: 50)

50- Warn them of Allah's Wrath and Threat, and say to them: Have you seen if the torment of Allah comes to you at night while you are asleep or during the day while you are busy; so why do you hasten torment which shall destroy you, O criminal polytheists?

﴿أَأَمُّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ آلَانَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ﴾ (يونس: 51)

51- Will you believe when the torment befalls on you? Do you now believe in the Day of Resurrection while you were hastening that promise from your Prophet as part of denial?

﴿ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا دُفُّوْا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ﴾ (يونس: 52)

52- Then it will be said to polytheists on the Day of Recompense in rebuke: Taste the torment of Hell which you were denying all the way because you claimed that you shall not be reckoned for your bad deeds.

﴿وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ حَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾ (يونس: 53)

53- O Prophet, they ask you: Is the torment which you promised us true and the Hour shall be established truly? Say to them: Yes, by Allah, it is true and Allah shall resurrect you after your death as He created you in the first place, and you shall not be able to escape or push away torment.

﴿وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ

وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ﴾ (يونس: 54)

54- If every disbelieving soul had treasures and money in this world, it would have given them away to escape the terrible torment which inflicted them. Moreover, they shall conceal the sorrow, regret, worry, and distress which inflicted them as a retribution for their oppression and crimes due to the horrible scenes which they saw in Hell. They shall be reckoned for their actions without being wronged, so let them regret and call for help because they shall not leave Hell.

﴿أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

(يونس: 55)

55- Indeed, all that in heavens and on earth belong to Allah alone. All promises of Allah shall be done without any doubt as He promised including resurrection and retribution, but most people do not know that as a result of their heedlessness and their bad readiness to search for the truth and accept it.

﴿هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ﴾ (يونس: 56)

56- It is He Allah, the Creator and the Able, who gives life and causes death, and unto Him you shall return for reckoning and retribution for actions on the Day of Recompense.



﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ (يونس : 57)

57- O people, approach the things which contain goodness to you. Indeed, Allah sent down to you the Glorious Qur'an which contains a reminder from your Lord to soften your heart by exhortation and reward and by intimidation and explaining the bad consequence. Indeed, the Qur'an contains cure from ignorance and doubts, guidance from mislead, mercy, and glad tidings for believers by increasing their faith and granting them good rewards.

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾ (يونس : 58)

58- Say: Let the people be glad by religion, the Glorious Qur'an, faith, and following the truth, for it is better than the worldly benefits which they collect.

﴿قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالًا قُلْ آلَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ﴾ (يونس : 59)

59- Say to the infidels of Makkah: Have you seen the sustenance which Allah destined for you which you prohibited some animals and plants and deem others lawful? Did Allah give you permission to do so or you attribute lies to Allah, saying that it was ordained by Allah while it is ordained by your whims?

﴿وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ﴾ (يونس : 60)

60- What do those denying polytheists think that they shall meet on the Day of Recompense after they had prohibited and set things lawful by their whims and falsehood without a proof? Do not they think that they shall not be reckoned for their actions?

Indeed, the favors of Allah to people are numerous, and His Grace is worthless, so He provided them with reason and subjugated to them all that in heavens and on earth, sent to them messengers, revealed the scriptures to them, permitted lawful things for them, and prohibited harmful things; however most people do not thank Allah for His Favors by dealing in prohibited things, leaving out useful things without benefitting from the religion of Allah.

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِن ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ﴾ (يونس : 61)

61- O Prophet, any action you do even if it is the recitation of the Qur'an which is the best action you can do, and your actions, O people, We are witnesses over them. We see your conditions and know your entire affairs before you think of them and when you start to do them because nothing is hidden from Your Lord even if it is as tiny as an atom whether it is high in the sky or down on earth, no matter minor or major; and everything is written in the Preserved Tablet.

﴿إِنَّا إِنَّا أَوْلِيَاءُ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (يونس : 62)

62- Verily, the pious servants of Allah shall not fear on the Day of Recompense when people get frightened, but they shall be secured, glad, and shall not be troubled by worry or sadness.

### ﴿الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾ (يونس : 63 )

63- They are the people who believed truly in all that came from Allah, and fear Allah by obeying His Commands, avoiding what He prohibited, and abiding by obedience. Anyone fears Allah truly is a pious servant.

﴿هُمْ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (يونس : 64 )

64- They shall have glad tidings in this world and in the Hereafter.

Their glad tidings in the world is good visions which a person sees or is seen to him as was reported in the authentic Hadith of Al Hakim and others. "And the vision of a believer is part of forty six parts of prophethood." [Reported by Al Bukhari in his Sahih].

Good vision is full of goodness and blessing, and a sign for success and winning, if Allah wills.

Their glad tidings in the Hereafter shall be when angels receive them and give them glad tiding with Paradise: "Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!" [Surat Al Hadid: 12].

There is no alteration to the words of Allah (Glory be to Him) and there is no break for His Promise. The glad tidings given to the pious servants of Allah is success, which is the great winning.

### ﴿وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً هُوَ السَّمِيعُ الْعَلِيمُ﴾ (يونس : 65 )

65- Do not be sad of the sayings of Allah's Enemies and do not be upset of their bad words. Indeed, all power is to Allah who cannot be overpowered or defeated, and He is the One who protects His Pious Servants from the plots of enemies then takes avenge on their enemy and provides victory to them; verily Allah is All-Hearing to what they say about you, and All-Knowing of their conditions and what they conceal.

﴿أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾ (يونس : 66 )

66- Verily, all creatures in heavens and on earth are slaves and servants to Allah and under His Disposal. Those partners, which polytheists think they are gods and worship them to intercede for them before Allah, are not real partners to Allah. Those who worship them are not sure they are partners to Allah in worship, but they only follow their false thinking and corrupted conjecture; so they are liars.

﴿هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِراً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ﴾ (يونس : 67 )

67- He is Allah who created night for you to get rest from the tiredness of daytime and created daytime for work. No one is able to do that but Allah, and that indicates His Oneness, Power, and Greatness for those who listen to these Ayahs and ponder over them.

﴿قَالُوا اتَّخَذَ اللَّهُ وَلِداً سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنَّ عِنْدَكُمْ مِّنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ (يونس : 68 )

68- Polytheists said that Allah has a son such as disbelievers attributed daughters to Allah, Christians attributed Jesus, the son of Mary, to Allah, and the Jews attributed a son to Allah. May Allah exalt above all these claims, for He is Self-Sufficient and to Him is all that on earth and in heavens, and they are under His Power and need His Management.

You do not have any proof to your claims, but you only attribute lies and falsehood.

Do you attribute something you do not know against Allah, the Great, while you are not sure of it?!

Verily, Allah is one and He does not have a human nature to take a child, for humans are begotten and die, but Allah does not beget or die. Humans are in dire need to Allah, whereas Allah is no need to any of them.

﴿قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾ (يونس : 69)

69- O honorable Messenger, say to them: Those who lie against Allah and attribute partners and children to Him shall not escape punishment and shall not win the bliss.

﴿مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ﴾ (يونس :

( 70

70- The pleasures in which polytheists live in this worldly life are just temporary, and their lifetimes shall end and to us they shall come on the Day of Recompense to make them taste the painful torment and everlasting wretchedness because of their continuous disbelief and false attribution to Allah.

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تَنْظُرُونَ﴾ (يونس : 71)

71- O Prophet, narrate to polytheists who belie and disobey you the news of Noah (peace be upon him) with his people who belied him so as to take a lesson and beware of their bad end. He said to his people who were at Iraq after he had stayed among them for 950 years: If my stay among you, and reminding you of the signs of Allah which indicate His Oneness were hard for you, I do not care and I shall not cease my call to the truth and guidance; I referred all my affairs to Allah, for He is the Helper and the Aider.

So, you and your associates whom you worship besides Allah may held a meeting then do not make your meeting a secret, but declare it to people. If you claim you are right, do according to your counsel and do not give me respite if you want to harm me. I do not care for you, I do not fear you, and I do not care for your thinking because you are mistaken.

﴿فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَأَمَرْتُ أَنْ أَكُونَ مِنَ

الْمُسْلِمِينَ﴾ (يونس : 72)

72- So, if you turn away from Allah's Obedience, I do not ask for a reward for reminding you. I do not need your money, for I only ask for the reward of Allah alone, and I have been commanded to be a loyal Muslim who does not seek money or any other benefit from my call.

﴿فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ﴾ (يونس : 73)

73- When they insisted on belying Noah, we saved him along with those who believed with him and made them successors on earth. And we caused those who belied him to sink without leaving any of them alive. So, look at the result of those whom we warned and frightened, those who disbelieved in the message of their prophet and did not benefit from reminding and warning, consequently their bad consequence was destruction.

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ﴾ (يونس : 74)

74- Then after Noah we sent messengers to their people who brought miracles and clear proofs. However, people did not believe in them as previous people did with their messengers and their messages, but belied them. So, their nature is the same and their attitude is the same which is disbelief and stubbornness. According to Allah's Law, whoever blocks his heart and does not allow faith to enter, enveloping it with stubbornness and haughtiness, and prevented good words to affect in his heart, Allah shall not guide him.

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ﴾ (يونس : 75)

75- After those Messengers, we sent Moses and his brother Aaron to the Pharaoh and his people with our proofs and miracles, but they showed haughtiness and stubbornness and refused to follow the truth; verily, they were criminal disbelievers who committed major sins.

﴿فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ﴾ (يونس : 76)

76- When the truth came to them and it became evident with proofs and miracles, they said in stubbornness: Indeed, this is a clear and plain sorcery.

﴿قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ﴾ (يونس : 77)

77- Their Prophet Moses (peace be upon him) told them in denial to their answer and bad attitude: Do you call the truth which came to you from your Lord sorcery? Sorcery is not a religion or a way to guide people, and it does not contain a creed or a divine call. Sorcerers cannot win rightly because they always lie and use false speech.

﴿قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ﴾ (يونس : 78)

78- The Pharaoh and his people said to Moses (peace be upon him) after they had feared for their posts and corrupted creeds: Did you come to us to direct us away from the gods of our fathers, and you and your brother Aaron would seize power and take control over Egypt? We do not believe you and shall not follow you no matter the proofs and miracles you bring.

﴿وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ﴾ (يونس : 79 )

79- The Pharaoh said to his major counselors in haughtiness and challenge to Prophet Moses: Bring me every skillful and clever sorcerer from Egypt in the art of sorcery to confront Moses.

﴿فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُّوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ﴾ (يونس : 80 )

80- When sorcerers assembled in the field of challenge, Moses said to them in firmness and faith: Throw your sticks and ropes and use your full power of sorcery.

﴿فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ

الْمُفْسِدِينَ﴾ (يونس : 81 )

81- When they throw the things which were in their hands and deceived the eyes of people with images and beautiful shapes, Moses said to them: What you have done is just deception to sights without being true and is incomparable to true miracles of Allah. Allah shall show its corruption and falsehood to people, and Allah does not fix the actions of corrupting people who mislead people and does not support their actions, but remove them and show their falsehood.

﴿وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾ (يونس : 82 )

82- Allah confirms and strengthens the truth even if criminals [i.e., sorcerers, tyrants, and liars] hate it because their hatred cannot disable the will of Allah and cannot prevent the emergence of truth.

﴿فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ

فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ﴾ (يونس : 83 )

83- Despite the sufficient proofs on the truthfulness of Moses' message, only few from the Children of Israel believed in him because they were afraid of the Pharaoh's tyranny and torture.

The Pharaoh was so arrogant, haughty, tyrant, and oppressor, and he had a powerful government which transgressed all limits of oppression and corruption by shedding blood and spreading horror and haughtiness to the extent that he claimed Lordship.

﴿وَقَالَ مُوسَى يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُّسْلِمِينَ﴾ (يونس :

84)

84- Moses said to the believers of his people when he saw their fear: O people, if you are truthful in your faith and firm in your creed, refer all your matters to Allah and depend on Him, for He is All-Sufficient and Protector from every evil and harm if you are truly submitted to Allah's Fate and loyal to Him.

﴿فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾ (يونس : 85 )

85- He said to the believers of his people: We have depended on Allah and devoted worship and invocations to Him. O Allah, do make them overpower us and do not give them mastery over us so as not to torture us and make turn away from our religion; indeed they are tyrant and oppressors who do not know anything about mercy and do not give rights to their owners.

﴿وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ﴾ (يونس : 86 )



86- O Allah, rescue us by Your Mercy and Benevolence from unbelieving people who do not have a faith to deter them or benevolence to prevent them.

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا

الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ﴾ (يونس : 87)

87- We revealed to Prophet Moses and his brother Aaron: Make your homes temples where people worship Allah, and make your homes face the Qiblah. It was said that they were facing the Ka`bah during Salah, however some scholars said that their qiblah was their houses. Maintain establishing Salah as it was ordained upon you, and give glad tidings to the believers with victory and big reward in the Hereafter.

﴿وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن

سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ

الْأَلِيمَ﴾ (يونس : 88)

88- When the Pharaoh and his people continued in error, corruption, and haughtiness, Moses invoked his lord saying: O Allah, you have given the Pharaoh and the well-to-do people with him the adornment and pleasures of the world besides abundant money. They use these possessions to mislead people and humiliate others with their power and money or tempt them by richness, consequently, people cannot stand before their temptations. O Allah, destroy their possessions, make their richness go away, and remove their tyrant methods which help them to oppress people so as not to benefit from. O Allah, make their hearts cruel and sealed as long as they insist on stubbornness and haughtiness in disbelief until Your Severe and Painful Punishment come to them in this condition, and faith shall not be accepted from them.

﴿قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ﴾ (يونس :

89)

89- Allah (Glory be to Him) said to Moses and Aaron (peace be upon them): Allah has responded to your invocation. Aaron used to invoke Allah with the invocation of his brother Moses or said "Amen" after his invocation. So, stick to My Obedience, be firm, and do not follow the way of those who do not know the truth because they fall in hesitation and chaos, for you are on the straight path, and victory which I promised you shall come to you.

﴿وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ

قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ﴾ (يونس :

90)

90- The Children of Israel left Egypt along with their Prophet Moses but the Pharaoh and his troops chased them to kill, but Allah provided victory to His Believing Servants.

We made the Children of Israel cross the sea but the Pharaoh could catch them while crossing the sea. He ran after them to kill them out of oppression and aggression because of their faith in Allah, but Allah rescued the believers and made them reach the other side of the sea and caused the Pharaoh and his troops to sink.



When water overwhelmed him and saw death with his own eyes and knew that there was no salvation, he declared his faith. However, unfortunately, faith does not pay in that situation, he said: I have believed that there is no true god but the god in which the Children of Israel believed, and I am a Muslim from those who have submitted themselves to Allah.

﴿الآن وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ﴾ (يونس : 91)

91- O Pharaoh, do you believe now when you have no escape and choice after you had been disobedient, haughty, astray, corrupting, and oppressor?

﴿فَالْيَوْمَ نُنَجِّيكَ بَدَنِكَ لَتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ﴾

(يونس : 92)

92- Today, we shall throw your corpse on a high land to be an example and lesson to people to take a heed and to know that your final destination shall be death like other servants of Allah. You have been possessed and subjugated not a Lord as you claimed. Allah gives many examples to people in this universe which are known to reasonable people, but most people are heedless.

Imam Alusy said in his Tafsir "Rawh Al Ma`any": To be an example to those who will come after you when they see your condition and what happened to you.

Scientists of anatomy and archeology mentioned recently that the corpse of the Pharaoh is still mummified and the Pharaoh was Ramesses II. The corpse of the Pharaoh was a reason for the Islam of a famous surgeon who supervised the reformation of the corpse and found salt in his throat which proves that he died drowning in the sea as mentioned in the Qur'an. However, the way of his death was not mentioned in Torah and Bible; and Allah knows the best.

﴿وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صَدَقِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ

الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾ (يونس : 93)

93- We sent the Children of Israel to a good and secure place —it was said that the place was either Egypt or the Levant near to Jerusalem— and provided them of good sustenance and delicious foods.

First, they followed the commands of their Messenger then differed after they had known the Torah and its rulings after Moases' death. They interpreted the Torah falsely and gave up the sound creed out of envy until they scattered into many sects. Indeed, Allah shall judge them on the Day of Recompense by His Just Ruling in things about which they differed.

﴿فَإِنْ كُنْتَ فِي شكٍ مِّمَّا أَنزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ﴾ (يونس : 94)

94- If you are in doubt about the revealed stories to you such as the story of the Pharaoh with Moses or the news of the Children of Israel, ask the truthful people who read the Torah and the Bible, for it is recorded in their books. Verily, the true revelation, the truthful news, and the sealing religion came to you, so do not hesitate or doubt.

The Messenger of Allah (peace be upon him) did not doubt and did not ask, but the Ayah sustains his situation and warn Muslims to follow that approach. Ayahs were revealed to Him in Makkah while he was facing harm and hardships from his people, and many people from among those who believed in him reverted to their first religion after the incident of Isra'.

﴿وَلَا تَكُونَ مِنَ الَّذِينَ كَذَبُوا بآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ﴾ (يونس : 95)

95- O Messenger, do not be of those who belied the Ayahs and proofs of Allah so that you would be a loser.

This is not expected from the Messenger of Allah (peace be upon him), but it is frightening and intimidation, and a chance for those who doubt to ask and make sure of his creed instead of belying.

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ﴾ (يونس : 96)

96- Those who do not follow the causes of guidance shall not be guided and whoever closes the windows of his heart so as not to receive the light and guidance of faith shall not be guided. Allah knew what is there in their hearts, so He sealed their hearts and caused them to die as disbelievers.

﴿وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾ (يونس : 97)

97- If clear proofs had come to them, miracles revealed to them, and decisive evidence refuted their claims, they would have not believed until the painful torture comes to them. Then they shall believe but at that time their faith shall not benefit them.

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ

فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ﴾ (يونس : 98)

98- Would the people of villages, who were mentioned previously, believe before torment comes to them and their faith would be of no avail? People shall not benefit from their faith when torment comes except the people of Jonah (peace be upon him). When they believed upon seeing the signs of torment, we removed the torment which would have destroyed them in the world and they were left to enjoy life again until they die naturally.

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعاً أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا

مُؤْمِنِينَ﴾ (يونس : 99)

99- If Allah wills, the whole people shall be believers but He (Glory be to Him) leaves the choice to them to choose the freedom of faith and choice after He had provided them with reason and showed them the path of goodness and evil and to be responsible for their choices. O Prophet, will you force the people to believe while Allah did not? The matter is not due to you.

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ﴾ (يونس :

100)

100- No soul shall believe but after His Leave and Will, and nothing will be done against His Will. Souls which were predestined not to believe shall not believe because Allah is All-Knowing of those whose hearts were open for faith and of those who do not accept the truth and insist on disbelief. Souls which are predestined to believe shall not disbelieve and souls which are predestined not to believe shall not believe.

The author of "Fi Zhilal Al Qur'an" said: The meaning is: Souls shall not believe except when they go according to the method of Allah and following the ways of guidance, then Allah shall guide them to faith by His Leave. So, they will not believe but according to His Will. People only walk in the road of guidance then Allah destines for them the final destination and reward them for their effort in reaching guidance.

Allah destines disbelief and error for those who do not use their minds in understanding the Ayahs of Allah, for He is the Just and Wise who guides those who approach Him and misleads those who refuse obedience.

﴿قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾  
(يونس : 101)

101- Say to those disbelievers: Ponder over the creation of heavens and the earth, and His Creative Actions and Wisdom in moons, stars, the alternation of day and night, clouds, air, rain, snow, deserts, seas, plants, fruits, types and benefits, animals and their formation, souls, man and his thinking and understanding, organs, senses, and movements. In addition to the countless creations of Allah and His Wisdom and Secrets. However, the entire universe and all in it, nature, Messengers shall not benefit a people who do not want faith.

﴿فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ﴾ (يونس : 102)

102- Do those liars wait anything other than the wrath and torment which Allah inflicted on those who belied His Messengers before?

Say to the disbelievers of your people: So, wait for my destruction, for I am waiting for your destruction.

﴿ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِ الْمُؤْمِنِينَ﴾ (يونس : 103)

103- Then We shall rescue Our Messengers and those who believed in them at the decadence of torment, and We shall destroy the deniers. As we rescued the believers before, We shall rescue them after belying, this is Our Duty and Obligation which Allah destined for Himself.

﴿قُلْ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ﴾ (يونس : 104)

104- O Prophet of Allah: Say to people: If you are in doubt regarding the soundness of this religion to which I call you and worship Allah according to its way, I shall not leave it and shall not worship the idols which you worship besides Allah, but I worship Allah alone in Whose Hands lifetimes are. He Revives you then causes you to die then revives you for reckoning and retribution, for He is the god who is worthy of worship, not your idols which do not give you life or cause you to die, and do not harm or benefit. Allah obligated on me to be a believer, so I am at His Service.

﴿وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفاً وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ﴾ (يونس : 105)

105- O Messenger, direct your faith to the straight path of Allah which is unlike false religions. Direct yourself to it and exert efforts in performing the obligatory acts of worship and all the ordinances of Allah. Devote worship to Him and do not pay attention to the false beliefs of polytheists and their bad actions.

﴿وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنِ الظَّالِمِينَ﴾  
(يونس : 106)

106- Do not worship besides Allah things that do not benefit you if you obey and do not harm you if you refuse. If you do this, you shall be of those oppressing disbelievers who harm themselves and deserve the painful torment.

It is an admonition and warning to the nation, and intimidation, and threat to those who do this.

﴿وَأِنْ يَّمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ  
مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ (يونس : 107 )

107- When Allah inflicts you with evil such as adversity or sickness, no one can remove it from you but He. When Allah destines goodness for you such as sustenance and good health, no one of His Creation is able to turn His Favor away from you. Goodness and favor are in His Hand and also punishment and harm are in His Hand by which He inflicts whomever He wills of His Servants by His Justice and Wisdom, for He alone is worthy of worship, and He alone forgives the sins of the repentant, and shows mercy to them if they are sincere in their repentance.

﴿قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ  
فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ﴾ (يونس : 108 )

108- O Prophet of Allah, say: O people, indeed the truth has come to you from your Lord i.e., the Glorious Qur'an and the Straight path of Allah, so whoever chooses guidance, faith, and obedience shall be guided, and whoever chooses error, disbelief, and disobedience shall endure the consequences of his choices. Say to them: I am not a guardian over you to make you believers or a protector who can stop you from believing in falsehood, but I am a bearer of good news and a warner, and my mission is to convey to you the message of your Lord.

﴿وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ﴾ (يونس : 109 )

109- And follow in all your affairs the revelation which came down to you, hold firm with it, and observe patience for the troubles of Da`wah (the call to Allah) until the religion of Allah becomes superior, for He is the best Judge and the most just whose verdict cannot miss and His Destiny cannot be rejected.

## سورة هود

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿الرَّكِتَابُ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ﴾ (هود : 1)

### Surat Hud

In the name of Allah, the Most Gracious, the Most Merciful

1- There is no authentic Hadith regarding the scattered letters.

The Glorious Qur'an is the great book of Allah which is well-organized and its words are the most precise. There is no difference or contradiction therein and its Ayahs are detailed. Its topics interest people in all their worldly and Hereafter affairs, so its topics include the creed, rulings, stories, manners, etc. They are the words of the All-Wise which came down from All-Knowing of consequences of all matters and of things that reform the affairs of His Servants.

﴿أَلَا تَعْبُدُونَ إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ﴾ (هود : 2)

2- Allah (Glory be to Him) sent down His Book, organized His Ayahs and explained them so as to worship Him alone and to know how to devote worship to Him, for this is your basic function in life.

O Prophet, say to people: Verily, I am sent by Allah for you to warn you of a torment if you turn away from His Obedience, and to give you glad tidings of reward if you believe and obey.

﴿وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ﴾ (هود : 3)

3- Seek forgiveness from Allah for your sins, repent of them, and do not repeat them so that Allah would provide you of good life in which you can find security, good health, residence, and comfort until your destined fate comes and each good-doer shall have the reward for his favors in the Hereafter. However, if they turn away from the commands of Allah and insist on belying His Messenger and message, say to them: I fear that you shall have no escape from the torment on the Day of Recompense, and no one can help or rescue you of it.

﴿إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (هود : 4)

4- You shall die then Allah shall give you life to come back to Him at the end to reward you for your actions on the Day of Resurrection and tell you of your fate due to your actions, for He alone is the Able over everything: Your creation, death, resurrection, then reckoning.

﴿أَلَا إِنَّهُمْ يَمُنُّونَ بِصُدُورِهِمْ لَيْسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (هود : 5)

5- When the polytheists saw you reciting the book of Allah, they bent their chests and their heads so as not to listen to it and to hide from Allah as if they were feeling from inside that these were the words of Allah and feared if they continued to listen to it, they would embrace Islam. Let those heedless people know that if they sleep, cover themselves, and ponder over incidents, Allah is Acquainted of their secrets and He is All-Knowing of what is there in their chests because nothing is hidden from Him.



The Clear Qur'anic Exegesis

# Part 12



## الواضح في التفسير

## Part 12

## الجزء الثاني عشر

سورة هود (6-123)

سورة يوسف (1-52)

## بقية سورة هود

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾ (هود : 6)

6- There is no creature on earth whether man, animals, birds, fishes, and insects but Allah undertakes its sustenance. Indeed, Allah deposited in heaven and in earth sustenance to eat therefrom, and placed capabilities in these creatures to get it.

His Knowledge is inclusive and knows where they go, from where they come, where they stand, and where they sleep despite their numerous number and types. All these are written in the Preserved Tablet before He creates, moves, provides them.

﴿وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾ (هود : 7)

7- He is the Creative Creator who created the heavens and the earth in six days and His Throne was on water. He deposited in heavens and earth all you need and signs to refer to Him, and deposited in you readiness and physical and moral powers to deal with the universe, to test you, and to see how would you deal with the things which He created for you, and to see whether you are going to follow the truth which He explained to you through His Messengers or you shall go astray and disbelieve?

If you say to those polytheists: You shall be resurrected after your death so as Allah would reckon you for your actions, they mock at your words and say in denial: What you are saying is a trick and falsehood which has no basis.

﴿وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولَنَّ مَا يَجِبُ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ (هود : 8)

8- If we delay worldly torment for a fixed period and for a wisdom which is only known to Allah, they say in ignorance and foolishness: What delays the torment, and what does prevent it to come? They say that in denial and mockery.

When torment will come to them, nothing can remove it and no one can push it away from them, but torment will encompass them as a retribution for their mockery and disbelief.

The delay of torment was a mercy from Allah to them because they embraced Islam thereafter and Allah made them useful and used them to open countries for Islam.

﴿وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيُؤْوِسُ كُفُورًا﴾ (هود : 9)

9- When We bestow a favor on a person such as richness, good health, and security and he enjoys it then We take it back, you find him distressed and grieved for what had hit him and desperate to go under the mercy of Allah again.

﴿وَلَئِنْ أَدْقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحَ فَخُورًا﴾

(هود : 10)

10- When We give a person a favor from us after adversity and affliction, he would say: Adversities have been removed. You find him glad, proud, and haughty without taking into account the time when this favor is removed; this is the habit of disbelievers and people of weak faith.

﴿إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾ (هود : 11)

11- As for patient believers who have done righteous actions after believing in Allah and devoted themselves to Him, when an adversity hits them, they show patience until Allah brings ease. Moreover, when Allah bestows goodness and good health, they show gratitude and do not forget the rights of people; those are the people whom Allah forgives their sins and rewards them for their good actions as a retribution of their patience for adversities and gratitude for favors.

﴿فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَصَاقٍ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ

جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾ (هود : 12)

12- O Prophet, perhaps you leave some of Allah's Revelations to you and your chest becomes tight by the words of the disbelievers which reflect their bad attitudes.

The disbelievers used to mock at the Qur'an, consequently the Prophet (peace be upon him)'s chest got tight and refused to make them hear what they disapprove and mock at, so the Ayah strengthened his determination not to do so.

The disbelievers said: Would abundant money be given to this Messenger or an angel comes to certify him?

So, do not make your chest tight by their words or their suggestions which they use to mock at you, for you are not a guardian over them or over their faith. You are only an informer and Allah is the one who runs everything and the keeper to everything, who knows those who deserve guidance and those who deserve falsehood.

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ

إِنْ كُنْتُمْ صَادِقِينَ﴾ (هود : 13)

13- Did polytheists claim that Muhammad (peace be upon him) had made the Qur'an by himself and it was not a revelation from Allah? O Messenger, say to them: If the matter is as you said, bring ten Surahs of the like in its eloquence, well-organization, and precise meanings, for you are human like me and the

words of Arabic language are easily-accessed for you as they are for me. Furthermore, you may seek the help of your eloquent people and foretellers either from humans or Jinns to bring something of the like if you are truthful that I had composed the Qur'an.

﴿فَإِنْ لَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ

مُسْلِمُونَ﴾ (هود : 14)

14- If the haughty polytheists did not respond to you and did not bring something like the Qur'an or even ten Surahs of it, let it be known to all that the Qur'an is the words of Allah which He revealed to His Messenger Muhammad (peace be upon him). The words of the Qur'an are miraculous and no one is able to bring something of the like until the end of time. Let it be known that Allah is One and has no associate in worship. O polytheists, your gods are not associate to Allah, and if they are true partners to Allah, they will help you is opposing the Messenger of Allah. So, would you embrace Islam after failing in this plain challenge?

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ﴾

(هود : 15)

15- Whoever seeks benefit by his worldly actions, We shall give them their rewards in full. So, we expanded sustenance to them and gave them good health. Moreover, We have not reduced their worldly shares which they deserved in return for their charitable actions, but in the Hereafter, they shall have nothing because they did not do them for the sake of Allah.

﴿أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا

يَعْمَلُونَ﴾ (هود : 16)

16- Those denying polytheists have nothing at Allah but Hell because their interest was directed to the world and its pleasures without taking into consideration the Hereafter. So, their actions had a reward in the world and they had taken that reward in the world, but in the Hereafter, they have no reward because they were done without prior faith and without seeking the reward of the Hereafter.

﴿أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً

أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ

مِّن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾ (هود : 17)

17- Is the person —who had a proof and clear proof [i.e., the Prophet (peace be upon him)] from his Lord [i.e., the Qur'an] and is followed by Gabriel or miracles to certify his truthfulness— guided or those who reside in error and ignorance from the disbelievers?

Whoever disbelieves in Prophet Muhammad (peace be upon him) either from the disbelievers or from the People of the Scriptures shall have no place in the Hereafter, so do not be in doubt of the Qur'an for it is the truth from your Lord. However, most people do not believe in this out of their ignorance, foolishness, stubbornness, and haughtiness after they had known the truth.

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ (هود : 18)

18- There is no one more oppressor than those who disbelieve in Him or attribute words to Him which is not His. Such are the liars who shall be displayed before Allah on the Day of Resurrection to reckon them for their words and actions. Angels which are assigned to watch them and count their actions shall say: Those are the ones who attributed lies to Allah, let those oppressors be perished.

﴿الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ﴾ (هود: 19)

19- Those who block the way before people in order not to accept the truth, prevent them from guidance, guide them to a deviant way, and do not believe in the Hereafter in which they shall be rewarded for following the truth and punished for following falsehood.

﴿أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ﴾ (هود : 20)

20- Such deviant people shall not escape from Allah, for they are under His Power and Dominance, and He is Able to revenge them. Their helpers cannot remove away the punishment and their torment shall be doubled because they refused to listen to the truth, blocked their ears, and refused to see the signs of Allah in the universe, so they do not ponder over their significance, causes, and the wisdom behind creation.

﴿أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾ (هود : 21)

21- Those people shall lose themselves by casting them into Hell on the Day of Recompense because they had preferred the worship of their false gods to the worship of their Creator and True Provider; moreover their false gods which they used to worship did not benefit them.

﴿لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسِرُونَ﴾ (هود : 22)

22- No way, those disbelievers are the true losers because they replaced Paradise and its blessings with Hell and its blazing fires.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ (هود : 23)

23- Those —who responded to the call of their Lord, believed truly, and followed their faith with righteous actions which are harmonious with the book of Allah, devoted their obedience to Allah, their organs submitted, and their souls got comfort— are the people of Paradise in which they enjoy and become happy, and they shall reside therein forever without dying or growing old.

﴿مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ﴾ (هود : 24)

24- The example of the two teams: The disbelieving and the believing is the condition of those who combine blindness and deafness and those who combine sight and hearing; are they equal? The disbelievers turned away from the truth because they did not benefit from their hearing and sight, whereas the believers benefitted from them and were guided to the way of heavens. Why do not you take a lesson from this example so as not to lose?



﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ﴾ (هود : 25)

25- Indeed, We sent Noah to his unbelieving people who worshipped idols in Iraq. Noah said to them: I have been sent to you as a Messenger of Allah to warn you in a clear message and speech.

﴿أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ﴾ (هود : 26)

26- This speech is to worship Allah alone for He is the Only True God who must be worshipped. I fear if you continue in your disbelief and disobedience, you shall be inflicted by a severe torment on the Day of Recompense.

﴿فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ

هُمْ أَزَادِلْنَا بَادِي الرِّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ﴾ (هود : 27)

27- The haughty people of his people said: O Noah, we see you but a human being who has no merit. We see only the poor, the weak, and the people of need follow you without deep thinking and were deceived by your speech. You have no merit over us in manners, money, power, and number, but we believe you are a liar in all you claim: Straightness, reform, creed, and call.

﴿قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ

أَنْزِلُكُمْ مَوْهَا وَأَنْتُمْ لَهَا كَارِهُونَ﴾ (هود : 28)

28- Noah (peace be upon him) said: O my people, have you seen if I am truthful and I have a clear proof from Him, a witness to confirm the truthfulness of my claim, and a sincere prophethood which Allah honored me? What should I do if it was hidden from you and you were not guided and did not know its status, but you hastened to belie and deny it? In the meantime, I cannot force you to accept the message of prophethood while your hate it.

﴿وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ

مُلَاقُو رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ﴾ (هود : 29)

29- O my people, I do not ask you to pay fees for delivering the message or for advising, but I only ask for the reward from Allah. I shall not cast weak Muslims away from me so that you would sit with me alone. They have believed and shall meet their Lord on the Day of Reckoning to reward them for their faith, however I see you ignore the scale of comparison and the scale of knowing goodness from evil. A person is not evaluated according to his money and lineage but according to his faith and obedience. There is no difference between the rich and the poor in Islam and no difference between the noble and the mean as long as they are Muslims.

﴿وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ﴾ (هود : 30)

30- O my people, who can push away the wrath of Allah and protect me from His Torment if I send those believers away while they are more honorable in the sight of Allah than you, do not you take a heed? Will you continue your ignorance to the message of Messengers?

﴿وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ

تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ﴾ (هود

: 31)



31- I do not say that I am a king who has much money and surplus provisions from the treasures of Allah which do not run out so as to look like the rich whom you love and to give you what you desire, but I have a message to convey, a call to spread, and knowledge to benefit people with.

Moreover, I do not know what is coming in the future to tell you except things which Allah shows me through the revelation.

I do not say I am an angel so as to believe in my prophethood, for I am a human being who is provided by miracles. Prophethood does not go to angels but to humans, and Gabriel is only a messenger from Allah to His Servants.

I do not say to those whom you despise and underestimate from the weak Muslims who had followed the religion of Allah "Allah shall not guide you in the world and you have no reward in the Hereafter" so that you would follow me. Allah knows what is concealed in their hearts whether good or bad. I only judge according to their outward conditions because if I underestimate them and decrease their rights or say they are evil after their faith, I had wronged them and exposed myself to the wrath of Allah.

﴿قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾ (هود)

( 32 :

32- The disbelieving people of Noah said: O Noah, you have argued with us a lot and we shall not believe in your message, so send down the torment which you promised if you are truthful about falling on us.

﴿قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾ (هود : 33)

33- Noah (peace be upon him) said to them: This is due to Allah not to me, so if you deserve punishment, He shall send it down to you in the time He wills, and none can delay or stop it when the punishment comes.

﴿وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ

وَالِيهِ تُرْجَعُونَ﴾ (هود : 34)

34- My advice and sermon do not benefit you after you had sealed your hearts from hearing advice, and there is no benefit if Allah wills to destroy you because of your turning away from hearing the truth and insisting on disbelief and denial. Allah is your Creator, the All-Knowledgeable of your conditions and the Disposer of your affairs, and to Him is your return to reckon you for your conditions and reward you for your actions.

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرَمُونَ﴾ (هود : 35)

35- Do the disbelievers of Noah's people say: Noah has lied about attributing words to Allah falsely? O Noah, say to them: If I have made up these words from my own, the sin and punishment of such action is against me. If I am truthful in what I am saying, and you belie me, you shall be punished for that denial, and I shall not be responsible for the punishment of your crime. I shall not be reckoned if you belie because you are erroneous but my call is pure and is supported by miracles and clear and powerful proofs that is not deniable by reason.

﴿وَأَوْحِي إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئَسْ بِمَا كَانُوا يَفْعَلُونَ﴾

(هود : 36)

36- Allah revealed to His Prophet Noah that none of your people shall believe except those who have believed because Allah is all knowledgeable of your conditions. There is no use of calling them, so do not be sad and do not care for

their bad conditions and vile actions such as belying, harm, and mockery for I am going to destroy them.

﴿وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ﴾ (هود: 37)

37- And build a huge ship under Our Custody and by Our Instructions, and do not argue with me about those stubborn disbelievers for their final destination was decided and they shall be drowned by the flood.

﴿وَيَصْنَعِ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأُ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ

مِنْكُمْ كَمَا تَسْخَرُونَ﴾ (هود: 38)

38- Noah executed the command of his Lord and started to build a ship. When a group of his people passed by him, they mocked at him and at his ship. Moreover, they belied his words about drowning, but he said to them: If you mock at my action, we shall mock at you when you shall be inflicted by the torment and when you drown and ask for salvation without response.

﴿فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ﴾ (هود: 39)

39- Then you shall know who will be inflicted by the torment [drowning] and on the Day of Recompense he shall taste a permanent torment without escape.

﴿حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ

عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾ (هود: 40)

40- When Our Command came to drown them with the flood and the oven fizzed as water bubbles at boiling degree or like the volcano, it was a sign for Noah (peace be upon him). We commanded him to carry on the ship from each type a male and a female of the animals, insects, and birds which Allah fixed for him and to take his family with him: Wives and children except those who were deprived of salvation because they did not believe. Moreover, he was told to carry with him those who believed with him from his people, however those who believed with him were few despite his long stay in calling to Allah.

﴿وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ﴾ (هود: 41)

41- Noah (peace be upon him) said to those whom he was commanded to carry on the ship: Embark therein, by the name of Allah it will sail and by His Name it will stop; and my Lord is Oft-Forgiving for your sins, and was All-Merciful with you when He saved you from this destruction.

﴿وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا

تَكُن مَعَ الْكَافِرِينَ﴾ (هود: 42)

42- The ship sailed while the waves were as huge as mountains. Then Noah called his disbelieving son who isolated himself in a high place: O son, embark the ship and be safe like your brethren, and do not be with the disbelievers because they shall be drowned.

﴿قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ

وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ﴾ (هود: 43)

43- His son said to him: I shall go up a high mountain to protect me from water. His father said to him: O son, nothing shall protect you today from the torment of Allah except upon those whom Allah bestowed mercy, so resort to Him to rescue

you and bestow His Mercy on you. Waves separated between Noah and his son and the son drowned with the disbelievers.

﴿وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْداً لِلْقَوْمِ الظَّالِمِينَ﴾ (هود : 44)

44- Allah (Glory be to Him) said to the earth: Swallow the water of the flood. And He commanded the sky to withhold rain. Water started to decrease until the surface of the earth was dried. The promise of Allah about destroying the disbelievers and rescuing the believers was truthful, and disbelievers were eradicated to the last remnant. Thereafter, the ship was settled on the mountain of Al Judy in the region of Diyar Bakr in Turkey, and it was said to the disbelievers, you have been perished and lost.

﴿وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ﴾ (هود : 45)

45- Noah invoked his Lord saying: O my Lord, my son who has drowned was one of my family, and You promised to rescue my family. Your Promise is truthful and You never break it; You are the Most Knowledgeable and the Most Just.

﴿قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ﴾ (هود : 46)

46- Allah (Glory be to Him) said which means: O Noah, your son was not from your family which I had promised to rescue. There is no true kinship between a believer and a disbeliever even if they are relatives. Creed is the basis, so he is not one of your family as long as he is a disbeliever. Disbelief is a corrupt creed and bad deed, so do not ask from me something you do not know whether it is correct or not. I advise you to leave the matter to me lest you would be from the ignorant.

﴿قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ﴾ (هود : 47)

47- Noah (peace be upon him) said: O Allah, I resort to You and I seek refuge in You against falling into things which You prohibited. I also seek refuge in You against asking about things which I do not know whether they are correct or not. And if you do not forgive me and bestow mercy on me, I shall be of the losers, so accept my repentance and be pleased with me.

﴿قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ﴾ (هود : 48)

48- Allah said to Noah: Leave the ship safely and securely. Safety and security shall be bestowed upon you and the believing nations with you until the Day of Recompense. There shall be other nations which shall not follow your track, such people We will enjoy little in the world then the painful torment, which they deserve on the Day of Recompense, shall befall on them.

﴿تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ﴾ (هود : 49)

49- That story is one of the unseen news which we narrate to you, O Prophet, as it happened. You and your people did not know anything about it before; so how it is said that there was someone taught you such story while nobody knew it?! So, observe patience for the harm of your people as Noah and the rest of Prophets (peace be upon them) observed patience, for the good end and winning are always the result of the righteous servants of Allah.

﴿وَالِىَ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ﴾ (هود : 50)

50- We sent to the tribe of `Ad Prophet Hud, who was one of them. He warned them saying: O my people, worship Allah alone and do not worship these idols which you call "gods", for you have only one true god who created you and provided you sustenance, and He alone must be worshipped. Your worship to these idols and your saying that they are gods, all these are mere lies.

﴿يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ﴾ (هود : 51)

51- O my people, I do not ask money from you for the message which I deliver so as not to think that I do this for money. I only ask for the reward from Allah who created me and granted me favors, do not you ponder over what I am saying?

﴿وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ﴾ (هود : 52)

52- O my people, believe in Allah, abandon polytheism, and seek forgiveness from Allah, repent to Him, and be firm on obedience. When you do this, He will facilitate your sustenance, send down rain in abundance, and provide you with money and children. Do not turn away from my advice and do not insist on disbelief and belying?

﴿قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾ (هود : 53)

53- Disbelievers said to Prophet Hud: O Hud, you have not brought a clear evidence on what you claim and we shall not abandon the worship of our gods because of your saying, and we do not believe your message.

﴿إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ﴾ (هود : 54)

54- Moreover, they said to him: We think that some gods inflicted you with madness because you had disagreed with us and insulted them. He said to them: I bear witness against myself and you should bear witness [to be a proof against you] that I am free of what you worship besides Allah.

﴿مَنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونَ﴾ (هود : 55)

55- You worship idols besides Allah, so try to harm me because you claimed that your idols can harm whomever does not worship them; and do not give me respite, for I fear you not.

His people were criminal tyrants and blood suckers.

﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ

مُسْتَقِيمٍ﴾ (هود : 56)

56- I rely on Allah and turn my affairs to Him, for He is my owner and yours. He protects me and wards off harm from me, and there is no animal on earth but He controls it and disposes its affairs. Power is His, His Command is the truth, and His Religion is based on justice and integrity. None is oppressed when He reckons, and the rewards of people are not decreased if He punishes them.

﴿فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ

شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيزٌ﴾ (هود : 57)

57- If you turn away from the truth which I brought from Allah, I have fulfilled my duty, delivered the message, and proof has been set against you. If you do not respond, Allah shall destroy you and replace you with other people who are more obedient and do not associate anyone with Allah in worship. You are nothing in the sight of Allah, so you cannot harm Him, but your harm and disobedience shall go against yourselves, and Allah is never harmed by the disobedience of the disobedient. Verily, my Lord encompasses the knowledge of everything, and He is a witness and a keeper to things that shall exist and rewards everyone according to his actions.

﴿وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ﴾

(هود : 58)

58- When Our Torment inflicted them and We destroyed the disbelieving people by the wind, We rescued Hud and those who believed with him by Our Mercy, for they had believed and deserved the mercy and kindness of Allah, and We saved them from a severe punishment that is suitable for the disbelievers.

﴿وَنَلَّكَ عَادَ جَحْدُواً بَايَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ﴾ (هود : 59)

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59- That was the tribe of `Ad which Allah punished because they had disbelieved in His Signs and Miracles and disobeyed His Messengers. Whoever disobeys one prophet has disobeyed all Messengers because their message is one which is monotheism. Such people refused to accept faith, satisfied with polytheism and disobedience, refused to accept the truth, and followed the command of every haughty arrogant who defied the signs of Allah.

﴿وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَاداً كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّعَادٍ قَوْمٍ

هُودٍ﴾ (هود : 60)

60- They were followed by a curse in this worldly life, so they were not mentioned thereafter except with cursing and expelling from the mercy of Allah, and they were cursed in the Hereafter as they were cursed in the world, so they shall have no share of mercy.



Verily, `Ad disbelieved in their Lord, denied His Signs, and did not show gratitude through faith and obedience; indeed perished were the people of `Ad, the people of Prophet Hud.

Their homes were at Al Ahqaf which was a sandy area between Oman, Ar-Rab` Al Khali, and Yemen; and their traces and monuments were discovered in Oman.

﴿وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ﴾ (هود : 61)

61- We sent to the tribe of Thamud their Prophet Salih. Their homes were between Tabuk and Medina. He said to them: O my people, worship Allah alone and do not associate anyone in worship with him because there is no true god but He. He created you from earth by creating your father Adam first then you begot one another by His Destiny and Fate, and made you from the inhabitant of the earth as long as you live. So, seek His Forgiveness for your sins and faults then repent to Him, perfect it, be firm on faith and obedience, for He is nearer to the believers and accepts the invocation of the sincere repentant of them.

﴿قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ﴾ (هود : 62)

62- His people said to him: O Salih, before your mission you were broad-minded and virtuous, but now you disagree with us and ask us to abandon the worship of our idols? Indeed, we are in great doubt of the monotheism which you call us to.

﴿قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِّنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ﴾ (هود : 63)

63- Their Prophet Salih (peace be upon him) said to them: O my people, have you seen if I have a strong and clear evidence from my Lord and I have been commanded to deliver it to you, who will protect me from His Punishment if I do not deliver it? You do not benefit me, but you make me a loser and ready to receive the wrath of Allah.

﴿وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ﴾ (هود : 64)

64- O my people, this is a miracle that shows the truthfulness of my prophethood. This is the she-camel of Allah which He sent down, and it is not owned to anyone. So, leave it eat from the vast land of Allah and do not harm it by beating or slaughter so as not to be inflicted by a rapid torment.

﴿فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ﴾ (هود : 65)

65- They disobeyed their messenger and slaughtered the she-camel in defying to the torment which Allah promised them. He said to them: Stay three consecutive days in your homes, for they are the remnant of your lifetime then you shall be perished; this is a true promise.

﴿فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ﴾ (هود : 66)

66- When it was the time for torment, We rescued Prophet Salih and those who had believed with him by our mercy from the shame of that day. They responded to the call of Allah and disobeyed His Messenger, and as a result Allah guided



them to obedience and righteous actions. Verily, Allah is the Most Powerful and All-Able and nothing can escape His Punishment.

﴿وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِينَ﴾ (هود : 67)

67- Allah destroyed the disbelievers by a strong cry from above and it fell on them like thunder, thereafter they remained dead in their homes without move.

﴿كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّثَمُودَ﴾ (هود : 68)

68- As if they did not stay in those homes and did not enjoy money and children. Verily, the tribe of Thamud disbelieved in their Lord and refused to accept the truth, so they have been perished.

﴿وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ

حَنِيدٍ﴾ (هود : 69)

69- Indeed, Our Angels came Abraham with glad tidings of Isaac or of the destruction of the people of Lot whom were known to him. They saluted him saying: Peace be upon you. He responded to them saying: Peace be upon you. Then he went quickly to bring food without hesitation, and brought them a roasted calf.

﴿فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى

قَوْمٍ لُّوطٍ﴾ (هود : 70)

70- When he saw their hands did not touch the food –because angels do not eat-, he disapproved their action as he only intended to honor his guests, and feared them. When they saw fear on his face, they said to him: Do not be afraid, for we are angels whom were sent to torture the people of Lot.

﴿وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ﴾ (هود : 71)

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71- The wife of Abraham, Sarah, was serving them, and when she heard that glad tiding, she laughed and gladdened at the destruction of the people of Lot because of their wide corruption, disbelief, and stubbornness. Or she laughed because the fear of her husband had gone after they mentioned they were angels. Some scholars said: The meaning of "Dahikat" is: Had her period as comes in the Arabic Language.

So, we gave her another glad tiding on the tongue of Our Messengers which was a glad tiding of a son and offspring, then we granted Abraham Jacob after Isaac.

﴿قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ﴾ (هود :

72)

72- Sarah said: Ha, would I beget a child while I am an old lady and my husband is aged? This is indeed a strange matter because it is contradictory to habit.

﴿قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ﴾ (هود :

73 :

73- Angels said to her: Do you wonder at the power and wisdom of Allah?! Allah is All-Able over everything and when He wills to do something, He just says: Be, and it will be. So, do not wonder at His Actions, for the consecutive mercy of

Allah and His favors to you are abundant. Allah is praised for His Actions, and Generous for His Goodness.

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ﴾ (هود : 74)

74- When fear had gone from Abraham and angels gave him glad tidings of Isaac then Jacob and of the destruction of the people of Lot, he started to argue with Our Angels about those disbelieving people. He said to them: There are believers among them, so how would you destroy them? The people who believed with him were his family.

﴿إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ﴾ (هود : 75)

75- Prophet Abraham is patient and unhurried who endured the causes of anger and people's harm, forgave them, oft-invoking, and oft-returning to his Lord.

﴿يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ﴾ (هود

: 76)

76- O Prophet Abraham, stop that speech and that argument, for they deserve the destruction of Allah, and a severe punishment shall inflict them.

﴿وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ﴾ (هود :

77)

77- When Our Angels came to Lot (peace be upon him) in the shape of young people of beautiful faces, he was terrified and feared that his people would see and harm them, then he said: This is a severe day. He said that for fear of an expected evil.

﴿وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ

أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي صَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ﴾ (هود: 78)

78- The people of Lot had come to him while he was sitting at his house with his guests. They came in hurry out of their joy with those young men. They were homosexual people who used to do bad actions with men. Thereupon, Lot (peace be upon him) said to them: O my people, these are my daughters, marry them for they are more pure than committing that bad action. It was mentioned that marrying between believers and disbelievers was permissible in the past before it is prohibited.

Or he said it metaphorically to make them ashamed of their bad action and leave out his guests.

Some scholars said that the meaning of daughters was the women of his people because Prophets are the fathers of their peoples, so all women were like his daughters, by this he guided them to what is useful in the world and in the Hereafter.

He said to them: Fear Allah by leaving out bad actions and do not expose me before my guests; is not there a good person among you who may be guided to the truth?!

﴿قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ﴾ (هود : 79)

79- They said to him in refusal to his advice and insisting on committing homosexuality: You know that we do not desire your daughters and you know for

sure the reason of our coming that we want to commit homosexuality with those men.

﴿قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى زُكْنٍ شَدِيدٍ﴾ (هود : 80)

80- Lot (Peace be upon him) said in severe sadness and anger after he had despaired of their response: If I had power and strength to stop you, I would have done so, or if I had a powerful family or clan, I would have resorted to them, sought their help, and defended my guests.

﴿قَالُوا يَا لَوُطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ﴾

(هود : 81)

81- The angels said to Lot (peace be upon him): O Lot, we are the angels of Allah and we were sent to inform you of the destruction of your disbelieving people, so do not be sad for they shall not be harmed. Walk with your family in the night and do not make one of them look behind, but go on in your way even if you hear about the severe punishment which inflicts your people. Leave out your wife and do not take her with you, for she liked the action of her people, therefore she shall be inflicted with torment.

The time of their destruction shall be in the morning, is not the morning near? The time of morning is a time for rest and comfort, so torment shall be severer for them. This is an example for the heedless and lesson for the people of indecent deeds and homosexual people, indeed the torment of Allah is severer.

﴿فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ﴾ (هود)

( 82 :

82- When Our Torment came, We turned their cities upside down leaving them under the earth, and We sent upon them stones of clay one after another.

The studies of earth sciences have proven that the layers of rocks in the southern region of the dead sea [which was the abode of Lot's people] were turned upside down as was mentioned in the Ayah.

﴿مُسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ﴾ (هود : 83)

83- These stones are marked to hit each one of them by his own name; this infliction is not away from oppressors, and Allah sends it to whomever He wills.

﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا

الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ﴾ (هود: 84)

84- We sent to Madyan –a land in Mu`an in Jordan- their brother Jethro who said to them: O my people, worship Allah alone and do not associate partners with Him in worship, for you do not have a god, a creator, a lord, and a provider of sustenance who is worthy of worship but He.

Do not scrimp in weigh and measure when you sell or purchase, for this is cheat, treason, and eating people's money without right. I see you rich enough, so you should meet the blessings of Allah with gratitude and spending, not as you do, for I fear if you continue doing so, an infliction shall destroy you all.

﴿وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي

الْأَرْضِ مُفْسِدِينَ﴾ (هود : 85)

85- O my people, complete weigh and measure justly in selling and purchase so as not to oppress anyone. And do not reduce peoples' rights and do not be of those who corrupt on earth by oppressing people and destroying crops and offspring.

﴿بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ﴾ (هود : 86)

86- The lawful sustenance which Allah blessed from your selling and purchase is better for you than cheating and treason if you truly believe in Allah and in me. Indeed, I am not watcher over you and I cannot protect you from committing evil, but I am only a messenger and adviser.

﴿قَالُوا يَا شُعَيْبُ أَصْلَاتُكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْْبُدُ آبَاؤُنَا أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ

إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ﴾ (هود : 87)

87- They said in mockery: O Jethro, does your worship command you to abandon the idols of our forefathers or to do whatever we want in our money such as cheat and reduction of measure and balance? You are the polite, reasonable and wise person; they only said that as mockery.

﴿قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ

أُخَالِفَكُمْ إِلَىٰ مَا أَهْتَكُم عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ

تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾ (هود : 88)

88- Jethro said to them: O my people, have you seen if I have a clear proof from my Lord and He honored me by making me a prophet and sent me to you to advise and draw your attention to goodness? I do not want to do something that I forbid you to do, for I obey my Lord and I ask lawful sustenance without doing injustice to anyone. I only want to guide you to things that reform your souls and conditions as much as I can. My call and advice to you is bound by Allah's Help and Aid, on Him I rely in all my affairs and to Him I shall return and repent. So, there is no facilitation, victory, support, or success except from Him.

﴿وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمُ نُوحٍ أَوْ قَوْمُ هُودٍ أَوْ قَوْمِ

صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُمْ بِبَعِيدٍ﴾ (هود : 89)

89- O my people, do not make your disagreement and hostility to me force you to continue your polytheism and corruption so as not to be hit by the infliction of Noah's people [i.e., drowning] or the infliction of the people of Hud [i.e., the strong wind], or the infliction of the people of Salih [i.e., the cry], and the time of Lut's people and their destruction is not far from you, so take a heed.

﴿وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ﴾ (هود : 90)

90- Seek forgiveness from your Lord, abandon the actions you were doing, and do not turn to them, for my Lord is so merciful for those who repent and return to Him, and so loving to the believers.

﴿قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا

أَنْتَ عَلَيْنَا بِعَزِيزٍ﴾ (هود : 91)

91- His corrupting and polytheists people said to him: O Jethro, we do not understand many of your words and we only see you weak among us. You cannot harm any of us, and had not it been for the appreciation of your clan, we would have killed you badly; and you have no value or respect among us.

﴿قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِي إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ﴾ (هود : 92)

92- Their prophet Jethro (peace be upon him) said to them eloquently: O my people, is my clan more honorable in your eyes than your Creator and Provider, and more fearful to your hearts? You have forgotten about His Reckoning, but He knows all your bad actions and shall reckon your for them.

﴿وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ﴾ (هود : 93)

93- O my people, do what you want according to your way and be firm on disbelief and denial, but I shall worship Allah according to my way, and you shall know the criminal against himself, the one who is away from the truth, the one whom shall be humiliated by torment, and the liar in his call. Wait for the torment of which I warned you and I shall wait with you.

﴿وَلَمَّا جَاءَ أَمْرُنَا لَنَجِيَنَّا شُعَيْبًا وَآلِدِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ﴾ (هود : 94)

94- When Our Command of destroying disbelievers, We rescued Prophet Jethro and those who believed with him with Our Mercy after We had guided them to faith, obedience, and righteous actions. As for the oppressors, We inflicted them with a strong fearful cry and made them unmoving bodies.

﴿كَأَن لَّمْ يَغْنَبُوا فِيهَا إِلَّا بُعْدًا لِّمَدِينٍ كَمَا بَعَدَتْ ثَمُودُ﴾ (هود : 95)

95- As if they have not stayed in these homes before and as if they had no families, properties, movements, and constructions. May Madyan be perished as Thamud was perished! Another page of oppression and disbelief was folded, and they deserved cursing and torment.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ﴾ (هود : 96)

96- Indeed, we sent Moses ibn `Imran and provided him with clear proofs, enough evidences, and great miracles to prove the truthfulness of his prophethood and the authenticity of his message.

﴿إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ﴾ (هود : 97)

97- We sent him to Pharaoh, the king of Egypt and its oppressing tyrant, who had claimed that he was the highest Lord and to his people who accepted his claim. They followed his commands and prohibitions which were not correct and away from wisdom and integrity. Indeed, he was straying, haughty, ignorant, corrupting, and opponent to Allah's religion and disbeliever in the message of His prophet.

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ﴾ (هود : 98)

98- He shall lead his people on the Day of Recompense as he led them in the world and they shall follow him on the Day of Recompense as he led them in the world. However, in that situation he shall admit them to a burning and blazing fire as a retribution of their disbelief and refusal of following the truth. How bad is the place to which they head and enter [i.e., Hell-Fire] which can know what is hidden in their hearts.

﴿وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بئسَ الرَّفْدُ الْمَرْفُودُ﴾ (هود : 99)



99- They were followed by a curse in this world until they were drowned, and in the other life they shall be followed by a curse. So, they have no share of Allah's Mercy, therefore they shall be thrown into Hell-Fire and how bad is their final consequence.

﴿ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَفْثُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ﴾ (هود : 100)

100- This is part of the news of previous disbelieving nations and their conditions with their Prophet in those villages, some of them are still standing to bear witness to their powerful structures and some are not.

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ

مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ﴾ (هود : 101)

101- We have not wronged them by sending down torment or destruction, but they wronged themselves and brought about their destruction by disbelieving Our Ayahs, denying the messages of Our Prophets, and seducing believers and blocking them from their religion. Therefore, their punishment was a just ruling and wisdom from Allah, not oppression. The idols which they were worshipping did not intercede for them before Allah as they claimed, but increased their loss by bringing about destruction and annihilation, torment, and Hell-Fire.

﴿وكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ (هود : 102)

102- The destruction of previous people and villages proves the power of Allah in destroying other villages and countries because of their oppression and tyranny; verily, the torment and destruction of Allah is very powerful and of strong impact. It was reported in Sahih Al Bukhari and Sahih Muslim that the Prophet (peace be upon him) said: "Verily, Allah gives respite to the oppressor but when He punishes Him, He never misses."

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ

مَشْهُودٌ﴾ (هود : 103)

103- The destruction of disbelieving nations is a lesson and an example to those who believe in Allah and in the Last Day. The torment of the disbelievers with Fire in the Hereafter is like their destruction in the world, for both are torment, but the torment of the Hereafter is severer. That Day in which all people shall gather, the former and the later, for reckoning and retribution is a great day, and it is witnessed by the people of heavens and the earth.

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ﴾ (هود : 104)

104- We only delay that day for a certain period because We promised that it will have a fixed time without delay or advancement.

﴿يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ سُقِيَ وَسَعِيدٌ﴾ (هود : 105)

105- When that great day comes and silence overcomes everyone, no one shall speak but after His Permission. People shall be of two types: Wretched and happy.

﴿فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾ (هود : 106)

106- As for the wretched, their final destination shall be a blazing fire which shall cause them to snuffle and exhale severely out of pain, narrowness, heat, and burning.



﴿خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾  
(هود : 107)

107- They shall stay in Hell forever as long as the heavens and the earth exist. This is an Arabic expression to describe the continuity of something, so Allah addressed them with something they know. Some people said that the meaning is the heavens and the earths of the Hereafter. The exception comes according to the will of Allah who does what He wills in regard to the wretched and the happy ones. And the meaning is: Allah shall bring out disobedient Muslims from Hell by the intercession of intercessors then the mercy of Allah comes to bring out those who never did a good deed but they once said: No god but Allah. No one shall stay in Hell except those who are destined to stay there forever; this is the view of many scholars, anciently and recently.

﴿وَأَمَّا الَّذِينَ سَعِدُوا ففِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ﴾ (هود : 108)

108- As for the happy ones from the faithful and the followers of the Messengers, their final destination shall be Paradise as long as the heavens and the earth exist except if Allah wills other wisely. The meaning of exception is: They do not deserve the bliss by something they had done but they enter Paradise by the will of Allah according to the view of Ibn Kathir.

There is no doubt about the perpetuity of the dwellers of Heavens, therefore Allah consoled their hearts by this saying: "A gift without an end." i.e., an everlasting blessing for the people of Paradise.

﴿فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْْبُدُ آبَاؤُهُمْ مِّن قَبْلُ وَإِنَّا لَمُوفُونَ﴾  
(هود : 109)

109- So, do not be in doubt regarding the falsehood of the idols which those polytheists worship for they are in ignorance, error, foolishness, and indifference. They only worship the same idols which their fathers and forefathers worshipped, and We have narrated to you what happened to them. Those people shall receive the same torment that they forefathers received, and their share of punishment shall not be reduced.

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَفُضِّي بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ﴾ (هود : 110)

110- Indeed, We revealed Torah to Moses then people differed about whether it was revealed from Allah or not. So, some of them were faithful and some were disbelievers, and had it been that Allah destined to delay the torment to a fixed day, He would judge among them and sentence them with punishment. Indeed, they are in strong doubt of the proofs and signs which the Prophet (peace be upon him) brought them.

﴿وَإِنَّ كُلًّا لَّمَّا لَيُوفَيْنَهُم رَّبُّكَ أَعْمَاهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ﴾ (هود : 111)

111- All people whether believers or disbelievers, the former and the later shall be gathered on the Day of Recompense so that Allah would reckon them for their actions whether minor or major. He is All-Knowing of their actions, whether minor or major, and nothing is missed from Him.

﴿فَاسْتَقِمْ كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ (هود : 112)

O Prophet, stick to the Straight Way without extravagance or negligence as Allah commanded you and those who gave up polytheism with you. Do not transgress the limits of Allah and do not deviate from His Ordinances because neglecting the truth is part of oppression. Whoever deems the unlawful things of Allah lawful has wronged himself and whoever associates a partner with Allah, commits adultery, or shows ingratitude to his parents has also wronged himself.

﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا

تُنصَرُونَ﴾ (هود : 113)

113- Do not incline to the people of oppression, do not satisfy with their oppression, and do not incline to tyrants who oppress the worshippers of Allah, do not seek their help, and do not lean to them as if you satisfy with their actions.

Al Baydawy said in his Tafsir: Do not incline to them even slightly, for the meaning of leaning includes wearing like them or glorifying their mention.

The author of Rawh Al Ma`any said: What about those who take the side of absolute tyrant and oppressors, accompanying them, making them happy, driving people to benefit and serve them, and becoming happy when wearing and acting like them?

He said: Such people should be counted as oppressors not helpers of oppressors according to the narration which stated that a man said to Sufyan: I work as a tailor at oppressors, would I be one of their helpers? Sufyan said: No, you are one of them, but the one who sells the needle to you is one of their helpers.

When you incline to them, Hell-Fire shall be waiting for you because of inclining to those tyrants.

You shall no supporter before Allah to prevent His Torment, and you shall have no mercy from Allah because He has already destined your torment for your inclination to oppressors.

﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى

لِلذَّاكِرِينَ﴾ (هود : 114)

114- Establish the obligatory Salahs by performing them in their due times from the beginning of the day to the end: The beginning of the day starts with the Dawn Salah to Zhuhr or `Asr because their due time is after the decline of the sun from the middle of the sky.

And few hours of the night means Maghrib and `Isha' Salah. Verily, doing righteous actions atone and remove past sins, and Salah is one of the greatest acts of worship; this is a sermon and a lesson for those who take heed.

﴿وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ (هود : 115)

115- Observe patience on the difficulties of your obligatory duties, for Allah does not waste the reward of your patience and actions. Let it be known that patience is part of Ihsan (perfection of worship), integrity is part of Ihsan, and Salah is part of Ihsan; all these actions and others which are done for the sake of Allah shall be rewarded when you meet Allah in the Hereafter.

﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنَهُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ

أَجْنَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ﴾ (هود : 116)

116- So, there existed in past centuries few people who commanded people with righteous deeds and forbade them from committing evil, polytheism, and

oppression, as a result of their righteous actions we rescued them of destruction, and the rest were oppressors and corrupting. They continued their sins, deniable actions, desires, temptations, extravagance, preferred the world to the Hereafter, and they were criminal disbelievers by their corruption.

﴿وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ﴾ (هود : 117)

117- Allah never oppresses people so as to destroy and torture them while they are righteous and performing their duties as should, but He only destroys them because of their disbelief, corruption, and oppression.

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ﴾ (هود : 118)

118- If Allah willed, He would make all people alike in their ideas, beliefs, cultures, and directions so that they would be united in one religion and one doctrine. Thereby, they shall have no disagreement or difference in between as if they are repeated copies, but Allah did not will to do so on earth. Allah created people with different natures and minds, and granted them determination and ability for choice after He had given them reason and showed them the truth. Due to this difference, they have to be different in their creeds and opinions.

﴿إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾ (هود : 119)

119- Except those whom Allah granted guidance to the Straight Way and the correct religion who did not differ in creed. Allah only created them different so as everyone would bear his own responsibility of his choice and be rewarded or punished for that.

At-Tabary reported from Ibn `Abbas his saying: Allah created them as two groups: A group was given mercy, so they did not differ among themselves, and another that was not given mercy, so they differed and this is the meaning of Allah's Saying: "Some among them will be wretched and (others) blessed." [Surat Hud: 105].

So, the people of mercy do not differ, and if they differ, they shall not differ as others in their hatred and difference. Al Hasan Al Basry (may Allah bestow mercy on his soul) said: The people who are given mercy from their Lord do not differ to the extent to harm one another.

This is the way by which the command of Allah was done, and His Wisdom decreed that Hell-Fire are filled by disbelievers who are different from the people of the truth, and Paradise shall be filled by believers who follow the truth from Jinn and people.

﴿وَكُلًّا نَّقْصُ عَلَيْكَ مِن أَنبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ﴾ (هود : 120)

120- We narrate to you all you need of previous Messengers' news and stories. We narrate to you the news of those who believed in them and those who denied them, and the destruction of those who denied so that your heart would have more certainty, tranquility, and firmness to deliver the message and endure the harm of disbelievers like previous Messengers. In this Surah, the truth came to you from your Lord [i.e., the news, the stories, and so on] so that the believers would take heed, the disbelievers would be deterred, and all people learn a lesson.

﴿وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ﴾ (هود : 121)

121- O Prophet, say to those who disbelieved: Do whatever you want according to your way [error and polytheism], and we shall act according to our way which is based on Allah's Guidance that is supported by true proofs.

﴿وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ﴾ (هود : 122 )

122- Wait for the punishment which shall befall on us, and we shall wait for Allah's Wrath that will befall on you, and then you shall know whoever is right sooner or later.

﴿وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ

بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ (هود : 123 )

123- Allah knows what is hidden from His Servants whether in heavens and on earth. Nothing is hidden from Him and to Him alone all people, whether believers and unbelievers, shall return on the Day of Recompense to be reckoned for their actions. So, worship Allah alone for He is the Only worthy of worship and to Him all people must prostrate. Rely on Him, trust in Him, resort all your affairs to Him, for He is your helper. Allah does not neglect the actions of any of you, for He is All-Knowing of your conditions and sayings and what you conceal whether good or evil.

\* \* \*

Surat Hud is a great Surah which contains intimidation and severe warning for those who do not respond to the ordinances of Allah. The stories of past nations with their Prophets contains a lesson and example for those who have reasons. It was authentically reported in the Hadith that the Prophet (peace be upon him) said: "Surat Hud, Al Waqi`ah, Al Mursalat, `Ammat yatasalun ( Surah an-Naba) and `Idhash-Shamsu kuwwirat (Surah At-Takwir) have made me old." [Reported by At-Tirmidhy and Al Hakim who ranked it as authentic].

## Surat Yusuf

### In the name of Allah, the Most Gracious, the Most Merciful

(الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ) (يوسف : 1)

1- Scattered letters were not explained in any authentic Hadith. These are the Ayahs of the Glorious Qur'an which is clear in its rulings, authentic in its source, and explicit in its miraculousness and meanings.

(إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ) (يوسف : 2)

2- We have revealed this book in an Arabic tongue so as you can understand its meanings and to know that there is no way to bring something of the like. Ibn Kathir (may Allah bestow mercy on his soul) said: Because the language of the Arabs is the most eloquent, explicit, and the broadest in meanings, therefore the noblest book was revealed in the noblest language to the noblest Messenger at the hand of the noblest angel in the noblest spot and was revealed in the best month [i.e., Ramadan], so it has become complete in all aspects.

(نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ

لَمِنَ الْغَافِلِينَ) (يوسف : 3)

3- We speak and explain to you the news of previous nations along with lessons, wisdoms, and benefits in the best style, and you were before this revelation one of the unlettered of your people who were heedless about these useful stories.

(إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي

سَاجِدِينَ) (يوسف : 4)

4- O Messenger, remember the saying of Prophet Yusuf (Joseph) to his father Ya`qub (Jacob) when he said: O father, I have seen in my dream eleven stars, the sun, and the moon prostrating themselves to me.

The explanation of this vision is found in Ayah no. 100 of this Surah.

(قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ

عَدُوٌّ مُبِينٌ) (يوسف : 5)

5- His father Ya`qub (peace be upon him) said to him: O son, do not tell any of your brothers about this vision so that they may envy you and plot against you. Indeed, Satan is a manifest enemy to man who does not stop inciting envy and sedition among brethren.

(وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ

يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ) (يوسف

: 6)

6- Ya`qub said to his son Yusuf: As Allah has shown you this vision, He shall choose you as a Prophet, teach you how to explain visions, and complete His

Favor on you by giving you rule besides prophethood. Allah shall perfect His Favor upon the children of Ya`qub by repentance and guidance as He has perfected it upon your grandfathers Abraham and Isaac and made them Prophets. They are from a blessed house and from the people whom Allah preferred to the World; indeed Allah is All-Knowing of people and knows those who deserve the great blessings and All-Wise who knows where to reveal the message.

﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلْسَائِلِينَ﴾ (يوسف : 7)

7- Indeed, the story of Yusuf and his news with his brethren contain lessons, examples, signs to many facts, and signs indicate the ability and wisdom of Allah for those who ask about them.

﴿إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ﴾

(يوسف : 8)

8- Some of Yusuf's brothers said to one another: By Allah, Yusuf and his brother are more beloved to our father than us —Yusuf and his brother were from a different mother— and as a group we can do things better than both of them. There is no doubt our father is mistaken in his inclination to them, why does he love two boys more than a strong group like us?

﴿اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ﴾

(يوسف : 9)

9- Some of them said after Satan had decorated evil and seduced them: Kill Yusuf who seized the love of your father or cast him in a remote land to get rid of him and enjoy the love of your father, then you repent of your sins and become pious.

﴿قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْفَوْهُ فِي غِيَابَةِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ﴾

(يوسف : 10)

10- One of them said: Do not kill Yusuf for killing is a major sin, but throw him in the bottom of a well in the way of caravans so that some passersby may take him away if you are insistent on your action.

﴿قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ﴾ (يوسف : 11)

11- They went to their father Ya`qub and said to him: Why do not you trust us in regard to Yusuf, do you fear for him? Indeed, we love and show pity for him, and we wish goodness for him.

﴿أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (يوسف : 12)

12- Send him with us to wilderness to run and play, and we shall protect him against any harm.

﴿قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ﴾ (يوسف : 13)

(13)

13- Their father Ya`qub (peace be upon him) said: I feel sad when he stays away from me. It is hard for me to separate from him and I fear that you neglect him and engage yourselves in grazing or play and the wolf might eat it.

His intensive love and care for him were for his traits, good manners, and his handsome face.



﴿قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا خَاسِرُونَ﴾ (يوسف : 14 )

14- They said to their father: If a wolf eats him while he is among us, then we are weak, helpless, and of no use.

﴿فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجَبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا

وَهُمْ لَا يَشْعُرُونَ﴾ (يوسف : 15 )

15- When they took Yusuf and made up their minds to throw him in a well, we informed Yusuf to make him firm and amuse him. Surely, you shall inform you brothers about what they had done with you one day while they do not know you.

﴿وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ﴾ (يوسف : 16 )

16- The brothers of Yusuf returned to their father at the time of supper while they pretend sadness, sorrow, and cry.

﴿قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ

لَنَا وَلَوْ كُنَّا صَادِقِينَ﴾ (يوسف : 17 )

17- They said: O our father, we went for race and left Yusuf at our clothes and luggage then we returned shortly to find that the wolf had eaten him. We do not know that you will not believe our saying even if we are truthful.

﴿وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ

الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ (يوسف : 18 )

18- They placed false blood of another animal on his shirt, and came to their father to prove to him that Yusuf was killed. He said to them in denial: Nay, but yourselves decorated a deniable matter and made it easy for you. I shall observe patience for the affliction of Allah until He makes things easy for me and relieves me by His Help and Kindness, and I seek His Help against your lying and false speech.

﴿وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ وَأَسَرُّوهُ بِضَاعَةً

وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ﴾ (يوسف : 19 )

19- A group of people came from the road that leads to the well and they sent someone to get water. When he reached the well and sent down his bucket, Yusuf hung on to the rope. When he took out the bucket, he found a boy, hence the man cried in joy: How lucky I am! It is a boy. He hid it for the sake of selling him as a slave, but Allah is All-Knowing of what they do, and nothing of their affairs were hidden from Him.

﴿وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ﴾ (يوسف : 20 )

20- They sold Yusuf for few dirhams because they wanted to get rid of him and take money as soon as possible.

﴿وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا

وَكَذَلِكَ مَكَانًا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (يوسف : 21 )

21- The Prime minister or the minister of finance who purchased him said to his wife: Look after him and treat him kindly, for I seek goodness from him, perhaps he would fulfill our needs or we may adopt him.

As We rescued Yusuf from the plot of his brethren, We made him firm and granted him a high position in Egypt, and to teach him the explanation of visions. Verily, Allah does whatever He wants and His Command cannot be rejected or violated, but most people do not know His Wonders, Favors, and His Wisdom behind creation.

﴿وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ (يوسف : 22)

22- When he became of age and his power completed, We gave him prophethood and taught him the explanation of visions as a result of his perfection in work, his perfection in obeying his lord, and observation of patience during his trial.

This is the description of Yusuf's condition. This does not mean that he was given prophethood in this position of the story if we interpret the word "Hukman" with prophethood which we shall explain later as Allah says: "And (remember) Lout (Lot), We gave him Hukman (right judgment of the affairs and Prophethood) and (religious) knowledge." [Surat Al Anbiya': 74]. However, if it is interpreted by knowledge and understanding religion, there will be no problem.

﴿وَرَأَوْنَاهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ

اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾ (يوسف : 23)

23- The wife of Al `Aziz called him, asked him to have sexual intercourse with her, closed the doors, and said to him: Hurry up, for I am ready for you.

Yusuf (peace be upon him) said: I seek refuge in Allah and hold firm with him of what you ask me to do. Your husband has been kind to me and honored me, so how could I cheat on him? Indeed, those who meet goodness with evil shall not succeed and shall not win in the world or in the Hereafter.

﴿وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ

مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾ (يوسف : 24)

24- The wife of Al `Aziz made up her mind to have sexual intercourse with him, and he inclined to her in some moments according to his human nature, but that inclination did not exceed his mind to his heart. When the signs of Allah appeared to him to make him firm, remind him of the bad consequence of fornication, and strengthen his will by patience and piety, the light of faith lightened strongly in his heart again. So, he took a lesson, repented to Allah, and sought refuge in Allah against Satan and did not do anything with her.

As We showed him a proof and caused him to turn away from her, We turn away cheating and fornication from him, for he is one of Our Chosen Servants whom We chose for obeying us, honored with prophethood, and protected against anything that may slander his behavior and biography.

﴿وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ

أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ﴾ (يوسف : 25)

25- Yusuf escaped to the door to get rid of her, and she followed him to prevent him from escape. So, she gripped him from the back and pulled him powerfully to tear up his shirt. Yusuf continued to escape and she was running after him, and when they came out of the room, they found her husband at the door. She feared and said to her husband: What is the punishment of he who wants to practice fornication with your wife?

She feared that he would kill him while she is still in love with him, so she said: The punishment should be either detention or harsh beating.

﴿قَالَ هِيَ رَأَوْتُ عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ

فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ﴾ (يوسف : 26)

26- Yusuf (peace be upon him) said to him: She asked me to practice fornication, not as she claimed, and I refused that and escaped from her.

A witness from the woman's family concluded the disagreement and said: If his shirt is cut from the front, the woman shall become truthful and he is a liar and he will be the one who wanted to practice fornication with her.

﴿وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ﴾ (يوسف : 27)

27- However, if his shirt is torn from behind, she is a liar and he is innocent and truthful. It was reported that the one who issued that verdict was a young child who had spoken in young age as reported authentically by some scholars.

﴿فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ﴾ (يوسف :

28)

28- When the husband saw Yusuf's shirt torn from behind, he knew the plot of his wife and the innocence of Yusuf (peace be upon him). He said: This plot only comes from you women, verily your plot is wicked in compare to the plot of men.

﴿يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ﴾ (يوسف : 29)

29- Al `Aziz said: O Yusuf, your truthfulness has appeared, but conceal the matter and do not mention it to anyone so as not to spread among people.

O wife, repent of your action and do not repeat it, for you were from the sinful.

﴿وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا

فِي ضَلَالٍ مُّبِينٍ﴾ (يوسف : 30)

30- The news of Yusuf and the wife of Al `Aziz spread in the city and some women said in denial: The wife of Al `Aziz asked her boy to practice fornication with her! No doubt, she has been fascinated by him and loved him passionately, but her action was a terrible mistake and away from the truth.

﴿فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا

وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ

هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾ (يوسف : 31)

31- When she heard their words and expression and they were from the high-class people, she invited them to a banquet in the palace and prepared pillows for them to lean to and decorated her banquet by different kinds of fruits and food. They came and sat, and each one of them was given a knife. When they were cutting meat and fruits, she said to Yusuf: Go to them. Yusuf was so handsome, so when he appeared, they were fascinated by his charm and instead of cutting meat and fruits, they cut their hands with knives.

It was said that they did not feel pain because they were greatly fascinated by Yusuf, and said in amazement: God Forbid! He is no human, for he has no example, verily he is not a human, he must be an angel.

That was a plot from the wife of Al `Aziz to take a confession from him of his beauty.

﴿قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاودْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ﴾ (يوسف : 32)

32- She said to them: If the matter was as you said, the man whom you have seen now and were fascinated by his beauty is the one whom you blamed me for being fascinated by him. He had fascinated me as he fascinated you and I tried to practice fornication with him but he refused, and if he does not comply, he shall be punished by imprisonment and shall be of the humiliated.

﴿قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ﴾ (يوسف : 33)

33- Yusuf (peace be upon him) spoke to his Lord secretly after he had known the insistence of Al `Aziz's wife on fornication and after the interference of the palace's women to make him practice fornication with her, he said: O Lord, imprisonment is better for me than fornication that leads to Your Wrath and painful torment. If you do not direct away their plot and mockery and leave me to myself, I shall incline to them and be one of the sinful.

It is the call of the person who know the nature of his humanity who is not tempted by his infallibility, so he is in dire need to Allah's Care to protect him from trials and temptations, said the author of Azh-Zhilal.

﴿فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ (يوسف : 34)

34- Allah (Glory be to Him) responded to the invocations of Yusuf, turned away the mockery of the women, and made him firm on chastity, for He is All-Hearing, All-Responding to the invocations of the oppressed.

The attitudes of youth toward lusts and desires are known and their firmness before temptations is weak and difficult. Although the wife of Al `Aziz was so pretty in addition to her richness, Yusuf refused to commit fornication and feared Allah. Then he chose imprisonment which was a shelter for him from fornication.

It was reported in the authentic Hadith that the Prophet (peace be upon him) said about the types of people whom Allah shall provide shelter on the Day of Recompense: "And a man whom was invited by a pretty and well-to-do woman, but he (refused and) said: I fear Allah." [Reported by Al Bukhari and Muslim].

﴿ثُمَّ بَدَأَ لَهُمْ مِّن بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَجُنَّهُ حَتَّىٰ حِينٍ﴾ (يوسف : 35)

35- After seeing these proofs which indicated the truthfulness and integrity of Yusuf, Al `Aziz and his friends decided to lock him for a long time in prison for the general benefit.

﴿وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾ (يوسف : 36)

36- Two young men entered prison with him. Yusuf was known among prisoners with good manners, worship, and expression of visions. Each one of the two young men saw a dream: The first narrated his dream saying: I saw in my dream that I squeeze grape. The second said: I saw in my dream that I carry bread on my head and birds were eating there from.

They both said to Yusuf: Tell us the interpretation of these dreams, O Yusuf, for we believe you are good at interpreting dreams.

﴿قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ﴾ (يوسف : 37)

37- Yusuf (peace be upon him) said to them in direction to the sound creed and that he has knowledge more than interpreting dreams so that they would trust his speech and believe in Allah after polytheism: No food is brought to you in your prison but I tell you before it comes about its types, taste, and shape. This knowledge is received from Allah because of my prophethood or because I avoided the religion of the disbelievers who do not believe in Allah and in the Last Day.

﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾ (يوسف : 38)

38- And I have followed the religion of my believing fathers: Abraham, Isaac, and Jacob. It is not proper for us, believers or Prophets, to take partners besides Allah. This pure monotheism is the support of Allah to us through prophethood and an embodiment to Allah's Favor upon people through us, but most people do not recognize the favor of Allah upon them by sending the Messengers to them; however people do not respond to Messengers or unify Allah.

﴿يَا صَاحِبِي السِّجْنِ أَرَأَيْتَ مُتَّفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾ (يوسف : 39)

39- Then he called them to Islam saying: O young men, are different gods which are deaf and dumb and do not harm or benefit better or one true god who is not beaten by anyone and all matters belong to Him?

﴿مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (يوسف : 40)

40- Polytheists only worship false gods which they gave glorious names out of their whims, ignorance, and error without any document or proof from Allah. Thus, their successors receive the worship from their predecessors without knowledge or understanding.

Command and prohibition, legislation and judgment only come from Allah, for He has dominance and rule because He is the Only True God. The Owner to all matters is Allah who commands people to worship who is entitled by worship. He commanded people not to worship any but Him, so do not direct worship except to Him because He alone is entitled with worship. This is the true and straight path which is unchangeable and with which the Messengers were sent, the books were revealed, and proofs alluded to. This is what I call you to follow, obedience and monotheism, but most people do not know that truth because of their ignorance, therefore most of them are polytheists.

﴿يَا صَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ﴾ (يوسف : 41)

41- O prisoners, the first of you shall pour wine for his master, and the other shall be crucified and birds shall eat from his head. The interpretation which you asked for your visions is over.



﴿وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ﴾ (يوسف : 42)

42- Yusuf (peace be upon him) said to the first who believed that he shall escape the sentence of killing: Mention my case to your lord. However, Satan made him forget about Yusuf because of the luxurious life of the palace. So, Yusuf spent several years in prison [from three to nine].

﴿وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ﴾ (يوسف : 43)

43- The king of Egypt said: I have seen in my dreams seven fatty cows full of meat and grease eaten by seven thin cows. I also have seen seven green plants and other seven dry plants. He narrated this vision to his bodyguards, his priests, and his sorcerers. He said to them: O people of opinion and counsel, express this vision to me and explain its ruling if you can express visions.

﴿قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ﴾ (يوسف : 44)

44- They said after deep-thinking: These are mare nights, and we are not good at expressing dreams.

﴿وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ﴾ (يوسف : 45)

45- The prisoner, who was rescued from killing, remembered his dream which Yusuf expressed a long time ago: I shall tell you the expression of this dream, just send me to prison when Yusuf was, for He is knowledgeable in interpreting visions and dreams.

﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ﴾ (يوسف : 46)

46- Then that person narrated to Yusuf what the king had seen in his dream saying: O truthful Yusuf, express the dream which the king had seen to us: He saw seven fatty cows eaten by seven thin cows, and saw seven fresh plants along with seven dry plants. Tell me the expression of the dream so that I take the expression to the king, his bodyguards, and his counselors to know the correct interpretation of the dream.

﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ﴾ (يوسف : 47)

47- Yusuf said to him: You shall plant seven consecutive years in which fertility and rain will become abundant and the production of these years should be left in its spikes so that it won't become corrupted or eaten by worms except the amount which you eat, and make that little.

﴿ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تَحْصِنُونَ﴾ (يوسف : 48)

48- Then after these seven years another seven barren years in which there will be a famine. During these years, you shall eat the crops and production you saved in the previous years except few amount which you leave in the form of seeds for future cultivation.



﴿ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ﴾ (يوسف : 49 )

49- Then these seven barren years end and a year full of rain comes to cause plants and crops to grow, and people can squeeze whatever they want of oil and fruits.

﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النَّسِوَةِ  
الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ﴾ (يوسف : 50 )

50- That boy told the king about the expression of his dream as Yusuf (peace be upon him) told him. The king was astonished by that knowledge and wanted to know further about Yusuf. He said, "Bring me Yusuf."

When the messenger went to Yusuf to bring him as the king commanded, Yusuf refused to go with him and preferred to stay in Jail until his name is cleared so that he would come out pure and innocent from any doubt. Moreover, he wanted to prove that all the years he spent in prison were without guilt. He said to the messenger of the king, "Go back to your master and ask him about those women who cut their hands, and Allah is more knowledgeable of their mockery and what they had done to me, and He shall punish them for that."

﴿قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ  
قَالَتِ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ﴾  
(يوسف : 51 )

51- The king brought them to stand before him and said: What is your matter and why did you try to seduce Yusuf, and you warned him against disobeying his mistress if he does not obey her? Did he commit something illegal? They all said: God forbid! We have not seen any evil of him and he did not betray his master. His mistress (the wife of Al `Aziz) said: Now the truth has become clear. It is me who tried hard to seduce him to commit fornication but he refused, was chaste in his actions, and truthful in his words.

﴿ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ﴾ (يوسف : 52 )

52- She said: I confess this so as Yusuf would know that I did not betray him while he was in prison and accuse him of adultery. Moreover, I did not insist on my saying that he seduced me to commit adultery with me; he is truthful in his words. Indeed, Allah does not fix the actions of betrayers and do not guide them.

The Clear Qur'anic Exegesis

# Part 13



## الواضح في التفسير

## Part 13

## الجزء الثالث عشر

## سورة يوسف (53-111)

## سورة الرعد

## سورة إبراهيم

## بقية سورة يوسف

﴿وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾ (يوسف

: 53)

53- She said: I do not purify myself of error and sins, for human soul frequently commands with evil and sins, and inclines to desires and temptations except those whom Allah guided and protected him from evil and sin. Indeed, my Lord is ample in His Pardon and Oft-forgiving, and He knows that His Servants commit mistakes, so He forgives them if they repent and do righteously.

The woman embraced Islam but it is not known in which position of the story.

﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ﴾

(يوسف : 54)

54- When the king became sure of Yusuf's innocence and integrity, he said: Bring him to be one of my counselors.

So, when he spoke to him and knew his merit and status, he said to him: You have a great status and high rank, and you shall be entrusted with great matters.

﴿قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾ (يوسف : 55)

55- Yusuf (peace be upon him) said to him: Make me responsible for the treasury house of the country which is under your disposal for I am an honest keeper, and knowledgeable of disposing its affairs and knowledgeable of account.

Yusuf said that because of the coming years of famine which he can manage.

It is permissible for a person to show his knowledge for the one who ignores it.

﴿وكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا

نُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ (يوسف : 56)

56- By a suitable and decent dominion, we gave Yusuf power in the land of Egypt where he can buy a house after narrowness, capture, and imprisonment. Thus, We bestow Our Favor upon whomever We will from Our Servants by Our Justice and Wisdom, and We do not waste the reward of those who observe patience for

the harm of people and those who seek the reward from Allah until the release of Allah comes.

﴿وَلَا جُزْءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾ (يوسف : 57)

57- Indeed, the reward of the patient believers on the Last Day is bigger and greater than the reward of the world as happened with Yusuf (peace be upon him) and others.

﴿وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ﴾ (يوسف : 58)

58- When drought prevailed Egypt and reached the Levant, and the family of Jacob were afflicted by drought, they heard about the good king of Egypt who equates between people in giving and distribution. Therefore, people from all over the world came to him, including the brothers of Yusuf who harmed him. They entered to him in his place of arbitration, and he knew them by his good judgment and horsemanship while they did not know him.

﴿وَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ قَالِ اتُّتُونِي بَأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ

الْمُنْزِلِينَ﴾ (يوسف : 59)

59- When he gave them their rights and prepared their loads, he said to them: Bring me your brother whom you did not bring with you so that I would increase your giving and fulfill your weigh; do not you see that I have given you what you deserve, and I have done well to you in hosting.

﴿فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِنْدِي وَلَا تَقْرُبُونِ﴾ (يوسف : 60)

60- If you do not bring me your brother the next time, you shall have no share and you shall not enter my country.

﴿قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ﴾ (يوسف : 61)

61- They said to him: We shall try to convince his father to bring him the next time, and we are able to do so.

﴿وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ

يَرْجِعُونَ﴾ (يوسف : 62)

62- Yusuf said to his agents: Put the goods which they brought from the Levant on their mounts without their knowledge. They brought some goods to replace them with wheat and food, so Yusuf gave them back out of benevolence, or perhaps they would give them to their people when they return to their family.

﴿فَلَمَّا رَجِعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا نَّكَتِلْ وَإِنَّا لَهُ

حَافِظُونَ﴾ (يوسف : 63)

63- When they returned to their father Jacob (peace be upon him), they said to him: O father, Al `Aziz prevented us from taking our share of food the next time unless we take our brother with us to Egypt, so send him with us under our care.

﴿قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ

الرَّاحِمِينَ﴾ (يوسف : 64)

64- Jacob (peace be upon him) said to them: Shall I entrust you with him as I entrusted you with Yusuf, and you shall do with him as you did with Yusuf? I do not trust your promise, but I refer my affairs to Allah Who can preserve and

protect him, and He shall bestow mercy on me because of my weakness and old age, for He is the best Merciful.

﴿وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا

رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ﴾ (يوسف: 65)

65- When Yusuf's brothers opened their luggage which they brought from Egypt, they found among them their goods which they had brought from home to exchange for food and wheat. They said: O father, these are our goods which we had taken before, and they were given back to us out of the benevolence of Al `Aziz. So, send our brother with us to bring sustenance to our family, for He is just and generous, and we shall be given an amount-load if Benjamin came with us plus our share. It is a little amount but it is the demand of Al `Aziz to give us next time our share.

﴿قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتَنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ

مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ﴾ (يوسف: 66)

66- Jacob (peace be upon him) said to them: I shall not send Benjamin with you after I had seen what you did with Yusuf until you give me a covenant in which you swear by Allah that you shall return him back to me, otherwise you shall be defeated or destroyed in defending him. When they gave him the covenant of Allah as he asked, he said to them: Allah is All-Acquainted of what we are saying. They had no sufficient food, therefore he had to send him with them.

﴿وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِّنَ

اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾ (يوسف: 67)

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67- He advised them for fear that envious eye would harm them saying: O my children, do not enter Egypt from one gate, but enter it separately from different gates. I cannot benefit you or ward off the destiny of Allah by this advice, for the fate of Allah cannot be prevented but it is only a prevention. The absolute matter is only due to Allah (Glory be to Him), no one can share it with Him, and no one can stop it, and upon Him alone the believers depend and rely.

﴿وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ آبُوهُمْ مَا كَانُ يُغْنِي عَنْهُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي

نَفْسٍ يَعْذُوبُ قَضَاهَا وَإِنَّهُ لَدُوُّ عَلِيمٍ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (يوسف

: 68)

68- When they entered Egypt from different gates as their father advised, their entry would have not prevented them from the fate of Allah, but their entry was due to the fear of their father of envious eye. Indeed, Prophet Jacob had great and ample knowledge which he received from revelation, but most people know not the meaning of fate, good reliance on Allah, and the ample knowledge of Prophets.

﴿وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا

يَعْمَلُونَ﴾ (يوسف: 69)

69- When they entered to Yusuf and he welcomed them and hosted them, he hugged his brother Benjamin kindly and said to him: I am your brother Yusuf, so

do not be sad of what they had done to me, and do not be sad of their maltreatment, and conceal this matter. Then they made a plan to keep Benjamin with Yusuf in the king's palace.

﴿فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ﴾ (يوسف : 70)

70- When he gave them their measurement, prepared their mounts, and loaded them with provision and food, Yusuf commanded some of his agents to put the golden cup of measurement in the luggage of Benjamin, and when they were about to leave, a caller announced, O people, stop for you have stolen our golden cup of measurement.

﴿قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ﴾ (يوسف : 71)

71- Yusuf's brothers were astonished by this accusation, which was untrue, so they approached in annoyance, and said: What have you lost, and what are you searching for?

﴿قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَلَمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ﴾ (يوسف : 72)

72- They said: We have lost the precious cup of the king and whoever finds it and hand it over to us shall have a mount-load of food. I guarantee the deliverance of food to his, the announcer said.

﴿قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ﴾ (يوسف : 73)

73- The brothers of Yusuf said: By Allah, you have known that we did not come with the purpose of corruption and sabotage; it is not our nature to be thieves; and we have not stolen anything.

﴿قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ﴾ (يوسف : 74)

74- The announcer and his companions said to them: What will be the punishment of the one we find the cup in his luggage if you are liars?

﴿قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ﴾ (يوسف : 75)

75- They said: The punishment of he who stole the cup is slavery, this is his punishment and this is our Shari`ah ruling on a thief.

﴿فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرِجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءَ وَفَوْقَ كُلِّ ذِي

عِلْمٍ عَلِيمٌ﴾ (يوسف : 76)

76- The announcer started to search their luggage then searched the luggage of Benjamin, the brother of Yusuf, and took the cup out of his luggage.

By this well-managed plot, Yusuf got his purpose because he could not enslave his brother according to the Egyptian laws where a thief is punished and released, but he took the punishment from his brothers whose law stated the slavery of the thief.

We do raise the degrees of whomever We will by knowledge and wisdom as We raised the degree of Yusuf. Indeed, Allah is All-Acquainted of everything and His Knowledge is above the knowledge of all people.



﴿قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾ (يوسف : 77)

77- The brothers of Yusuf said: If Benjamin is a thief, his brother Yusuf was a thief before.

Yusuf did not respond to their words and concealed the matter in himself while he knew his innocence and the innocence of his brother. He said in himself: You are worse in the sight of Allah than those whom you accused of stealing. This charge applies perfectly to you when you stole your brother from your father then lied to him. Verily, Allah knows the reality of what you are saying and the matter is not as you described.

﴿قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾ (يوسف : 78)

78- They remembered the covenant which their father took from them to protect your brother Yusuf and return him to his father. So, they started to beseech Yusuf to release Benjamin saying: O minister, his father is an old man, he loves him too much, and is not able to stay away from him, so take one of us instead of him. Indeed, you are a man of honor, justice, and goodness.

﴿قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ﴾ (يوسف : 79)

79- Yusuf (peace be upon him) said to them: We seek refuge with Allah to take anyone but he whom we found the stolen goods in his luggage. If we take someone else, we will be oppressors as stated in your Shari`ah, and we seek refuge in Allah against oppression.

﴿فَلَمَّا اسْتِیَاسُوا مِنْهُ حَلْصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ﴾ (يوسف : 80)

80- When they got despair of Yusuf and could not free their brother Benjamin, they isolated and consulted one another about what they should do?

Their elder said: Did not you know that your father had taken a covenant from you that you should return Benjamin after you had done with Yusuf? I shall not leave the land of Egypt until my father allows me to do so or Allah gives me a way out, for He is the Just Ruler.

﴿ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ﴾ (يوسف : 81)

81- Go to your father and tell him what happened and say to him that your son Benjamin had stolen the king's cup, and we only tell the truth. Then, he was taken as a prisoner there because of his theft, and we did not know about what will happen.

﴿وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ﴾ (يوسف : 82)

82- And ask the people of Egypt about this story and ask our journey companions, and we are truthful.

﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾ (يوسف : 83)

83- They reached their homeland and told their father what happened. Thereupon, their father said to them: Yourselves have decorated a vile matter to you and you executed it, and I shall observe patience to Benjamin as I did with Yusuf. Perhaps Allah would bring them to me along with their elder brother who is still in Egypt, for He is All-Knowing of their condition and mine, and All-Wise in His Afflictions to His Servants.

﴿وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَى عَلَى يُوسُفَ وَأَبْيَضْتُ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾ (يوسف : 84)

84- He turned away from his children and started grieving again. He said: How grief and sorrow I feel for Yusuf! His eyes became white of severe sadness for his children. He was distressed and his heart was filled by sorrow and sadness but he remained silent.

﴿قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ﴾ (يوسف : 85)

85- His children said to him: By Allah, you still recall Yusuf and you still mention him until you become weak or you die.

﴿قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾ (يوسف : 86)

86- Jacob (peace be upon him) said to them: I complain about my sadness and sorrow to Allah alone and I beseech Him to push sadness away from me. I know about His Kindness, Mercy, Goodness, and Benevolence what you do not know.

﴿يَا بَنِي إِدْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيَاسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾ (يوسف : 87)

87- Thereafter, he said to them: Go to Egypt and try to know the news of your brothers, Yusuf and Benjamin, and do not lose hope of Allah's Mercy, for none despairs of Allah's Mercy but the disbelievers for their denial to the amplex of Allah's Mercy and Pardon.

﴿فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ﴾ (يوسف : 88)

88- They went to Egypt, entered to Yusuf (peace be upon him), and said to him: O `Aziz, the famine has harmed us a lot and hunger hit us badly, and we brought few bad goods to sell for our food, but they will not meet our basic needs, so give us what we need without decreasing anything of it. You shall be generous if you increase our provision, for Allah rewards the benevolent the best.

﴿قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ﴾ (يوسف : 89)

89- Yusuf's heart became soft for their terrible conditions and imagined the condition of his father Jacob and his sadness and grief, so he ended the secrets of the story by saying: Do you recall your bad actions with Yusuf and his brother during the days of your ignorance and recklessness?

﴿قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ (يوسف : 90)

90- It jumped into their minds that the one who is talking to them is Yusuf, so they asked: Are you Yusuf? He said: Yes, I am Yusuf and this is my brother upon whom Allah bestowed upon us His Favours and assembled between us after separation and made us glorious after humiliation. Verily, whoever fears Allah in all his affairs and observes patience for Allah's Afflictions shall find the reward of Allah which is better.

﴿قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ﴾ (يوسف : 91)

91- They apologized in humiliation and shame, admitting his favor, forbearance, honor, patience, knowledge and good manners: Indeed, Allah has chosen you and gave you priority over us, and we treated you badly and were not fair with you.

﴿قَالَ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَعْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾ (يوسف : 92)

92- Yusuf (peace be upon him) said to them: There is no blame on you now. May Allah forgive you and bestow mercy on you, for He is the Most Merciful who forgives minor and major sins and accepts repentance.

﴿ادْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ﴾ (يوسف

: 93)

93- Then he said to them: Take my shirt to my father and throw it on his face and he shall see again. That was a miracle for Yusuf (peace be upon him) whose father became weak and his eyes became blind. Then Yusuf said: And bring me the entire family of Jacob.

﴿وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ﴾ (يوسف : 94)

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94- When the caravan left Egypt heading to the place where Jacob (peace be upon him) was, Jacob said to his family: I smell the odor of Yusuf, but your shall say: and old man telling lies.

﴿قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ﴾ (يوسف : 95)

95- They said: By Allah, you still insist on your previous mistake of mentioning Yusuf, loving him, showing sadness for him, and waiting him.

﴿فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا

لَا تَعْلَمُونَ﴾ (يوسف : 96)

96- When the caravan reached the city and the bearer of glad tiding came to Jacob and threw the shirt of Yusuf on his face, he became clear-sighted. Jacob said to them while he was glad: Have not I said to you that I receive knowledge from Allah which you do not have? I knew that Yusuf is still alive and commanded you to search for him and not to despair from Allah's Mercy?

﴿قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ﴾ (يوسف : 97)

97- His children said to him as they apologized to Yusuf: O father, invoke Allah to forgive our sins as we were sinful.

﴿قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ (يوسف : 98)

98- Jacob (peace be upon him) said to them: I shall ask Allah to forgive your sins, for he forgives the sins of his repentant Servants and bestows mercy on them if He knows the truthfulness of their repentance.

﴿فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبْوِيهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ﴾

(يوسف : 99)

99- They travelled to Yusuf, and when they entered his palace, he embraced his parents passionately, and said to them: Enter Egypt and settle therein safely and securely.

﴿وَرَفَعَ أَبْوِيهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ

جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ

نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾ (يوسف :

100)

100- Yusuf lifted his parents on the chair of rule and made them sit with him as an honor to them. Then his parents and eleven brothers prostrated themselves to him out of honor and reverence to Yusuf (peace be upon him).

Prostration may mean the real prostration by placing the forehead on the ground or by just kneeling down and showing humbleness which was permissible in past nations then it was abrogated in our code by prostrating only to Allah (Glory be to Him).

Yusuf looked at his father and reminded him of the dream which he saw when he was young, and said: O my father, this is the interpretation of my dreams which I narrated to you before: "(Remember) when Yusuf (Joseph) said to his father: O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me." [Surat Yusuf: 4]. The sun and the moon were the parents, and the eleven stars were his brothers. Allah made that vision true and bestowed His Grace on me after He had brought me out of prison, and brought you from the desert after Satan had stirred sedition between my brothers and I through envy and hatred. Verily, my lord is Kind and Wise in managing everything, All-Knowing of the things that fix people conditions, and Wise in His Destiny.

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ

أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾ (يوسف : 101)

101- Then he directed to his lord with gratitude saying: O Allah, You have given me the rule of Egypt as You willed, granted me power, status, and money, and taught me the expression of visions as You willed. O the Creator of heavens and the earth, You are my supporter and my aid in the world and in the Hereafter, make me die as a believer and attach me with the righteous from my honorable forefathers.

﴿ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ﴾

(يوسف : 102)

102- O Muhammad, the story of Yusuf was news from the unseen that We revealed to you, not myths. You were not present with the brothers of Yusuf

when they assembled and made up their minds to throw Yusuf in the well. It was a revelation that We revealed to you without having prior knowledge of it.

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾ (يوسف : 103 )

103- O Prophet, most people are not believers in you even if you are keen to bring them to Islam, try your best to convince them, show them the proofs of your truthfulness, and mention to them stories and news from the unseen because of their stubbornness and insistence on disbelief and lying.

﴿وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾ (يوسف : 104 )

104- You do not ask them to pay something for conveying the message to them or calling to Allah, it is just an admonition to them and to people so that they may remember, take a lesson, and become guided.

﴿وَكَايْنٍ مِّنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ﴾ (يوسف :

( 105

105- There are many proofs in heavens and on earth show the proofs to the oneness of Allah. They stand present before people but most people do not ponder over them and do not take a lesson therefrom because they are indulged in their habits and customs. So, they just see them without reflection and knowing the wisdom behind them, therefore most of them are not believers.

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ﴾ (يوسف : 106 )

106- When most people [hypocrites] believe in Allah, they associate a type of polytheism in their belief: If they admit that Allah is the Creator and the Provider of sustenance, they worship idols, stars, or other people. So, they are polytheists and associate others with Allah in worship contrary to the command of Allah with pure monotheism, therefore they deserve punishment.

﴿أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

(يوسف : 107 )

107- Do those who turn away from the proofs or signs of Allah feel secure from the punishment of Allah? Are they secure that the Hour shall be established while they are playing and enjoying without readiness and die as disbelievers and deserve the painful torment?

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ

الْمُشْرِكِينَ﴾ (يوسف : 108 )

108- O Prophet, say to people: Faith and monotheism which I call you to is the straight path which has no doubt. Indeed, I am guided through the revelation which Allah sends down to me, and I and those who follow me are sure of that. We shall not leave this straight path, and we glorify Allah and attribute no defect to Him. Moreover, I do not associate any partner with Him in worship and I dedicate my actions, my Salah, acts of worship, my life and death to Allah alone.

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ

فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ﴾

(يوسف : 109 )

109- We have not sent before you messengers in the form of women or angels, but men to whom We revealed as We revealed to you from the citizens of cities because they are more knowledgeable and more forbearing and kind.

Do not those lairs walk on earth to see with their eyes the traces of ancient people or ask people or read history to see the destination of those who belied the messengers and how did Allah destroy them because of their denial and insistence on disbelief?

Indeed, the everlasting abode of the Hereafter and Paradise with its blessings are better for those who obey Allah than the temporary world and its concerns; do not you take a heed and reflect on Allah's Punishment to past nations to distinguish right from wrong and prefer the everlasting to what is temporary?

﴿حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ

بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾ (يوسف : 110 )

110- When the Messengers despaired from the response of the criminal disbelievers, only few believers had followed their call, and observed patience for the belying and mockery of disbelievers after they had suffered many troubles and waited long for the promise of Allah with victory as if they see it soon to the extent that their souls belied them when they deemed they are victorious; then Our Victory came to them.

Or the meaning is: The Messengers were belied by their people until the Messengers were sure that they will not believe, then Our victory came suddenly, leaving the disbelievers in destruction and rescued the Messengers and their followers therefrom; and no one can protect them from the torment.

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ

يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾ (يوسف : 111 )

111- The news of Prophets with their nations including the story of Yusuf with his brothers and parents then his imprisonment are lessons and an admonition for the people of reason and the heedful.

This Glorious Qur'an, which included the stories of Prophets and others, was not weird speech or a local narration that is narrated to amuse people. Indeed, lying does not achieve guidance or bring about comfort to people, but it is a book to guide people to their needs such as the acts of worship, life style, rearing and manners. It is a guide from error and falsehood and mercy from the Lord to His Servants by which they gain the goodness of the world and the Hereafter. These guidance and mercy are for those who believe in the book of Allah, embrace Islam with all its instructions, and follow guidance.



## Surat Ar-Ra`d

In the name of Allah, the Most Gracious, the Most Merciful

﴿المر تلك آيات الكتاب والذي أنزل إليك من ربك الحق ولكن أكثر الناس لا يؤمنون﴾ (الرعد : 1)

1- Scattered Letters were not interpreted in an authentic Hadith, and only Allah knows their meanings.

These are the Ayahs of the Glorious Qur'an, and that which was revealed to you [O Muhammad] in the Qur'an is the truth which has no doubt, but most people know not because of their stubbornness or lack of reflection.

﴿الله الذي رفع السماوات بغير عمد ترونها ثم استوى على العرش وسخر الشمس والقمر كل يجري لأجل مسمى يدبر الأمر يفصل الآيات لعلكم بلقاء ربكم تؤقنون﴾ (الرعد : 2)

2- Allah is the Great Abler who created heavens and lifted them high without pillars on the ground, but these pillars exist even if you do not see them; may be like gravity which exists on earth and in other planets in order to keep their stability and balance, and not to crash with others.

Then Allah settled on His Throne in a way that suits His Glory and Majesty.

Allah subjugated the sun and the moon and made them obedient to the service of humans. They run at a fixed speed and to a certain time to generate the movement of night and day, months and years.

He (Exalted be He) manages the affairs of the world as he wills so as the world system is not disturbed.

Allah explains these things which indicate His Ability and Oneness to you so that you may reflect and consider and to know that He is Able to recreate you as He created you the first time.

﴿وهو الذي مد الأرض وجعل فيها رواسي وأنهاراً ومن كل الثمرات جعل فيها زوجين اثنين يغشي الليل النهار إن في ذلك لآيات لقوم يتفكرون﴾ (الرعد : 3)

3- And it is He Who spread out the earth, and placed therein firm mountains so that to be steady. He also placed therein rivers, streams, and fountains to irrigate plants and gardens and so that man, animals, and birds would drink therefrom. And of every kind of fruit He made two in pairs to multiply. He brings the night as a cover over the day with a precise balance and perfect system of the Creator. Verily, in these things and great creatures there is an admonition and reminder for people so that they ponder over the signs of Allah and know His Existence, Ability, and Greatness.

﴿وفي الأرض قطع متجاورات وجنات من أعناب وزرع ونخيل صنوان وغير صنوان يسقى بماء واحد ونفضل بعضها على بعض في الأكل إن في ذلك لآيات لقوم يعقلون﴾ (الرعد : 4)

4- The surface of earth is divided into types, some of them next to each other but they are different, and some of them are fertile and produce what benefits

people, while others are dead, salty and do not produce anything, and some are soft, whereas others are solid; so who destined for them to be like that?

It also contains many gardens full of grapes, plants which contains different kinds of grains and vegetables, and palm trees. All these kinds are irrigated by one kind of water but they produce different fruits with different tastes.

The Messenger of Allah (peace be upon him) said about Allah's Saying: "And We prefer some to others in taste" (The Dagal, the Persian, the sweet, the bitter...") At-Tirmidhi collected this Hadith and said, "Hasan Gharib." All these are clear proofs to the power of the Creator and His Great creation; that is for those who use their reasons and keep themselves away from imitation and whims.

﴿وَأَن تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَئِذَا كُنَّا تُرَابًا أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ

وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (الرعد : 5)

5- O Prophet, if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation" They deny the resurrection of creation after death despite their belief in the beginning of creation. It is as if they do not ponder over the fruits and plants which die then grow again by the command of Allah once or twice.

They believe in the great heavens and the earth which carry them along with other creatures that amaze minds and awaken hearts. Is not it strange that all these signs do not possess their thinking, awaken their hearts, and alerts their minds to think in the power of their great Creator and that He is Able to revive souls and cause them to die as it is seen in the universe and the movements of His Creatures? They disbelieved their Lord when they did not believe in His Power to resurrection which reflects the denial of His power, and belying to Him and to His Messenger.

The retribution of their disbelief and denial is to tie their necks and to be pulled in Hell-Fire on the Day of Recompense as they prevented their reasons and hearts to reflect in the world, and their final destination shall be Hell-fire to live there forever.

﴿وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ وَإِنَّ رَبَّكَ لَذُو

مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾ (الرعد : 6)

6- Those disbelievers ask you to hasten punishment before they ask for guidance, mercy, and good health, while exemplary punishments have indeed occurred before them when they belied their Prophets, but most disbelievers are heedless and do not consider.

But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment for those who insist on sins regardless the punishment of Allah.

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

(الرعد : 7)

7- And the disbelievers say out of stubbornness: "Why is not a sign sent down to him from his Lord like turning the stick into a snake or reviving the dead?" The Prophet (peace be upon him) cannot bring these miracles from himself but they are sent to him by Allah according to His Wisdom. Those polytheists ask the Prophet (peace be upon him) to remove the mountains of Makkah and replace them with gardens, and to turn the mountain of Safa into gold.

If Allah had fulfilled their requests and they did not believe, He would have destroyed them all. They only ask them out of stubbornness not for the sake of

faith. Allah has supported His Messenger with a permanent miracle which is enough for them i.e., the Glorious Qur'an by which Allah challenged all Arabs to bring ten Surahs of the like but they could not.

O Prophet, you are only a warner who should only convey the message of Allah which He commanded you to deliver and to tell the truth to people and warn them against the bad consequence of those who do not follow you. And to every people there is a guide to the truth, and you are their guide like all previous messengers.

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

(الرعد : 8)

8- The knowledge of Allah encompasses everything, for He knows what every female carries, and all creatures whether humans or animals on the land or in the sea by their different kinds, sizes, colors, and numbers. He also knows what is in wombs where a full fetus or not and the period he is going to stay in the womb, and everything is fixed and estimated by Allah by precise measure and time.

﴿عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ﴾ (الرعد : 9)

9- He (Glory be to Him) knows what is hidden from people and knows what they see; so nothing is hidden from Him. He is the Great, so nothing is beyond Him, and He is the Most-High over everything by Himself, His Knowledge, Power, and All His Qualities.

﴿سَوَاءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ﴾

(الرعد : 10)

10- It is equal in the knowledge of Allah those who declare their intention or those who hide their intention, and those who hide at dark and those who are apparent in day light.

﴿لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ

يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَّالٍ﴾ (الرعد

: 11)

11- Allah has angels who come alternatively in the morning and at night, so when the angels of the night go, the angels of the day comes and vice-versa. Those angels remain in front of people and from behind to protect them by the command and permission of Allah, but when fate comes, they leave them to face their destiny.

Verily, Allah does not change a favor or good health to the opposite until the people do evil, and He does not change their humiliation until they hold firm with the causes of glory and victory. So, Allah changes their conditions according to the conditions of their souls and actions.

When Allah wills to inflict people with a disease, poverty, defeat or any other kind of affliction, no one is able to reject His Command, and they shall have no guardian or helper to defend them against affliction.

﴿هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ﴾ (الرعد : 12)

12- Indeed, Allah shows you the lightning to fear Him, sends down much rain to overwhelm you with water so that you would seek His Help and invoke Him. Or you travel and hope for the mercy of Allah and the blessing of rain and its use. It is He who creates thick clouds which bear water for your own use.

﴿وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ﴾ (الرعد : 13)

Thunder mentions, glorifies, and praises Allah in a way that we do not know, Allah (Glory be to Him) says: "And there is not a thing but glorifies His Praise. But you understand not their glorification." [Surat Al Isra': 44]. Thunder is like other natural phenomena which run by the command of Allah, therefore clouds cannot make the sound without His Permission and when it produces the sound, it glorifies Allah. Likewise, angels praise and glorify Him out of His greatness and reverence. Allah sends down thunderbolts as a punishment to whomever He wills to destroy them, whereas some people deny the signs of Allah and doubt His Ability, Wrath, and Punishment. Verily, Allah (Glory be to Him) is Severe in His Punishment for those who go out of limits, show stubbornness, transgress lines, and insist on belying His Messengers.

The Ayah was revealed about a man from the Arab tyrants to whom the Messenger of Allah (peace be upon him) sent a man of his Companions to call him to embrace Islam three times but he refused and said: Who is the Messenger of Allah? Who is Allah? Is he made of gold of silver or copper? Then a thunderbolt hit him to split his head into two halves.

﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٌ كَفِّهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾ (الرعد : 14)

To Allah alone is the pure monotheism. As for idols which polytheists invoke, they do not respond to them whether to bring about benefit or push away harm. Their example is like the thirsty person who stretches out his hand to drink water but water does not exist because water is an inanimate which does not understand or come when a person is thirsty. Likewise disbelievers, they do not benefit from their invocations to idols, for they do not hear or feel their invocations and consequentially, they do not respond to them.

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ﴾ (الرعد : 15)

To Allah alone everything in heavens or on the earth subject to His Will whether obediently or forcibly because He alone is able to cause them to die or bring them to life again. Their shadows also respond to Allah in the morning and in the evening because the entire universe is obedient to Allah whether a creature or shadow.

﴿قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسَهُمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾ (الرعد : 16)

O Prophet, ask disbelievers, who is the creator of heavens and the earth and who runs them? Say to them the answer is Allah alone. Say to them: Have you taken gods besides Allah to worship them and ask victory from them while they are helpless to do so to themselves or to push away harm from them? After you have known that Allah is the creator of heavens and the earth and everything is in

them and everything belongs to Him, you had to worship Him alone and invoke Him alone but rather you associated stone gods with Him in worship.

Is a polytheist who ignores the reality of monotheism compared to a believer who worships Allah alone? Are disbelief, polytheism, and error which are darkness equal with faith, monotheism, and the truth which is light?

Have those polytheists who worship idols equated between Allah and idols which do not create as Allah creates then they mixed between them both by saying that Allah creates and our gods also creates, so we have to worship both?

Say to them: These gods do not create anything as you see, but Allah alone is the Creator of everything, and He is the One who has no partner, and the Victorious over everything.

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾  
(الرعد : 17)

17- He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.

﴿لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ هُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَئِكَ هُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ﴾ (الرعد : 18)

18- Those who respond to their Lord when He calls them shall have the best reward and good life on the Day of Recompense and in Paradise. As for those who do not respond to their Lord, disobeyed, showed stubbornness, and refused to accept the truth, they shall try to ransom themselves with the treasures and monies they have from the torment of Allah, but they shall not be able to do so. On the Day of Recompense, there will be no ransom or acceptance of their actions, but it is just hard reckoning for their actions and sayings. The actions of such disbeliever shall be rejected and their sins shall not be forgiven, and their final destination shall be Hell-Fire; and how worst is that abode!

﴿أَفَمَنْ يَعْلَمُ أَنَّ أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ﴾  
(الرعد : 19)

19- It is not equal those who know for sure that the Qur'an is the truth and those who have blind hearts, do not know the core of the Qur'an and do not understand its meanings. Only the people of sound reason and pure nature take lessons.

﴿الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ﴾ (الرعد : 20)

20- They are the true believers who respond to the commands of Allah and fulfill their covenants. They are not like hypocrites who break their promises whether those between them and Allah or between them and people.



﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾ (الرعد : 21)

21- Of the qualities of the believers are kind treatment to their families and people, establishment of good relationship with their kinship, treat the needy kindly, help their Muslim brothers in all types of goodness, and fear Allah truly, so they do not approach what Allah has forbidden and fear of the Day of the Recompense because they know the bad consequence of the disobedient.

﴿وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُؤُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَئِكَ لَهُمْ عَقَبَى الدَّارِ﴾ (الرعد : 22)

22- They are the people of strong determination who observe patience for the ordinances with which they were commanded. Moreover, they are the people who observe patience for the things which Allah forbids as they observe patience for Jihad, calling to Allah, affliction, better or worse, and cultivate their physical and bodily desires by the instructions of the religion. They do not take revenge for themselves due to whims and fanaticism, but observe patience and abide by the instructions of Islam for the sake of Allah's Pleasure and seeking His Reward.

Furthermore, they establish Salah, keep to it, and perform it with its pillars and conditions and in their due times.

They also pay Zakah, spend of the money which Allah granted them to the needy and contribute in righteous actions by giving away their money secretly and publically without barrier.

They also meet bad treatment with kind treatment, push away evil as much as they could, and push away harm and ugly actions and words with good manners, good words, and pardon.

Those who have these sublime qualities shall have good end and reward in the Hereafter.

﴿جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ﴾ (الرعد : 23)

23- They shall have special gardens for them to settle forever. In which they shall enjoy happiness and their families, parents, wives, children, grandchildren so as their eyes be filled with joy and their happiness increase. Moreover, angels shall come to them from every door, and they shall be pleased with their entry to Paradise.

﴿سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ﴾ (الرعد : 24)

24- They shall say to them while meeting them in a good meeting: "Peace be upon you." This shall be a glad tiding for them with peace and safety in the abode of peace with the truthful, Prophets, and honorable Messengers as retribution to their patience for obeying their Lord. How good end is theirs and how beautiful is the gardens which they shall enter and the permanent residence therein.

﴿وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾ (الرعد : 25)

25- As for the wretched who break the covenant of Allah after they had known Him by His Messengers or by convincing proofs but they faced them with haughtiness and turning away, they shall be cast from the mercy of Allah, their final destination shall be bad, and their abode shall be Hell-Fire.



﴿اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾ (الرعد : 26)

26- Allah (Glory be to Him) opens the gates of sustenance to whomever He wills of His Creatures in the worldly life and closes these gates in the face of whomever He wills. Polytheists enjoy the worldly life and its pleasures, whereas these pleasures are not an honoring to them but they are for reckoning and punishment. Verily, worldly life in compare to the bliss of the Hereafter is just a temporary pleasure, and if they had sought the Hereafter, they would not have prevented from money and sustenance.

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ﴾ (الرعد : 27)

27- The infidels of Makkah said: Would some miracles be sent down to Muhammad from his Lord? They asked for more than one miracle to make him unable to achieve that. Surat Al Isra' spoke about some of these requests in Allah's Saying: "And they say: "We shall not believe in you (O Muhammad peace be upon him), until you cause a spring to gush forth from the earth for us;" \* Or you have a garden of date-palms and grapes, and cause rivers to gush forth in its midst abundantly; \* Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face; \* Or you have a house of Zukhruf (like silver and pure gold, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read. Say (O Muhammad peace be upon him): Glorified (and Exalted) is my Lord [(Allâh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?"

Allah is Able over everything and nothing can fail Him. If Allah had responded to their requests then they disbelieved, He would have destroyed them.

Guidance and misguidance are not bound by signs and miracles as they have incentives in souls and causes to lead to them. Indeed, Allah misguide whomever He wills because they deserve error such as those stubbornness disbelievers and guides whomever accepts the truth and returns to His Lord from the believers because they follow the truth and return to Allah and seek His Help.

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ (الرعد : 28)

28- Those are the people in whose hearts faith has become firm and by Allah's Words their souls feel comfort and become satisfied with Him as a merciful god. Indeed, by the mention of Allah hearts find rest.

﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ﴾ (الرعد : 29)

29- They are the people who believed in Allah truly then followed their faith with righteous actions which please Allah, so give them glad tidings for they have won much goodness, a good final destination, and a high status.

﴿كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لَّتَتَلَوْا عَلَيْهِمُ الذِّكْرَ أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٍ﴾ (الرعد : 30)

30- O Prophet, as We had sent before you Messengers, We sent you in this nation to recite the Glorious Qur'an to them while they disbelieve in Allah who has the ample mercy and the great favors. He sent you to save them from Hell-Fire, but they met that mercy and favors with disbelief and belying.

O honorable Messenger, say to them: Verily, my lord is the Most Merciful who has no partner in worship and none is worthy worship but He, and no matter you

disbelieved and denied His Favours no one will be able to ignore that fact. So, I rely on Him, I refer all my affairs to Him, and to Him I shall return in repentance.

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْتَىٰ بَلَّ اللَّهُ الْأَمْرَ جَمِيعًا أَفَلَمْ يَنَاسِ الَّذِينَ آمَنُوا أَنَّ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ﴾ (الرعد : 31)

31- If there is a book that can move mountains from their places, break the earth, or speak to the dead in their graves and cause them to come to live again, it will be the Qur'an because of its miracles and the amazing impacts of Allah's Power. However, Allah willed that the Qur'an would be a book of guidance to address the living and the reasonable.

Indeed, the Qur'an has created a great nation and transferred peoples from the darkness of ignorance to the light of knowledge, faith, glory, victory, and security...etc., and shall remain as such if it is made a way of life.

The return of all matters is to Allah alone, for He alones guides whomever He wills of His Servants, misleads whomever He wills, and judges what He wills in the entire universe for He is the only Manager of the universe and no one can refuse His Judgment.

If Allah wills to guide all people, He would do so, and they would be like angels who were created for obedience, but He (Glory be to Him) created man, created his will and granted him the ability to distinguish good from evil. Do believers still have hope that all people would become believers? Leave them to the command of Allah, for He alone the Most Knowledgeable of disbelievers, their sick hearts, and wicked actions because there is no precious than the Qur'an which lies before them and which will be the proof of Allah against His Servants. So, whoever abandons it shall not be guided.

Misfortunes, afflictions, and different types of distress befall on disbelievers such as killing, capture, looting, and famine because of their disbelief and refusal of following the true religion, perhaps they would take a heed or take a lesson until the promise of Allah comes by death or reckoning. Indeed, Allah does not break His Promise, for He is the best of those who keep their promises. Verily, reckoning shall come, no doubt, so let them choose whatever they want for they shall be hold accountable for their choices and actions.

﴿وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَآمَلْتَ لِلَّذِينَ كَفَرُوا تُمْ أَحْذَتْهُمْ فَكَيْفَ كَانَ عِقَابِ﴾ (الرعد : 32)

32- Some previous people mocked at their Messengers and belied their messages. So, you are not the only messenger whose message was denied, and I gave them respite for a fixed time so as not to have a proof to offer before Allah on the Day of Recompense and in order not to say: Would You have given us a chance to ponder over and compare? Then punishment befalls them, and My Punishment will be severe; "Verily, His Seizure is painful, and severe." [Surat Hud: 102], so let polytheists be careful and take a lesson from previous nations.

﴿أَفَمَن هُوَ قَاتِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بَظَاهِرٍ مِّنَ الْقَوْلِ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ﴾ (الرعد : 33)

33- Is the One who knows human souls and knows their good and bad actions in secret and public [i.e., Allah] like the idols which polytheists worship without being able to move something or benefit their worshippers, and despite all that, people worship and love them, and offer sacrificial animals and vows to them?

O Prophet, tell them: Call your idols as you like because they are not true gods but stones that do not harm or benefit, or O polytheists, do you want to inform Allah about the existence of other partners on earth while He does not know them? Or call them partners as you like without a real meaning?

Nay, their souls decorate polytheism and these falsehoods until they believed to be true and worshipped and defended them. They refused to follow the straight path because of their error, so they do not see the signs of disbelief. Whomever Allah misleads because of his distaste from the truth, no one will be able to guide him to light.

﴿هُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ﴾ (الرعد :

( 34

34- Disbelievers have painful punishment in worldly life when Muslims gain victory over them by killing or capturing them and seizing their money, and in the Hereafter they shall have severe punishment when they enter Hell-Fire; and there is no barrier to protect them from torment or intercede for them.

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظُلُّهَا تِلْكَ عُقْبَى

الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ﴾ (الرعد : 35 )

35- As for the pious believers, they were promised by their Lord with a garden underneath rivers flow, palaces, and beautiful lofty rooms with wonderful scenes that add joy to the heart and soul. Moreover, there shall be delicious fruits, drinks, and foods without interruption and different kinds of trees; this is the final destination of believers who observe patience on their religion and the obedience of their Lord, whereas disbelievers shall suffer Hell-Fire and a bad destination.

﴿وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا

أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبٍ﴾ (الرعد : 36 )

36- The believers from the Jews and the Christians are glad with the revelation revealed to you from Allah because they see the harmony between the Qur'an and the teachings of Torah and the Bible. Some of them denied some of the Qur'an such as the teachings which were not found in their books. Likewise the disbelievers who defied the Messenger of Allah (peace be upon him) used to deny anything that contradicted their traditions.

O Messenger, say to them: I was sent with monotheism, so I was commanded with the worship of Allah alone and not to associate partners with Him in worship as previous Messengers called. I call all people to the monotheism, and unto Him we shall return for retribution.

﴿وكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنْ

اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ﴾ (الرعد : 37 )

37- As We sent down scriptures to previous Prophets, We sent down the Qur'an to you to judge with justice and equality with an eloquent Arabic tongue.

If you follow the whims of disbelievers and their false errors after you had received the true knowledge and the clear truth, there shall be no protector from Allah to save you from bad death.

The Messenger never thought that, but it is an indication to disbelievers to give up their creed and submit to the Messenger of Allah (peace be upon him) because he shall not deviate from the truth. It also contains warning to the believers not to lean to disbelievers, and a warning to scholars who follow the whims of disbelievers.

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ﴾ (الرعد : 38)

38- We have sent human messengers like you who had wives and offspring, so why do they object to your humanity? Why do they want a messenger from angels, whereas all messengers were humans?

As for their miracles, they were not by their command or by their hand, but they came from Allah when He willed according to His Wisdom and Will.

The revealed scriptures from Allah differed in their rulings because they were legislated according the conditions and times of people. They were revealed in different times, and each time has its own book that suits peoples' conditions; and the proper book which suits people until Allah inherits the earth and all that on it is the Qur'an.

﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ﴾ (الرعد : 39)

39- Allah (Glory be to Him) abrogates whatever He wills of rulings according to His Wisdom and according to peoples' conditions. He has the original book which is the Preserved Tablet in which He recorded the estimation of all things, and nothing of it can be changed. He (Glory be to Him) destines and estimates without objection to His Will and Wisdom.

﴿وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوْفِينَاكَ فَمَا عَلَيْكَ الْبَلَاءُ وَعَلَيْنَا الْحِسَابُ﴾ (الرعد : 40)

40- O Messenger, either We show you some of Our Promises to them [torment or disgrace] or cause you to die before that. You are only a Messenger who convey the message of Allah and warn them of His Punishment, as for their reckoning and retribution, they are at the hand of Allah.

﴿أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ﴾ (الرعد : 41)

41- Do not those doubters see that We decrease the lands of disbelievers and grant them to Muslims? The matter belongs only to Allah alone who destines whatever He wills, and He destined victory for Islam and destined defeat for disbelief, and no one can discuss or object to His Wisdom. Allah is swift in reckoning and nothing can delay Him.

﴿وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّارُ لِمَن عُقْبَى الدَّارِ﴾ (الرعد : 42)

42- Disbelievers tried to harm the Prophets or eradicate them by plots and mockery, but their malice and will in the hand of Allah, so Allah spoiled their malice, destroyed their power, and destined long existence to His believing Servants. Allah (Glory be to Him) knows what they do or what they leave, what they declare and what they conceal, and knows how to take them while they are heedless. When the torment befalls, they shall know to whom is the final good destination.

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ  
الْكِتَابِ﴾ (الرعد : 43 )

43- The disbelievers from the Jews and polytheists say: You are not a messenger from Allah. Say to them: Allah is Sufficient to you and witness over you and me, and He shall witness for me that I delivered His Message and you shall witness against you with disbelief. Moreover, the people of truth and faith from the Jews and the Christians shall also witness for you because of the glad tidings they find in their books and the conformity of his qualities to that mentioned in their books.

News tell that the intended with the witness from the Children of Israel was `Abdullah ibn Salam (may Allah be pleased with him).

## سورة إبراهيم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Surat Ibrahim

In the name of Allah, the Most Gracious,  
the Most Merciful

﴿الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ  
الْعَزِيزِ الْحَمِيدِ﴾ (إبراهيم : 1)

1- The scattered letters were not interpreted in any authentic Hadith.  
This is a book that we revealed to you, O Prophet, not from your own to bring people from the darkness of error to the light of faith, from false creeds to the worship of Allah alone, and from blind imitation to thinking and following the truth by the command of their Lord, for He is the Cherisher and the Praised.

﴿اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ﴾  
(إبراهيم : 2)

2- Who has the dominion of heavens and the earth and all that in them, and the one who controls them by His Power. Woe is for the disbelievers if they do not follow the true religion and a painful torment on the Day of Recompense.

﴿الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا  
أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ﴾ (إبراهيم : 3)

3- Those who prefer worldly life, enjoy its pleasures and desires, do not reflect on the Hereafter and its reward, prevent people from following the messengers, and want to establish a twisted way that suits their deviant whims and pervert ideas, such people are in ignorance and error, and away from the truth.

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ (إبراهيم : 4)

4- When We sent a messenger to previous nations, We sent him with the tongue of the people to whom he was sent so as to understand him easily.  
The general message of Islam is translated and conveyed to all people as it has happened. Whoever knows about this call then goes on the opposite direction and refuses to accept the truth, Allah misleads him. On the other hand, whoever is ready to accept the truth, Allah shall guide him and facilitate matters for him. Allah is the Cherished who directs matters by His Will and the Wise who manages matters by His Wisdom, so no one can reject His Commands or object to it.



﴿وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾ (إبراهيم : 5)

5- We sent Moses to his people with great Ayahs and miracles to get his people from disbelief and error to the truth and faith by calling to Allah, explanation, and proofs. Moreover, remind them of the favors of Allah and the bad consequences of previous nations. This reminding is enough for those who are afflicted by afflictions, whereas the grateful will only take a heed.

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ لَكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾ (إبراهيم : 6)

6- Moses said to his people from the Children of Israel: Remember the favors of Allah when He rescued you from the oppression of the Pharaoh and his troops who were punishing you with the harshest kinds of torment and pain. They were slaughtering every male child and keep your daughters alive for fear for his kingdom at the hand of one of you. That rescue was a great favor from your Lord, so do not forget it.

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾ (إبراهيم : 7)

7- And remember when your Lord informed you that if you show gratitude to the favors which He bestowed upon you and you face them with faith and obedience, they shall be continuous and more. However, if you show ingratitude and do not thank Me for them, the prepared torment for the disobedient is severe either by taking away favors or taking away the blessing or by punishing you.

﴿وَقَالَ مُوسَى إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ﴾ (إبراهيم : 8)

8- Moses (peace be upon him) said to his people: Allah is Self-Sufficient and is not in need to your thanking and obedience. If you and the entire people of the earth had disbelieved, He is Self-Sufficient and the dominion of heavens and the earth belongs to Him. He is not harmed by the disbelief of disbelievers which does not decrease His Dominance or add to it. He is worthy of praise due to His Consecutive Favors to His People. The reward of praise and thanking returns to you by increasing His Favors to you and reforming your conditions, and you shall have the reward on the Day of Recompense.

﴿أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٌ﴾ (إبراهيم : 9)

9- Have not you heard the news of those who were before you with their prophets, such as: The people of Noah, the people of `Ad, the people of Thamud, and many others whose number and what happened to them are only known to Allah? Their messengers came to them with decisive evidence and clear miracles, but their people refused their call and did not accept it. Moreover, they said carelessly: We have disbelieved in what you came with and we doubt in the proofs which call us to faith.

﴿قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ﴾ (إبراهيم : 10)

10- Their messengers said to them in denial to their disbelief and bad response: Do you doubt the existence of Allah and His Oneness while He had created the heavens, the earth, and all that in them such as the living, the plants, and inanimate. Sound nature and proofs also affirm this truth. Allah (Glory be to Him) calls you to His Religion to forgive your sins and bestow mercy upon you when He delays the torment from the time of your denial so as to hold yourselves accountable and reconsider your positions and repent.

Those disbelievers said to their messengers carelessly: You are only human beings like us and you have no excellence over any of us. You only aim to prevent us from following the religion of our ancestors, so bring to us a super miracle and proofs to your truthful call.

﴿قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (إبراهيم : 11)

11- Their messengers said to them: Truly, we are humans like you and have the same human characteristics, but Allah gives preference to whomever He wills of His Servants and grants them extra favors. Indeed, He granted us preference over you by prophethood and giving us the command to deliver the message. We have no power to get the miracles which you requested except by the command and the will of Allah, for He alone is the Only Creator who destines matters. Upon Allah alone let the believers depend, for He protects them from the plot of enemies and the evil of bad people.

﴿وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾ (إبراهيم : 12)

12- The messengers (peace be upon them) said: How come we do not rely on Allah while He had guided us and showed us the way?! Indeed, we are guided and we shall observe patience for your harm, stubbornness, and belying, and we shall not abandon the truth which we have. Truly, upon Allah alone let messengers and believers depend and be firm on that.

﴿وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ﴾ (إبراهيم : 13)

13- Disbelievers threatened and warned their messengers saying: We shall drive you out of our homes along with those who followed you or you go back to our creed. So, Allah (Glory be to Him) revealed to His Messenger in response to them: We shall destroy the oppressive disbelievers for they have gone so far in error, oppression, and their denial to disbelief.

﴿وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾ (إبراهيم :

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14- Then we shall inhabit you in the land after their destruction. This victory is for those who believed and feared of standing before His lord on the Day of Recompense, and feared His Warning of torment.

﴿وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ﴾ (إبراهيم : 15)

15- Messengers asked for victory from Allah, and Allah granted them victory and caused every haughty and stubborn to the truth to fail.

﴿مَنْ وَرَأَاهُ جَهَنَّمَ وَيُسْقَى مِنْ مَّاءٍ صَدِيدٍ﴾ (إبراهيم : 16)

16- Before that haughty disbeliever lies the blazing fire of Hell waiting for him to burn his body. Moreover, a disbeliever is watered by the juice of the disbelievers' flesh which will fall down by burning in addition to blood and pus.

﴿يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَأَاهُ عَذَابٌ غَلِيظٌ﴾ (إبراهيم : 17)

17- A disbeliever shall drink that juice because of his severe thirsty due to intensive heat and torment. When he tastes that juice, he finds it ugly and hates to drink it due to its bad taste and odor. The causes of death and its signs come to him from everywhere due to torment, pain, hunger, and thirsty but without tasting death or enjoying life. A more difficult torment shall be waiting for him without having escape or a way out but he shall find only an eternal residence in painful torment.

﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ﴾ (إبراهيم : 18)

18- The actions of the disbelievers on the Day of Recompense when they ask their lord, their reward is like ash which the wind carries in a windy day and throws it everywhere. Likewise disbelievers who do not see an impact to the actions or decrease of torment on the Day of Recompense because of the actions which they introduced in worldly life as they were not based on the rule of faith. Furthermore, they themselves lost hope of benefitting from their actions as they were not believers in the Day of Recompense and the reckoning for actions; this is the great error, so there is no goodness or reward for them.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ﴾ (إبراهيم : 19)

19- Do not you see and reflect in the heavens, the earth, and that therein, and how did Allah create them by the truth without creating them in vain. He created them for a great reason and by a great wisdom. This great Creator is able to destroy you, O suborn disbelievers, and replace you with another kind or other people who are more obedient and more responding to Allah's Commands.

﴿وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ﴾ (إبراهيم : 20)

20- It is not difficult for Allah after He had destroyed peoples and bring others, so take a lesson and obey for it is better for you.

﴿وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءَ عَلَيْنَا أَجْرُنَا أَمْ صَبْرُنَا مَا لَنَا مِنْ مَحِيصٍ﴾ (إبراهيم : 21)

21- Allah resurrected all creatures from their graves, gathered them in one place, and made them prominent in a place that does not cover anyone. Then the people of weak opinions who humiliated themselves to their leaders who used to deliver lectures and delude them with their ideas and theories said: We were followers to you and used to believe you in all you say and belie what you belie, so will you benefit us in this situation and push away some of the torment?

The haughty leaders said: If we had followed the Straight Path, we would have been guided and we would have called you to it, but we chose the way of error and called you to it. There shall be no benefit from complaint now, whether we feared and got worried or become firm and observed patience, it will not benefit. There is no escape of the torment of Allah and there is no escape for us from Allah's Wrath.

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾ (إبراهيم : 22)

22- After Allah had judged among His Servants and each one knew his destiny, Satan said to the wretched: Indeed, Allah promised you the truth on the tongue of His Messengers [i.e., resurrection and reckoning], whereas I promised you falsely [i.e., there is no resurrection or reckoning] so I misled you and broke my promise. I had no power to oblige you to believe or follow me, and there was no proof to my truthfulness but false speech which I instilled in your hearts and you responded fast. So, do not blame me but blame yourselves because you had closed your eyes from the truth, so I shall not benefit you today. I cannot help you or save you from the torment, and you are not able to rescue me. I free myself from your claim that I was a partner with Allah in the world where you obeyed me in worshipping idols. Do not hope for my help today because there is no connection between you and me. Indeed, the oppressive disbelievers shall have a painful torment because of their turning away from the truth and their insistence to follow falsehood.

﴿وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ﴾ (إبراهيم : 23)

23- The pious servants of Allah, who followed their faith with righteous deeds, were admitted to gardens underneath rivers run. They shall live there forever by the command of Allah, and their greeting in Paradise shall be "peace" and security from every harm.

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ﴾ (إبراهيم : 24)

24- O Prophet, do not you see how did Allah give an example in its suitable place. A good useful word like a good useful tree which its roots go down in the earth, so you find it strong and steady without being affected by the wind, whereas its branches are high in the sky extracting its food and power from its powerful roots.

﴿تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ (إبراهيم : 25)

25- It gives its abundant and good fruits in a fixed time by the will of its Creator. These examples which Allah sets from peoples' lives to increase their understanding, observe, compare, remember, ponder over, and take a lesson. A believer is like a good tree who pronounces the highest and sublime phrase in the existence which is the phrase of monotheism "La Ilaha Illa Allah." This phrase brings its good fruit when a person pronounces it sincerely from the bottom of his heart then confirms it with righteous deeds such as calling to Allah, fighting in the cause of Allah, and spreading goodness. A good tree is the palm tree according to most views.

﴿وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ﴾ (إبراهيم : 26)

26- The similitude of a bad word such as disbelieving in Allah or falsehood in general is like a bad tree that has a bad smell, taste, image ...etc. You see the bad tree apparent and high on the ground, but its roots are light and not deep. So, when you cut such a tree, it seems like it has no roots, likewise disbelief and polytheism which have no proof, firmness, or power, but they contain deviation, error, and unhidden harms.

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ (إبراهيم : 27)

27- Allah makes His Believing Servants firm on the phrase of monotheism by making it firm in their hearts in the worldly life as a retribution to their patience and faith. So, when they are tried in their religion, they do not deviate or doubt their religion. Moreover, He makes them firm on it after death in the grave which is the first abode of the Hereafter.

It was reported in Sahih Al Bukhari and Sahih Muslim and others with the wordings of Al Bukhari: Al Bara' ibn `Azib (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that none has the right to be worshipped but Allah and Muhammad (peace be upon him) is Allah's Messenger. And that corresponds to Allah's statement: Allah will keep firm those who believe with the word that stands firm . . . (127)."

On the other hand, Allah misleads the oppressors by their oppression, polytheism, and turning away from the truth, so He does not guide them to the correct answer in the grave.

Allah does whatever He wills such as guiding a group of people or misleading and turning back to others as they deserve according to the will and wisdom of Allah. "And your Lord treats no one with injustice." [Surat Al Kahf: 49].

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾ (إبراهيم : 28)

28- O Prophet, have not you looked at those polytheists who replaced gratitude with denial and admitted their people to the abode of humiliation and destruction by their false call such as the disbelievers of Makkah whom Allah inhabited Makkah and honored them with sending the Prophet (peace be upon him). However, they disbelieved in their Lord, disbelieved in His Favors, and belied His Messenger then Allah punished them with famine for seven years and defeated them in the battle of Badr.



## ﴿جَهَنَّمَ يَصْلَوْنَهَا وَيُنْسِ الْقَرَارُ﴾ (إبراهيم : 29)

29- On the Day of Recompense, their final destination shall be Hell in which they shall be tortured and suffer its heat, and Fire shall surround them all over.

## ﴿وَجَعَلُوا لِلَّهِ أَنْدَاداً لِّيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِن مَصِيرُكُمْ إِلَى النَّارِ﴾ (إبراهيم : 30)

30- Polytheists have taken partners besides Allah and called them "Gods" under the pretext they can benefit or harm like Allah. They worshipped them, and called people to worship them to deviate them from the truth and monotheism.

O Messenger, say to them: Stay in the world as much as you can and enjoy its pleasures to a fixed time. The final destination after reckoning is Hell, for you have faced the favors of Allah with disbelief, and preferred error to guidance.

## ﴿قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرّاً وَعَلَانِيَةً مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ﴾ (إبراهيم : 31)

31- Say to My Believing Servants abide by obedience, Keep to their Salah by its conditions and pillars in their due time, and give the needy of the money which Allah granted them whether from charity or Zakah secretly and publically before the Day of Recompense comes and they shall not be able to buy good deeds or sell bad deeds. Their money shall not benefit them, and families and friends shall not benefit them or intercede for them, but they shall face an absolute justice in retribution for actions.

## ﴿اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقاً لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ﴾ (إبراهيم : 32)

32- It is Allah who created heavens and their stars, planets, meteors, and comets. He also created the earth and its creatures, metals, trees, deserts, and seas. Then He sent down rain from clouds to water plants and trees, and brought out different kinds of fruits and cereals with different colors, tastes, and benefits as sustenance for you.

Furthermore, He subjugated ships and navies to run in seas by His Command and Ability and made therein balances and laws to make ships float despite their heavy weight and you direct them as you will for commerce, science, and discovery.

He also subjugated rivers for you to split lands from a country to another and to drink therefrom and water your plants and animals and use them in energy.

## ﴿وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ﴾ (إبراهيم : 33)

33- He subjugated the sun and the moon for you which are in permanent movement and do not stop for a moment to form day and night. They contain many scientific secrets which show the creativity, power, and greatness of the Creator in their formation as well as their delicate distances from each other and their distance from the earth, their function, effect, and benefits to man.

Allah subjugated day and night to alternate according to a fixed system. Day contains heat and light to suit work, and night contains silence and darkness to suit man from the fatigue of the day and to sleep.

## ﴿وَأَتَاكُمْ مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾ (إبراهيم : 34)

34- Allah granted you from all you have asked and things which you need in all your conditions.



If you count the favors of Allah, you shall not be able to do so, for they are abundant.

However, some people wrong themselves by sins such as taking partners with Allah and worship them besides Allah. In this case, those people shall be disbelievers in Allah and His Favors.

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾ (إبراهيم :

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35- O Prophet, remember the saying of Abraham when he invoked his Lord: O Lord, make Makkah a country of security and peace in which people feel secure and do not fear. O Allah, keep me away from the worship of idols and make us firm on the religion of Islam.

﴿رَبِّ إِنَّمَنْ أَضَلَّنْ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

(إبراهيم : 36)

36- The idols, which they took as gods, misled many people until they were fascinated by them and worshipped them. So, whoever follows me in the monotheism to which I call to, he shall be one of my religion. Whoever disobeys me, I resort his affairs to You, for You are able to forgive and show mercy to him if he repents.

That was one of the qualities of Abraham (peace be upon him), for he was forbearing and merciful and did not invoke Allah against his children. As if he said: Whoever disobeys me, I shall not invoke Allah against them, but I shall put them after Your Mercy and Guidance, for You are Oft-Forgiving and Merciful. He does not rush torment to them but leaves them to the Mercy and guidance of Allah who may show mercy to them or not.

Commentators had many interpretations in this Ayah.

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

فَاجْعَلْ أَفْنَدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾ (إبراهيم :

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37- Abraham (peace be upon him) left his wife Hagar and his son Ishmael near the Sacred House then he invoked his lord again saying: O Lord, I left my family in a village in Makkah which has no crops or fruits nearby You Sacred House so that they would establish Salah and fill it with Your Mention and Worship. O Allah, bestow mercy on them and make the hearts of people incline to them, and grant them different kinds of fruits either which are brought to it or are planted therein so that they would show gratitude to Your Blessing and believe in Your Message.

﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي

السَّمَاءِ﴾ (إبراهيم : 38)

38- O Lord, You are acquainted with our sayings and actions, our secrets and our public conditions, and nothing is hidden from Your either big or small on the earth or in the sky. O Allah, unto You all my invocations, beseech, worship, and humbleness.

﴿الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ﴾

(إبراهيم : 39)

39- Thanks and praise are due to Allah alone who granted me Ishmael and Isaac despite my old age; indeed my Lord and Creator is All-Responding to invocations.

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾ (إبراهيم : 40)

40- O my Lord, make me maintainer to Salah and my offspring too; O Lord accept my invocations.

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾ (إبراهيم : 41)

41- O Lord, forgive my negligence and the things which you know better than me, and to my parents, and to all believers whether from my offspring or others when You reckon people for their actions.

Abraham sought forgiveness for his parents before his father dies as a disbeliever, so he hoped for his faith, but when he died as a disbeliever, he freed himself from him. "And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrâhîm (Abraham)] that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily, Ibrâhîm (Abraham) was Awwâh (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing." [Surat At-Tawbah: 114] It was reported that his mother believed in Allah before she died.

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمَ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾

(إبراهيم : 42)

42- Do not think that Allah is negligent about the actions of the oppressors and polytheists. The delay of torment from them not for approving their actions but it is the way of Allah in giving respite to disobedient ones. If this respite does not benefit them in repentance and faith, their delay shall be for a day in which eyes shall not blink, but they shall be opened out of amazement, horror, and panic of the Day of Recompense.

﴿مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْنِدْتَهُمْ هَوَاءَ﴾ (إبراهيم : 43)

43- Rushing to the caller without paying attention to anything, raising their heads as if they are fastened to the sky without moving to right or left. Their eyes are opened without blinking, looking at one direction out of horror, so none looks to another. Their hearts are empty as if they do not understand, grasp, or remember out of horror, amazement, and astonishment.

﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَى أَجَلٍ قَرِيبٍ نَجِبْ

دَعْوَتِكَ وَتَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُم مِّنْ زَوَالٍ﴾ (إبراهيم : 44)

44- Remind people of the consequences of disbelief, sins, and their fear of the Day of Recompense. When the terrible torment comes to them, polytheists shall say: O Lord, bring us back to the world and give us a short period of time to answer the call of monotheism, believe in Your Messengers, and follow them in everything they ask for.

They shall be answered: Have not you sworn in the world that you shall not be resurrected after death, and claimed there is no reckoning?

﴿وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ

الْأَمْثَالَ﴾ (إبراهيم : 45)

45- You settled down in the place of pervious belying nations who were before you and knew their news and how did We destroy and punish them, but you did

not take a lesson from what had happened to them. You did as they had done and continued their oppression and corruption after We had explained to you incidents and narrated to you news and stories and given you examples to take a heed. Their news and signs are still recorded in the books of history, but historians and archeologists do not take a heed and do not mention to their students religious guidelines, but study, analyze, and search for knowledge, culture, and news.

﴿وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ﴾ (إبراهيم :

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46- They plotted and exerted every possible effort to eradicate the message of monotheism and directed the believers away from their religion and ridiculing their creed, but they, their will, and plans are in the hand of the Almighty and under His Disposal. The retribution of their plots shall be in the hand of Allah even if their plot and management are strong to the extent that mountains are removed from their places. It means that were not able to eradicate the message of the Messengers despite their severe enmity to their enemies and their followers.

﴿فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ﴾ (إبراهيم : 47 )

47- O Prophet, after this explanation, do not think that Allah would break His Promise to His Messengers including you. Allah provided them with victory and shall provide you victory like them, indeed Allah is All-Cherisher and nothing can fail Him, and He punishes whomever defies him and belies His Messenger.

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾ (إبراهيم : 48)

48- When reckoning comes to them, the earth shall be changed as well as heavens and all creatures would come out of their graves whether believers and disbelievers. They shall become apparent to the One and the Only who controls everything and to whom people and hearts subject to judge among them and reward them for their actions.

﴿وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ﴾ (إبراهيم : 49 )

49- On that day you shall see the criminal disbelievers when they are assembled, and they shall be tied with cuffs. In the world, they had one creed which is disbelief and used to do one action which was disobedience and corruption, so in the Hereafter they shall be tied with one another, passing row after another.

﴿سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ﴾ (إبراهيم : 50 )

50- Their garments will be made of tar which is black and dirty and fire can catch easily. Hell-Fire shall cover their faces which are the most honorable organ in humans, but they humiliated them by prostrating themselves to idols without prostrating themselves to Allah, the Superior Force. So, Allah shall punish them by humiliation and contempt as a retribution of their polytheism, plots, and haughtiness.

﴿لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ (إبراهيم : 51 )

51- So that Allah would reckon every believing and unbelieving soul on the Day of Recompense for what the goodness and evil they had done. Indeed, Allah is Swift in Reckoning despite the large number of His Creation.

﴿هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ﴾  
(إبراهيم : 52 )

52- This Qur'an and what it contains of lessons and rulings are an admonition to all people to take a heed and believe by proofs and argumentations that Allah is One and has no partner or child. Moreover, the people of minds would take a heed and abide by piety, be firm on the truth, and observe patience for obedience.

# The Clear Qur'anic Exegesis

## Part 14



## Part 14

### Chapter Fourteen

### Surat Al Hijr

### In the name of Allah, the Most Gracious, the Most Merciful

﴿الر تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ﴾ (الحجر : 1)

1- The meaning of the scattered letters was not reported in any authentic Hadith, and only Allah knows their meaning.

These are the great Ayahs of the perfect venerable Book, a high-status Qur'an, and plain which contains the commands, guidance, wisdom, and justice of Allah.

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾ (الحجر : 2)

2- Disbelievers wished that something would happen to make them embrace Islam perhaps at the time of death after the pleasures of the world have gone or on the Day of Recompense after they would see the torment and when they see the believers in the gardens of bliss. Whenever they see some of the conditions of torment and see the conditions of Muslims, they would desire to be Muslims.

They shall become sure that Muslims are right when Allah brings the disobeying Muslims out from Hell. Disbelievers used to say to them: Your Islam did not rescue you after you had entered Hell with us. However, when they go out, disbelievers would say: We wish we were Muslims to get out as they went out. It is an abridged Hadith reported by Al Hakim.

﴿ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ﴾ (الحجر : 3)

3- Let those disbelievers eat from the foods and enjoy the pleasures and lusts of the world as they wish. Let them be busy with the wishes, happiness, and long age, and look forward to profits and bargains. Let them live in their pleasures until death, then they shall know on the Day of Recompense their bad destination, the corruption of their creed, and the bad consequence of their matters.

﴿وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ﴾ (الحجر : 4)

4- We have not inflicted the people of a village or a city but after warning them and after the end of the duration which was given to them. Their life-time is not neglected or overlooked, but it is estimated and known at Allah in the Preserved Tablet.

﴿مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ﴾ (الحجر : 5)

5- The time of destruction of a nation shall not be delayed from its prescribed time, but shall come to them in the destined place and time.

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ﴾ (الحجر : 6)

6- The polytheists of Makkah said to the Messenger of Allah (peace be upon him): O you who claims that the Qur'an comes down to him. You are crazy by your claim.

﴿لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾ (الحجر : 7)

7- Would you bring down angels to testify the truthfulness of what you brought if you are truthful in your claim?



﴿مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ﴾ (الحجر : 8)

8- We do not send down angels except for a benefit and wisdom. Angels do not see and if Allah sends them down in the image of humans, polytheists would say: They are not angels. If they do not believe in them, Allah will destroy them without delay. Allah knew from the conditions of disbelievers that they shall not believe, so He gave them respite to believe and that happened later.

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (الحجر : 9)

9- We have revealed the Qur'an whether they believe in or deny it. We preserve it from alteration, change, increase, and decrease, so it shall not vanish or be mixed with falsehood.

Allah never undertook to preserve a divine book but the Qur'an although alteration and distortion took place in the Hadith of the Prophet (peace be upon him), Islamic history, different sciences without being happened in the Qur'an.

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ﴾ (الحجر : 10)

10- O Prophet, We have sent Messengers before you to sects and groups in the past nations.

﴿وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ (الحجر : 11)

11- Whenever Allah sent them a messenger, they would belie and ridicule him.

﴿كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ﴾ (الحجر : 12)

12- We insert denial and mockery in the hearts of criminals who oppose the truth.

﴿لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ﴾ (الحجر : 13)

13- Those disbelievers do not believe in the Qur'an after they had known the destruction of the past nations due to belying their Prophets.

﴿وَلَوْ فَتَحْنَا عَلَيْهِمْ بَاباً مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ﴾ (الحجر : 14)

14- If We had opened a gate in the sky for those haughty disbelievers and they climb to it to see wonders,

﴿لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ﴾ (الحجر : 15)

15- When they believed that and they said out of their disbelief and hard hearts: Our hearts were closed and prevented of vision. So, what we have seen was a fancy not the truth and our minds tell us that the truth is different from what we have seen. Indeed, we have been inflicted with sorcery.

Verily, heavens have gates, and astronomical researches have proven that the sky is not a vacuum but is filled with a variety of gases, some solid substances, and rays. It is a well-built construction that is filled with substance and energy and cannot be penetrated except through its gates. Likewise, atmosphere is full of gates, and spaceships must follow fixed tracks in order to leave gravity to outer space otherwise, they will be burnt. When these spaceships come back from space, they have to follow the same tracks inside the outer layer of atmosphere otherwise they will stay there or are burnt.

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجاً وَزَيَّنَّاهَا لِلنَّاظِرِينَ﴾ (الحجر : 16)

16- We have established stars and planets in the sky or their twelve places in which they move, and placed therein beauty and adornment for the beholders. Stars glitter and fade, and the moon changes into a full moon or a crescent, and the view of sunrise and sunset is never bored.

﴿وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ﴾ (الحجر : 17)

17- We have preserved heavens and everything in it from the cursed devils who are expelled from Allah's Mercy so as not to be touched by their evil.

﴿إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ﴾ (الحجر : 18)

18- Except the rebel devils which exceed their earthy limit and want to go up to listen to angels in the sky. So, whoever steals hearing from the sky, We shall cast him with a burning meteor to burn him.

﴿وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ﴾ (الحجر :

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19- We have spread the earth to be fit for the benefits of man and established therein fixed mountains so as not to sway and move with its people, moreover, We planted therein plants and many trees which are known and destined precisely.

﴿وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ﴾ (الحجر : 20)

20- We have placed in the earth variety of foods and drinks, causes for earning money, gates for work, mounts to ride, and equipments to use for earning sustenance. Also, We placed therein variety of living organisms which you do not provide with sustenance but Allah does, whereas their benefits go back to you.

﴿وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ﴾ (الحجر : 21)

21- Nothing on earth or in heaven but We have its treasures, and We only send it down with a fixed amount according to Our Wisdom, and Our Will destines it.

﴿وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ﴾ (الحجر :

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22- We have subjugated the wind to fertilize plants. Scientists proved that clouds do not send rains by themselves even if they are so moist, but when salty or snowy atoms exist and meet the moist windy mass (clouds), intensity is achieved and rain falls down. The wind brings these atoms and fertilizes clouds forming thunder by the command and destiny of Allah.

So, the wind fertilizes clouds to cause rain then water comes down to water you and to irrigate your plants and animals. Rain rests in Our Treasures not yours and it is in Our Hands not yours. Or the meaning is: You are not capable of maintaining this amount of water which Allah sends down, so He preserves it in fountains, wells, and rivers to take from it in the time of need.

﴿وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ﴾ (الحجر : 23)

23- We do create things from nothing and blow soul in dead things to revive them by Our Will, and We cause the living to die leaving no trace of life in it. We shall stay alive after the vanish of all creatures, We are the Owner of everything, We are the Only Managers of this universe, and We are the only Inheritors of all creation.

﴿وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ﴾ (الحجر : 24)

24- We know those who died and who will die from Adam to the Day of Resurrection, and We also know the living and who will come until the Day of Resurrection.

﴿وَإِنَّ رَبَّكَ هُوَ يَجْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ﴾ (الحجر : 25)

25- O Prophet, Your Lord alone shall assemble all of them for reckoning and retribution, and He is Wise and places things in their suitable positions, so He destines the time of life, death, and retribution. He is All-Knowing and His knowledge encompasses everything, so nothing of the actions of His Servants is hidden from Him.

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ﴾ (الحجر : 26)

26- Indeed, We created the origin of man (Adam) from dry clay, so if you had knocked at it, you would have heard a sound, and he was created from a stinky clay.

﴿وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ﴾ (الحجر : 27)

27- We had created Jinn before humans out of severe-heated Fire.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ﴾ (الحجر : 28)

28- Allah (Glory be to Him) had said to His Angels before He created Adam: I shall create man from dust (of stinky clay).

﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ﴾ (الحجر : 29)

29- When I create him and blow of My Soul into him then becomes a human being, prostrate to him out of greeting and honoring not a prostration of worship.

﴿فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ﴾ (الحجر : 30)

30- After soul was blown into him, all angels prostrated themselves to him without delay.

﴿إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ﴾ (الحجر : 31)

31- Except Satan who refused to prostrate himself with prostrating angels. Angels do not disobey Allah, therefore they prostrated themselves to him as Allah commanded. They are created from light, but Satan is another kind unlike angles where he was created from fire. "(Allâh) said: "What prevented you (O Iblîs) that you did not prostrate yourself, when I commanded you?" Iblîs said: "I am better than him (Adam), You created me from fire, and him You created from clay."" [Surat Al A`raf: 12].

﴿قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ﴾ (الحجر : 32)

32- Allah said to him: O Satan, what prevented you from prostrating yourself to Adam as all angels did?

﴿قَالَ لَمْ أَكُنْ لِسُجْدٍ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ﴾ (الحجر : 33)

33- He said: It is impossible to prostrate to a human being whom You created from a stinky clay while I am more honorable where I was created from fire. He said that out of envy and hatred to Adam and out of stubbornness and haughtiness to accept the command of Allah.

﴿قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ﴾ (الحجر : 34)

34- Allah said to him: Get out of Paradise, for you are fired from goodness and honor.

﴿وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ﴾ (الحجر : 35)

35- Indeed, you shall be cast from Allah's Mercy, and the curse of Allah and the believers shall follow you until the Day of Resurrection as a retribution for your disobedience.

﴿قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ﴾ (الحجر : 36)

36- Satan said: O Lord, do not cause me to die and give me respite until the day in which Adam and his offspring shall be resurrected for reckoning and retribution.

This implies his deep envy and hatred to humans to seduce them and prevent them and the mercy of Allah as Allah cast him from His Mercy.

﴿قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ﴾ (الحجر : 37)

37- Allah said to him: I shall give you respite, so you shall be of those who will remain alive until the Day of Resurrection.

﴿إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ﴾ (الحجر : 38)

38- To the day of the first blow which is the last day of fulfilling Allah's Commands. It is a fixed day in the knowledge of Allah where no one shall remain alive.

﴿قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾ (الحجر : 39)

39- Satan said: O my Lord, because You mislead and expelled me from Your Mercy —without mentioning his disobedience to his Lord— I shall tempt the Children of Adam and decorate their evil deeds so as to be tempted. Moreover, I shall make sins beloved to them and exhort them to do evil deeds and I shall lead them astray.

﴿إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾ (الحجر : 40)

40- Except Your Servants who showed sincerity in obedience and monotheism, and avoided Your Prohibited matters, such people I cannot mislead.

﴿قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ﴾ (الحجر : 41)

41- Allah (Glory be to Him) said: This is the Straight Path which one should not deviate from. The truth belongs to Allah and to Him is the way.

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾ (الحجر : 42)

42- You do not have any power over My Pious and Sincere Servants, and you cannot reach their hearts.

Sufyan ibn `Uyaynah said: The meaning is: You have no power over them to make them fall into sins.

Your power is over those who follow you and satisfy your deviant way, those are the people who were deceived by your falsehood and submitted themselves to desires.

﴿وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ﴾ (الحجر : 43)

43- Hell awaits Satan and those who follow him who went astray and preferred temptation, desires, deceit, corruption to faith, integrity, seriousness and uprightness.

﴿لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ﴾ (الحجر : 44)

44- This is Hell which they were warned against. It has seven gates and for each is a type of people from which they enter as they were divided into ranks. They are some people who went astray, some people went astray and misled others whether a group, a generation, or others.

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ﴾ (الحجر : 45)

45- As for pious believers who followed the commands of Allah and did not disobey His Commands, they shall be in wide gardens, rivers, and fountains from which water gush out.

﴿ادْخُلُوهَا بِسَلَامٍ آمِنِينَ﴾ (الحجر : 46)

46- O believers, enter Paradise securely and safely where you shall not be touched by any harm, death, or fear.

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ﴾ (الحجر : 47)

47- We took out from the chests of the believers what they used to find in the world such as malice, envy, and enmity. Therefore, they have become brothers sitting on opposite beds, loving one another and safe from psychological harms.

﴿لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ﴾ (الحجر : 48)

48- They shall not be inflicted by fatigue or harm in Paradise and they shall not leave it, but they shall abide therein forever.

﴿نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ﴾ (الحجر : 49)

49- O Messenger, tell My Servants that I forgive all sins no matter how major they are. I bestow mercy on them and do not torture them if they repent and do well, so they should not feel despair.

﴿وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ﴾ (الحجر : 50)

50- My Punishment is the painful punishment which is not expected, therefore they should abide by My Way and keep away from My Wrath and Punishment. Thus, a person stays between fear and hope, intimidation and desire, for it is the best for behaving oneself.

﴿وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ﴾ (الحجر : 51)

51- Tell them about the guests of Abraham who were angels and He did not know them in the beginning.

﴿إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ﴾ (الحجر : 52)

52- They came to him and said in greeting: Salam. He greeted them back then said: We are afraid of you. When he offered them food and they did not eat it.

﴿قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ﴾ (الحجر : 53)

53- They said to him: Do not be afraid, we give you glad tiding of a male boy who will be of ample knowledge [i.e., Isaac peace be upon him].

﴿قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ﴾ (الحجر : 54)

54- Abraham said to them inquiring: Do you give me glad tiding of a boy while I am an old man and my wife is barren and cannot give birth to any children, so why do you tell me this?

﴿قَالُوا بَشَرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ﴾ (الحجر : 55)

55- They said to him: We have given you a glad tiding of a boy, so do not be of the desperate.

﴿قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ﴾ (الحجر : 56)

56- He said to them: God forbid! I cannot get despair of Allah's Mercy and Favors, for those who despair of Allah's Mercy are the losers who do not know the ample mercy of Allah and the perfection of His Knowledge and Ability; I only hope for His Mercy and Promise.

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ﴾ (الحجر : 57)

57- Then he said to them: What is the reason of your coming, O sent angels?

﴿قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ﴾ (الحجر : 58)

58- They said: We have been sent to destroy the criminal people of Lut who emptied their lusts in men rather than women, whereas their Prophet had forbidden them from committing such terrible crime which no one before them dared to do.

﴿إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ﴾ (الحجر : 59)

59- Except the family of Lut whom we shall rescue them all from the torment for their firm faith

﴿إِلَّا امْرَأَتَهُ قَدَرْنَا إِنَّمَا لِمَنِ الْغَابِرِينَ﴾ (الحجر : 60)

60- Except his wife who was a disbeliever, so Allah decreed that she will remain with her people in torment.

﴿فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ﴾ (الحجر : 61)

61- When the sent angles came to the family of Lut in the image of handsome young men,

﴿قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ﴾ (الحجر : 62)

62- Lut (peace be upon him) said to them: We do not know you and We have not seen you before.

﴿قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ﴾ (الحجر : 63)

63- They said: We are the angels of Allah, and we brought torment and destruction which you were warning your people against and they were belying you.

﴿وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ﴾ (الحجر : 64)

64- We brought you with the sure matter which has no doubt; it is the destruction which comes down to them in confirmation to the Promise of Allah, and we are truthful in all we tell you.

﴿فَاسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ﴾ (الحجر : 65)

65- So, take your family when part of the night passes, and be behind them so as to protect them and make sure that no one shall lag behind. Do not make any of them look behind when they hear the cry of the people and the torment which will come down to them, and go on in your way as is asked from you without hesitation.

﴿وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ﴾ (الحجر : 66)

66- We gave Lut the information of the destruction that will afflict his people in the morning of that day, and we rooted them out without leaving anyone.



## ﴿وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ﴾ (الحجر : 67)

67- The people of Lut came to the city in groups, glad and giving glad tidings to one another to practice fornication with the guests of Prophet Lut without shyness.

## ﴿قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُون﴾ (الحجر : 68)

68- Lut (peace be upon him) said to them as if he is touching upon their good manners: They are my guests -before he knew they were angels-, so give up your determination and do not expose me before them because they shall be stunned by your request and will say that I could not protect them. Indeed, the right of a guest is to be protected and not humiliated.

## ﴿وَاتَّقُوا اللَّهَ وَلَا تُخْزُون﴾ (الحجر : 69)

69- So, fear Allah and keep away from my guests, do not belittle me or embarrass me before them, for they are in my house and under my protection, and I am responsible for them.

## ﴿قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ﴾ (الحجر : 70)

70- They responded in harshness and bad manner: Have not we prevented you from hosting people?

## ﴿قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ﴾ (الحجر : 71)

71- Then he drew their attentions to sound natural dispositions perhaps they cease and stop their evil. He said: These are my daughters, marry them, for it is purer to you than committing this bad action. (See the explanation of Ayah 78 of Surat Hud).

## ﴿لَعَنُوكَ إِهْمَ لَفِي سَكْرَتِهِمْ يَعْمَهُون﴾ (الحجر : 72)

72- They were heedless about what is going to happen to them while their destruction was coming soon. By your life, O Prophet, they are in their heedlessness and joy playing and in their amazement and foolishness let them live.

## ﴿فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ﴾ (الحجر : 73)

73- Sinking and destruction came them after Allah had sent down to them a terrible loud cry at sunrise.

## ﴿فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ﴾ (الحجر : 74)

74- We turned their land upside down and they were buried underground. Then We showered them with mud full of stones upon each one of them the name of the person it will destroy.

Studies of earth sciences proved that the layers of rocks in southern the dead sea zone are upside down as was mentioned in the Ayah. It was also mentioned that their houses are found six meters below sea level.

## ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ﴾ (الحجر : 75)

75- Allah's Wrath and Destruction are lessons and benefits for those who ponder over the destruction of past people and study their conditions.

## ﴿وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ﴾ (الحجر : 76)

76- Their traces tell their condition which is clear, and their villages are in the zone of the Dead Sea by which people pass.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ﴾ (الحجر : 77 )

77- These signs are a reminder that benefits the believing hearts which ponder over, take lessons, and learn that the promise of Allah is true and that His Punishment is severe.

﴿وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ﴾ (الحجر : 78 )

78- The people of (Aykah) Jethro (Shu`ayb) were oppressive by their polytheism and belying their Prophet.

The meaning of "Aykah" is twisted trees because they had gardens and jungles.

Ibn Kathir mentioned that they are the people of Midian according to the sound opinion. Other commentators said: They are different people to whom Jethro was sent.

﴿فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمْ لَيَأْمَامٌ مُّبِينٌ﴾ (الحجر : 79 )

79- We took vengeance on them and destroyed them on a day its torment was great. They did not take lesson from the destruction of the people of Lut who were close to them in time. Moreover, their cities and monuments look exactly as the cities and monuments of the people of Lut in a prominent place between Hijaz (KSA) and the Levant (the area which includes Lebanon, Syria, and Jordan) and everyone of acute and reasonable mind should take a heed therefrom.

﴿وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ﴾ (الحجر : 80 )

80- The people of Thamud Our Messengers when they belied their Prophet Salih (peace be upon him), for the message is one and whoever belies one of them has belied all because that Prophet represents them all in his time.

﴿وَأَتَيْنَاهُمُ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ﴾ (الحجر : 81 )

81- We provided Our Prophet Salih with miracles and sent to him the She-Camel without being owned to anyone. Their Prophet asked them not to him it, but they showed haughtiness, arrogance, and killed it.

﴿وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ﴾ (الحجر : 82 )

82- They were harsh and powerful people who used to build their houses in mountains without any much effort and used to live in security.

Their monuments are still there and known as the cities of Salih in KSA.

﴿فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ﴾ (الحجر : 83 )

83- When they disobeyed their Messenger, Allah destroyed them by a loud, powerful, and frightening cry in the morning where everything is calm and quiet.

﴿فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ﴾ (الحجر : 84 )

84- Their security and fortified houses did not protect them from the affliction of Allah, and their money, plants, and treasures were futile.

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْصَبْ﴾

﴿الْجَمِيلِ﴾ (الحجر : 85 )

85- We have not created heavens and earth in vain but with the truth and justice. Also, We created different types of creatures and a precise system with wisdom, so you cannot find weakness, discrepancy, or chaos in that system which indicates power, greatness, and creativity.

The hour shall come with no doubt. It is part of the truth which Allah establish so that there would be no grievance to anyone and so that no one would miss the

reward of his actions in the world. It is not right that an oppressor dies without being punished or giving the wronged his due right. It is not justice that an oppressed dies without getting their rights. Allah is the truth and justice Who renders rights to their owners on the Day of Recompense and retribution.

O Messenger, pardon people, forgive those who harmed you, and show kind treatment to them.

They said: That took place before the legislation of fighting.

﴿إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ﴾ (الحجر : 86)

86- Your Lord is Creative and nothing fails Him, and He shall bring the Day of Recompense by His Power. He is All-Knowing of people and their actions which He counted for them and shall reckon them, and each one shall take his full right according to Allah's Justice and Judgment.

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾ (الحجر : 87)

87- Indeed, We revealed to you the seven repeatedly recited Ayahs which is Surat Al Fatihah as was reported by Al Bukhari. They are seven Ayahs and are recited twice either in loud-uttered Rak`ahs or voiceless-uttered Rak`ahs or they contain praise to Allah (Glory be to Him), and thus We revealed the entire Qur'an. Surat Al Fatihah was mentioned exclusively because of its virtue and great benefit; it is also called the mother of the Qur'an because it is the origin of it.

﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ

لِلْمُؤْمِنِينَ﴾ (الحجر : 88)

88- O Prophet, suffice with the Glorious Qur'an and keep a loaf from the temporary worldly pleasures, and do not look or ponder over those whom We granted different kinds of pleasures from polytheists and the People of the Scriptures, for it is a trial and a test for them. Do not be sad for not believing in you and do not be sad for their awaited torment, for they had belied you and refused to believe in your message; truly they deserve punishment.

Lower your side to your believing brothers, humble yourself to them, and be kind to them, for they deserve care and kindness from you not those haughty stubborn.

﴿وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ﴾ (الحجر : 89)

89- O Prophet, say to people: I have sent to you to warn you against the torment if you refuse the call of Allah. My warning to you is true and clear.

﴿كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ﴾ (الحجر : 90)

90- We have given you the Glorious Qur'an as we revealed Divine Scriptures to the People of the Books who agree to disobey and deny all Prophets.

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ﴾ (الحجر : 91)

91- Those who divided the Qur'an into parts where they believed in some of it and disbelieved in the other part. They had to accept it all because it was revealed by Allah like Torah and the Bible.

﴿فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ﴾ (الحجر : 92)

92- O Prophet, by your Lord, We shall ask all disbelievers who take one another allies.

﴿عَمَّا كَانُوا يَعْمَلُونَ﴾ (الحجر : 93)

93- We shall reckon them all for what they did in the world about what they had worshipped and how they responded to the Messengers.

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ (الحجر : 94)

94- So, speak aloud about this religion, convey it, and do not pay attention to what polytheists say or the plots they set.

﴿إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ﴾ (الحجر : 95)

95- Do not fear one of those who ridicule you or ridicule the Qur'an, for We have protected you from their harm. Those people were a group of bad and evil people from Makkah.

﴿الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ﴾ (الحجر : 96)

96- Those who worship idols besides Allah and call them gods shall know their final destination and the torment awaits them.

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ﴾ (الحجر : 97)

97- O Messenger, We know that you feel sorrow of the words of polytheism and ridicule which polytheists use.

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ﴾ (الحجر : 98)

98- So, when your chest is tight, resort to Allah, invoke him submissively and praise Him with the best praise, glorify Him, and negate all deficiencies and defects.

﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾ (الحجر : 99)

99- Keep to the worship and obedience of Your Lord until death comes to you.

## Surat An-Nahl

### In the name of Allah, the Most Gracious, the Most Merciful

﴿أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ (النحل : 1)

1- Allah's Command with torture or the establishment of the Hour is coming no doubt, for its decree has come. O polytheists, do not rush what your Prophet promised you, for it has a fixed time and shall come. May Allah be glorified from idols and partners which polytheists attribute to Him; indeed Allah is far away from their false claims and corrupted conceptions.

﴿يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ﴾ (النحل : 2)

2- Allah sends down angels with revelation as part of His Decree to His Servants whom He chose for Prophethood to warn the people and teach them that He is the only deity worthy of worship. So, avoid My Torture by faith and refusal of polytheism.

﴿خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ﴾ (النحل : 3)

3- It is He Who created the heavens and the earth and all there in with the truth and justice without play or vain. All therein utters with the oneness and power of Allah, and they were created for a wisdom and for an end.

﴿خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ﴾ (النحل : 4)

4- It is He Who created man from a vile sperm, but when he grows up, he rebels against his Lord through falsehood and doubting His Existence and Oneness. Moreover, he belies His Revelation and Signs while he is created as slave and servant to his lord.

﴿وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْافعٌ وَمِنْهَا تَأْكُلُونَ﴾ (النحل : 5)

5- It is He who created cattle: Camels, cows, sheep, and goats to warm you by wearing their wool, fur, and leather; place them on the ground, or take them as cover; eat their flesh, drink their milk, and trade with them.

﴿وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تَسْرَحُونَ﴾ (النحل : 6)

6- These animals have beauty and adornment to your souls and joy to your eyes during their turning back from pasture for rest and when they go in the morning to the pasture.

﴿وَتَحْمِلُ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغِيَةِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرُؤُوفٌ رَحِيمٌ﴾

(النحل : 7)

7- Of these animals, there are types that can carry your luggage to remote countries which you cannot bear by yourselves, and if you do, you shall find hardship to reach it such as Hajj, conquest, and commerce. Indeed, your Lord

who subjugated these animals to you and prepared them for feeding, riding, and bearing burdens is of wide mercy.

﴿وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾ (النحل : 8)

8- He created horses, mules, and donkeys which are the most usable animals for riding for far and remote distances, and you take therefrom adornment in your houses, zoos or processions to enjoy looking at them and at their behavior.

Indeed, Allah creates of the living organisms which you do not know, hear about, or recognize in different countries and times.

﴿وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهْدَاكُمْ أَجْمَعِينَ﴾ (النحل : 9)

9- Allah has undertaken to show the Straight Path that leads to the truth without deviation. There are several paths that lead to falsehood such as Judaism and Christianity. If Allah wills, He shall put your foot on the way of monotheism then you shall have the choice to choose it. Allah gives you the freedom of choice to be responsible for the actions that you choose and you shall be reckoned for them.

﴿هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ﴾ (النحل :

(10)

10- He is Allah who provides you sustenance and grants favors to you and He sends down rain from sky to water you, your trees, plants, and your cattle.

﴿يُنَبِّتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً

لِقَوْمٍ يَتَفَكَّرُونَ﴾ (النحل : 11)

11- Allah produces with this water things by which you live such as different types of plants, olive, palm trees, grapes, and other kinds of fruits. This is an indication to the well management of Allah to this universe, as it indicates His Power, and Creativity for those who ponder over and consider.

﴿وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾ (النحل : 12)

12- Allah subjugated for you night and day to alternate one another: Night by its quietness for your sleep, and day by its light and heat for your work and living. Moreover, He subjugated the sun and the moon in a permanent movement to form day and night and man would benefit therefrom in his life. Furthermore, He created stars with huge numbers and their continuous movement in their orbits, running by His Command and nothing can stop them. All these signs and favors are proofs to the power and greatness of Allah for those who can understand and ponder over.

﴿وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ﴾ (النحل : 13)

13- Likewise animals, plants, and minerals which Allah created for you on earth vary for various benefits. All these favors indicate the existence of the Creator who is characterized by the perfection of knowledge, ability, and creation which will benefit those who ponder, reflect, and take lessons.

﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى

الْفُلَكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾ (النحل : 14)

14- It is He who subjugated the sea and its creatures to eat fresh meat from salty seas such as different types of fishes and its marine creatures or to freeze and



distribute them to benefit other people. Moreover, you shall extract therefrom different kinds of jewels, pearl, and coral, shells which you use in decoration and adornment.

Furthermore, you see boats and ships split water and sail in it. It is Allah who placed a quality in sea to carry ships which you use in your affairs and seek therewith sustenance so that you would thank Allah for His Favors and worship Him alone.

﴿وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ﴾ (النحل: 15)

15- It is Allah who cast in earth firm mountains to keep the balance of the earth by His Command in order not to move or shake. Also, He created rivers which emerge from different places and connect countries to water plants and cattle and to store its water and power. Moreover, He placed in earth paths among mountains for people to walk through. There are well known trade routes which some of them are used up until now to move from a country to another.

﴿وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ﴾ (النحل: 16)

16- He placed in earth signs and sights to guide you to routes such as mountains with their different sizes and shapes, and apparent hills to guide travelers in land and sea as they use stars to indicate roads in the darkness of night by their positions and directions.

﴿أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ﴾ (النحل: 17)

17- Is the one who creates all these like the one who does not create, does not move, understand, utter, hear, or grasp?! So, how can you believe in these idols, O polytheists? How do you associate others with Allah in worship? Do not you notice and compare? Do not you understand and reflect?

﴿وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ﴾ (النحل: 18)

18- The favors of Allah are abundant whether they were known to you or not, and if you try to count them, you shall be unable to count them, for you are heedless. If Allah reckon you for not showing gratitude to Him for them, He shall punish you severely, but He (Glory be to Him) forgives for His Servants and pardons them for what they have done, and shows mercy to them by sending these favors consecutively.

﴿وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ﴾ (النحل: 19)

19- And Allah knows what you conceal in yourselves such as creeds and thoughts as He knows what is apparent, so nothing is hidden from Him.

﴿وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ﴾ (النحل: 20)

20- These idols which polytheists take as gods are unable to create anything, but they are humble creatures and they cannot feel the worship of polytheists to them.

﴿أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾ (النحل: 21)

21- They are inanimate and do not have a life or soul, so they do not hear, see, bring about benefit, or warding off evil, and do not know the time of establishing the Hour; so they are neither harmless nor useful.

﴿إِنَّكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ﴾ (النحل: 22)

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22- Your god and Creator is Allah who has no other partner. And the hearts of those who do not believe in resurrection and retribution denying monotheism, showing haughtiness, and do not accept clear signs and sound proofs which indicate His Oneness.

﴿لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ﴾ (النحل : 23)

23- Truly, Allah is All-Acquainted of the denial which disbelievers conceal in their hearts and the haughtiness which they show. Indeed, Allah hates those haughty people who refuse the truth, so do not hope for their faith and conviction.

﴿وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رُبُّكُمْ قَالُوا أَصَاطِيرُ الْأَوَّلِينَ﴾ (النحل : 24)

24- If it is said to those haughty erroneous people: What did Allah reveal to Muhammad (peace be upon him)? They say: What he recites to us is just myths and false popular tales that are written in the books of previous people and not a revelation.

﴿لِيُخْملُوا أوزارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بَغِيرِ عِلْمٍ آلَا سَاءَ مَا

يَزِرُّونَ﴾ (النحل : 25)

25- They said that without reflection or caring, and they shall bear full responsibility for their saying and consequences and they shall bear the sins of their error and haughtiness on the Day of Recompense along with the sins of those whom they misled as they used to decorate disbelief to them or prevent them from faith. Their followers and those affected by them imitated them after their death without knowing that the bad actions of their followers are recorded in their own records of bad deeds because they were the main reason for their misleading and shall know that on the Day of Recompense. How bad is the sins they commit because they will lead them to Hell.

﴿قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهَ بُنْيَانُهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ

وَأَنَابَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾ (النحل : 26)

26- Many people before them deceived people to direct them away from the true religion, but Allah destroyed them and demolished their buildings and palaces of which they boasted, and torment inflicted them from a way they did not expect, and left them rubbles and wastes without a sound or movement.

﴿ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا

الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ﴾ (النحل : 27)

27- On the Day of Recompense, their punishment will be bigger where Allah shall insult and humiliate them in front of people and will say to them in rebuke: Where are my partners whom you were worshipping and defending their godhood before Prophets and people to rescue you from My Torment? The people of knowledge and faith from among Prophets and believers said in such situation: Today, shame and torment shall be on the people of disbelief and error.

﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ

اللَّهُ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (النحل : 28)

28- Those whom angels of death come to take their souls after they had wronged themselves by their disbelief and disobedience show full obedience. They shall say while they are in humiliation: We did not commit anything bad. Nay, O

polytheists, Allah is All-Acquainted of the wrong and mistakes you have done and He shall punish you for it.

﴿فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ﴾ (النحل : 29)

29- So, enter Hell-Fire because of the evil actions you have done, and you shall reside therein forever and how bad abode it is! There you shall not find but torment and shame.

﴿وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ

الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ﴾ (النحل : 30)

30- It will be said to happy believers: What have your Lord revealed to Muhammad (peace be upon him)? They said: He sent down goodness, mercy, and blessing. Those who believed and did righteously in this worldly life shall have good rewards and a good life and in the Hereafter they shall have a better retribution and a better life; how good destination is it for those who fear their Lord and observed patience to His Obedience.

﴿جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ

الْمُتَّقِينَ﴾ (النحل : 31)

31- They shall reside permanently in a previously prepared gardens which they shall enter and live happily ever after. Gardens are decorated by rivers that flow between their palaces and trees. Moreover, they shall have different types of foods, drinks, and delicious fruits. This is the great reward which Allah grants for His Righteous Believing servants.

﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

(النحل : 32)

32- Those whom the angels of death come to take away their souls after they had done well and purified themselves by knowledge and faith, they shall say to them: Peace be upon you. You shall not taste fear and no harm shall inflict you as a retribution for your kind actions and patience on the obedience of your Lord.

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا

ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾ (النحل : 33)

33- Those polytheists only wait for the angels of death to take away their souls while they continue their error or the command of Allah comes to establish the Hour. Likewise, previous polytheists who were tempted by the world and had exceeded limits in falsehood until the wrath of Allah enclosed them. Allah did not wrong them as He warned them before through His Messengers and miracles and books came to them, but they disbelieved and disobeyed. Accordingly, they were inflicted by their oppressive souls which insisted on belying the Messengers of Allah and continued in their error without bearing in mind the bad consequences.

﴿فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ (النحل : 34)

34- As a result, they tasted the punishment of their bad actions and choices, and the torment of Allah encircled them after they had thought it to be far away and will not befall them.

﴿وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾  
(النحل : 35)

35- Polytheists used destiny as a proof to say: If Allah had willed, we and our decedents would have not worshipped idols along with Him nor prohibited anything of what we prohibit, but He willed so; when Allah wills something, He allows and satisfies it therefore what we do is correct.

This is a mere lying and futile argument, and previous disbelieving nations had gone astray before them, therefore Allah punished them. Have not Allah's Messengers delivered the message of their Lord clearly which included denial to the bad actions of polytheists, prohibition of their false doctrines, warning to their error, and admonition. You are the same because Allah does not satisfy disbelief and polytheism; so how would you justify your atheism?

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ﴾  
(النحل : 36)

36- We have sent for every past nation a messenger who commanded them to worship Allah alone and avoid worshipping any idol or god along with Him.

Some of these past nations were guided to the truth after the warning of Messengers and responded to the call of their Lord and abided by His Religion, whereas other refused and followed the way of error and were misguided.

Both groups did not go beyond Allah's Will because none of them was forced to follow guidance or falsehood, but he only followed the way which Allah depicted after the path was clear before him, said the author of Fi Zhilal Al Qur'an.

So, O belying disbelievers walk on earth and think in the monuments, stories, and events of past people, and ponder over their punishment and final destination which took place due to their disbelief and belying their Prophets along with the torment which awaits them in the Hereafter.

﴿إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾ (النحل : 37)

37- O Prophet, despite your pain for the consequences of their disbelief and your keenness to guiding them and drawing them to Islam, let it be known that your keenness will not benefit them because your function is only conveying of the message. Indeed, Allah does not guide those who choose the way of error and does not force them to embrace Islam. Verily, they shall receive their retribution as a result of their imitation, wrong choices, and refusal to follow the truth. In the end, you shall not find anyone to provide them with victory and rescue them of the torment of Allah on the Day of Resurrection.

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾ (النحل : 38)

38- Polytheists swore by Allah that He shall not resurrect anyone after death. They deem that there is no life after death, no reckoning for actions, and no

reward or punishment. So, when an oppressor, a traitor, a killer, or a thief dies without rendering the rights of the oppressed, he shall die without sin even if he is a traitor to his country, a killer to millions of people, or someone who steals people's money whether they are poor and orphans while his treasures are full. Indeed, it is a truthful promise made by Allah to resurrect those who die to take his retribution in full where a criminal is punished and a good person is rewarded. However, most people do not know that because of their ignorance of Allah's Wisdom and Power.

﴿لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ﴾ (النحل: 39)

39- In order that Allah will explain the facts about which they were arguing and the truth with which they disagreed. "That He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise)." [Surat An-Najm: 31]. Let those, who disbelieved in resurrection and reckoning, know that they were liars in their oath that Allah will not resurrect anyone.

﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ﴾ (النحل: 40)

40- Those polytheists neglected the power and greatness of Allah, and that creating or causing something to die does not need but a command from Allah "be" and the matter shall be without delay and nothing can affect His Power. "The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person." [Surat Luqman: 28].

﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنبَوِّنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَآ جُزْءَ الْآخِرَةِ أَكْبَرُ﴾

﴿لَوْ كَانُوا يَعْلَمُونَ﴾ (النحل: 41)

41- And those, who left their homes, money, and families and escaped with their religion for the sake of pleasing their Lord after they suffered from oppression, harm, and torment, shall be compensated better than that they lost such as a status, money, and abode. Allah has kept a great reward for them in the Day of Resurrection more than that they were granted in the world. If infidels or those who lagged behind migration had known the reward of migrants, they would have wished the same reward.

﴿الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ (النحل: 42)

42- Those who observed patience to the harm of their people and could bear their oppression as they observed patience to migration, resorted their matters to Allah and depended on Him alone shall have a great reward.

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

(النحل: 43)

43- You are not the only human messenger so that your people would wonder. Indeed, We have sent before you human Messengers not jinn or angels to whom revelation was sent, and they have delivered the message of Allah as you did and Allah supported them with miracles as He did with you.

Ask the believers from the People of the Scriptures about the type of Messengers who were sent to them; whether they were angels or humans? Ask them if you do not know, for they know it.

﴿بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

(النحل: 44)



44- We sent them with clear signs and books. O Messenger, We sent down to you the Glorious Qur'an to explain to the People of the Scriptures the truth about which they differ. We detail to people what they should do as the Prophetic Sunnah stated to ponder over His Ayahs and Rulings, and know that it was revealed to their goodness, righteousness, and success.

﴿أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾ (النحل : 45)

45- Have polytheists become secure that Allah would avenge them by shaking the earth from underneath their feet suddenly without warning or sending down His Torment by anyway while they sink in their worldly pleasures and hopes?

﴿أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ﴾ (النحل : 46)

46- Or the torment of Allah would take them while they are engaged in worldly living, travels, voyages, commercial projects, and their wide hopes while they are heedless about their awaiting reckoning. No one of you has the power to rebel the wrath of Allah wherever they are and regardless their remoteness and forts.

﴿أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ﴾ (النحل : 47)

47- Or Allah would take them out while they are in the state of fear that Allah's Torment would come down to them after they had become ready. This will not benefit them if Allah willed to destroy them, but He is Merciful with them as He did not send punishment to them immediately so as to give them time to think and decide.

﴿أَوْ لَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ﴾ (النحل : 48)

48- Have not they considered the creation of Allah i.e., trees, mountains, people, and shades which go from one side to another by the rise and decline of the Sun, and these shades subject to His Command and His Will?

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ﴾ (النحل : 49)

49- All that in heavens and on earth, such as any moving creature, prostrates to Allah and obey His Commands as angels prostrate without showing haughtiness.

﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ (النحل : 50)

50- They prostrate in fear from the torment of their Lord and the owner of their affairs, and they do as told.

﴿وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونَ﴾ (النحل : 51)

51- Allah (Glory be to Him) said in warning: Do not take two gods to worship them, for the truly worshipped is Allah alone, for He is the Creator and the Owner. If you are afraid of anything, you should fear Allah alone, for life and death, reward and punishment are in His Hands.

﴿وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ﴾ (النحل : 52)

52- To Allah belong all that in heavens and on earth and to Him alone is total obedience and submission, and all that is worshipped other than Allah is null and void. The true and sound worship is to Allah alone, for there is no accepted



religion but His and there is no worship but His. Do you then fear other than Allah while in hands lies everything?

﴿وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ﴾ (النحل : 53)

53- All blessings you see in your life is from Allah alone, for He is the Giver of favors. All things belong to Him and under His Disposal, and when an affliction befalls on you such as disease, famine, and affliction, to Him alone you resort in submission to reveal your affliction. Your natural disposition and your hearts shall speak out to declare that no one can hear or rescue you from what you suffer except Allah.

﴿ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ﴾ (النحل : 54)

54- When He removes your afflictions and answer your invocations, some of you associate others with their Lord in worship and go back to the worship of idols after they had known in the time of distress that idols do not rescue them of distress.

﴿لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ﴾ (النحل : 55)

55- The result of their survival is disbelieving in Allah and in His Mercy. That survival should have led to thinking, consideration, and admitting His Favors then obeying Him and following His Way, but they disbelieved. So, stay in the world as long as Allah destined for you, enjoy its pleasures, and amusement, and when the promise and punishment of Allah come, you shall know the bad consequences of your actions.

﴿وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ﴾ (النحل :

56)

56- Polytheists, who worship idols despite their knowledge that they do not harm or benefit, give a share of their sustenance to idols to draw nearer to them by not eating the meat of their cattle and do not ride them. "And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh according to their claim, and this is for our (Allâh's so-called) partners." [Surat Al An'am: 136]. They shall be asked and reckoned on the Day of Recompense for lie, slander, worship, drawing nearer, lawfulness, prohibiting, and fabricating lying against Allah.

﴿وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ﴾ (النحل : 57)

57- Those ignorant polytheists consider angels females and claim that they are the daughters of Allah and worship them along with Him. The people who claimed that were the tribes of Khuza'ah and Kinanah; may Allah be glorified and exalted. They assign girls which they hate to Allah and choose for themselves what they desire i.e. boys.

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾ (النحل : 58)

58- When an ignorant polytheist was told with birth of a female, his face became gloomy and frowned out of distress, worry, hatred, and detestation while he is silent and concerned as if an affliction came down to him.

﴿يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا

يَحْكُمُونَ﴾ (النحل : 59)

59- So, such polytheist hides from sights in such state for days to think what he should do with that female: Should he keep her alive and bear its disgrace or bury her alive underground to get rid of that disgrace?

﴿لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ (النحل):

( 60 )

60- Disbelievers who do not believe in the Day of Recompense had a defect which is: They need partnership such as a wife and children, but Allah does not need that. They also had a bad quality which is their females and killing them and their deviation of creed, thoughts, and behavior. Allah has the highest attributes and absolute perfection, and there is no comparison between Him and others in anything. He is the Cherisher who cannot be prevented of any action of saying, and the Wise who places everything in its proper positions as should, so He does not make mistake and no one can discuss Him about what He does.

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى

فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ (النحل : 61 )

61- If Allah would punish people for their oppression and criminal acts in this life, He would destroy them, leaving no one. However, He (Glory be to Him) is Oft-Forgiving and Forbearing and does not rush punishment to them without forgetting them. Moreover, He shows them signs, punishments, and examples besides the Messengers He sent and the books which He revealed to open the scope for their research and understanding. This shall not remain forever but for a fixed period. When the time for taking their souls comes, it will not be delayed for a moment or advance for a moment.

﴿وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ

وَأَنَّهُمْ مُّفْرَطُونَ﴾ (النحل : 62 )

62- Those straying polytheists attribute to Allah what they hate for themselves, so you see them attribute to Allah partnership despite their hatred to partnership and love to the whole matter to themselves. They attribute girls to Allah while they love boys. Despite their error and corrupted beliefs, they say in a clear lie that they have a good status in this world and in the Hereafter. However, the truth which is evident that their final destination shall be Hell on the Day of Resurrection without delay.

﴿تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرِيقٌ لَّهُمُ الشَّيْطَانُ أَعْمَاهُمْ فَهُمْ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ

عَذَابٌ أَلِيمٌ﴾ (النحل : 63 )

63- By Allah, We had sent to previous nations Messengers as We sent you to your People, O Prophet. Then Satan seduced them and decorated to them their bad and pervert doctrines. Indeed, Satan is their inspirer and encourager as it is shown from their words and actions, moreover they shall have a severe punishment in the Hereafter for their obedience to Satan and disobedience to Messengers.

﴿وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

(النحل : 64 )

64- We have sent you as a Messenger to explain to people the truth about which they differ including creed, resurrection, the rulings of lawful and prohibition, and

so on. Your mission also includes judging among people in things they differ about and to use the Qur'an revealed to you as a guide to the hearts of people and a mercy for them in their living and Hereafter if they truly believe in that and know it is the religion of the truth which contains success.

﴿وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ﴾

(النحل : 65 )

65- Allah sends rain from clouds to give life therewith to plants, trees, people, and animals. Moreover, He gushed therewith fountains and stored it inside the earth for the need of man after earth was solid and lifeless. This denotes the power and wisdom of Allah for those who take heed, consider, and understand.

﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا

لِّلشَّارِبِينَ﴾ (النحل : 66 )

66- You have a great lesson in animals which indicate the power and creativity of Allah. From which We give you useful milk which is extracted from between excretions and blood.

The process of clarifying milk begins in the stomach where complex nutrition parcels in fodder turn into simple extractions that penetrate the wall of blood vessels to reach mammary glands of the rib.

The second stage of purification takes place among substances exist in the blood to produce pure milk out of excretions and blood by the hand of Allah. The miraculousness lies in: How would the rib allow substances to enter to it without allowing other substances?!

Then milk comes out pure, clean, and delicious to people without being mixed by blood or excretions or even affected by their bad odor, taste, or color.

﴿وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ

يَعْقِلُونَ﴾ (النحل : 67 )

67- Also, you have a lesson in drinks and foods of palm trees, grapes and their juices by making wine thereof, and the address is to polytheists or it is an explanation to reality in which they lived before the prohibition of wine. Furthermore, you eat therefrom a good sustenance such as dry date, raisin, dates' juice, vinegar and others. The Ayah indicates that wine is not a good sustenance.

This is a clear proof to reasonable people that these fruits were not created out of coincidence and their components and nutrition and medical benefits indicate the creation of a great and wise Creator.

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

: 68 )

68- Allah inspired and guided bees to take houses in mountains, trees, and grape trees which people plant.

﴿ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ

فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾ (النحل : 69 )

69- Then, eat from all fruits and suck the nectar of flowers and go in the ways which Allah made easy for you such as wilderness and forests then go back to your homes by a natural disposition Allah instilled in them to know what they

should eat, how to go back, and how to build their beautiful similar cells. Honey comes out of their bellies with different colors: White, red, yellow, and black in which there is cure for people from different diseases as was proved by modern medical experiments.

All these are great sings to the power and good creation of Allah, and it is not created out of coincidence or nature for people who reflect, consider, and understand to take lessons and to believe in Allah.

﴿وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لَكُمْ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ﴾ (النحل : 70)

70- O people, Allah created you after you had been nothing, and it is He who causes you to die as children, young, or grown up. Some of you live long until their minds and power become weak and inflicted by disability and feeble-mindedness, so they lose all senses after they had been sound and healthy. Indeed, Allah knows your conditions and ages, and is able over everything such as increasing or decreasing ages.

The Messenger of Allah (peace be upon him) used to seek Allah's Refuge against five things of which was old age as was reported in Sahih Al Bukhari.

﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ﴾ (النحل : 71)

71- Allah has given some of you preference over others in regard to money and properties, so some of you are rich, whereas others are poor for a wisdom that is only known to Him and as an affliction from Him to His Servants. O polytheists, well-to-do people are not satisfied to pay money to people so as to be equal, so how do they are satisfied to associate Allah's Creatures with Allah in His Kingdom and Dominance? Do you deny the favors of Allah and disobey His Commands, so you associate partners with Allah in worship instead of showing gratitude to Allah for His Favors?

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ﴾ (النحل : 72)

72- Allah made for you wives from your kind and shape to beget children, and granted you children and grandchildren to rejoice at seeing them and extend your life, and granted you lawful animals and foods. After all these signs and blessings given by Allah, they believe in the benefit of idols, disbelieve in Allah's Favors by worshipping them along with Him, moreover, they assign for them a share of their sustenance although they come from their Lord.

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ﴾ (النحل : 73)

73- They worship idols which do not respond to them and do not send sustenance to them from the sky or from the earth, no rain, plant, or anything else whether little or much for they cannot bring about benefit or direct away harm as they are dumb stones.

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ (النحل : 74)

74- So, do not liken Allah to any of His Creatures and do not assign partners to Him, for there is no like or resemblance to Him. Allah knows and testifies that there is no god but He, and knows that you are mistaken and ignorant about your

polytheism. Indeed, you do not know the seriousness of associating idols with Allah, the true God, in worship.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ

سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿النحل : 75﴾

75- Allah has given you an example to compare and comprehend: A slave who is unable to do any action and does not offer anything useful to his master and another who earns a good lawful money and spends on the needy secretly and publically. Are the one who is unable and the active slave equal who benefits his family and society? They are not equal but more ignorant polytheists do not know the reality and do not apply it. They equate between the Lord of people who creates and provides them and His Creation which do not bring about benefit? To Allah is the supreme example.

﴿وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا

يُوجَّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ (النحل

: 76)

76- There is another example which He set to you: Two men: One of them is dumb, deaf, and cannot speak, hear, understand, or do anything useful to himself or others and he is an overburden to his father or the one who supports him. Is he equal to a person who commands people with goodness and justice, and follows a sound straight methodology and does righteously?

No doubt, they are not equal, but polytheists equate between dumb idols and Allah (Glory be to Him) in worship.

Ibn `Abbas (may Allah be pleased with him) said: The Ayah was revealed concerning `Uthman ibn `Affan who used to spend on his freed slave and provide him food, whereas the freed slave used to hate Islam and forbid him to give in charity. However, the main purport is general.

﴿وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (النحل : 77)

77- Only Allah knows that is hidden from man in heaven and sky. No one knows the secret of this unseen except Allah who reveals part of it to whomever He wills. The establishment of the Hour is one of the Unseen matters which Allah kept its knowledge only to Himself. Verily, the establishment of the Hour is easy and fast as twinkle of an eye or even quicker. Indeed, Allah is Able to do it as well as to do others, for His Command to anything is just one word "Be" and it will be.

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ

وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾ (النحل : 78)

78- Allah has set you forth from the wombs of your mothers while you do not speak or know anything in this life, and created in you hearing to listen and understand. He also gave you sights to see and reflect and hearts to understand and consider and know bit by bit, and thank your lord for these blessings and others to realize the favors of Allah over you.

﴿أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ

يُؤْمِنُونَ﴾ (النحل : 79)



79- Do not people look at these birds which fly in the sky and how did Allah granted them the ability to fly and made the atmosphere suitable for their flying. Nobody is able to keep them high in the sky except Allah (Glory be to Him) Who created birds and their flying. This denotes the ability of Allah, the great, for those who believe in, glorify, and benefit from His Speech.

﴿وَاللَّهُ جَعَلَ لَكُمْ مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ﴾ (النحل : 80)

80- Allah made for you from the houses which you build and inhabit comfort and tranquility to have rest. Also, He made for you from the skin of animals houses which you take in your journeys such as tents which are made of animals' leather and hair. Moreover, you benefit from the wool of sheep and the hair of camels and goats which you either sell for money or buy therewith furniture, clothes, mattress or garments, and enjoy them for a fixed period.

﴿وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ﴾ (النحل : 81)

81- Allah created things to take cover with from heat such as trees, mountains, and clouds besides other benefits.

He also made for you positions in mountains to resort to them such as castles, forts, and holes.

Moreover, He made for you garments of wool, cotton, linen, and silk to protect you from the effect of heat and cold.

Also, He made shields and iron vests to protect you from weapons.

Thus, Allah made for your things to use in your life and to know thereby the right of favors and the giver and believe.

﴿فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ﴾ (النحل : 82)

82- If they refuse, turn away, and insist on disbelief and disobedience, you have nothing to do with them and do not care for their commands because your mission is only conveying the message and you have done.

﴿يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ﴾ (النحل : 83)

83- They know that these favors come from Allah but they deny that when they associate others with Him in worship, so most of them are disbelievers and deniers.

﴿وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ﴾ (النحل : 84)

84- On the Day of Resurrection, We shall resurrect from every nation a prophet to bear witness over people regarding faith and disbelief. We shall not allow disbelievers to apologize or seek Allah's Pleasure through repentance or righteous action because the duration of repentance has elapsed and it is the time for reckoning and retribution.

﴿وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ﴾ (النحل : 85)

85- When disbelievers see Hell-Fire after they had known their final destination, torment shall not be reduced nor they shall be given respite at reckoning, but they shall be taken quickly to find their destination.



﴿وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِن دُونِكَ  
فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ﴾ (النحل : 86)

86- On the Day of Resurrection, when polytheists see the idols which they used to worship besides Allah, they will say: O our Lord, those are our partners whom we used to worship besides You; they said so to push away torment from them to idols. Idols shall speak by the power of Allah to free themselves of their accusation saying: You are liars. We have not asked you to worship us nor we asked you to call us gods.

﴿وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾ (النحل : 87)

87- There will be no plea left for polytheists to offer to rescue themselves of Hell-Fire, so they give up and submit to the fair and just ruling of Allah. Moreover, their claimed gods did not benefit them after they had claimed it will provide them with victory and intercede for them.

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ﴾  
(النحل : 88)

88- They disbelieved in Allah and prevented people to embrace Islam and forced them to disbelieve in Allah, therefore their punishment shall be doubled. They shall receive torment for their disbelief and another torment for preventing people from embracing Islam; and this is a retribution for their corruption.

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا  
عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ﴾ (النحل : 89)

89- On the Day of Resurrection, We shall resurrect a prophet from each nation to bear witness against them regarding faith and disbelief, obedience and disobedience, and We brought you O Prophet to bear witness against your nation. We have sent down to you in the Qur'an an explanation to every useful thing, the meaning is all general rulings.

Furthermore, the Qur'an is a guidance to hearts from falsehood, a mercy to people in its call and rulings, and a glad tiding for Muslims with success after they had believed.

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعْظُمُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (النحل : 90)

90- Indeed, Allah commands His Servants with justice to be a basic rule in judging and dealings without inclination to whims and posts.

Also, Allah commands His Servants with perfecting actions whether to people or to Allah.

He also commands with maintaining the ties of kinship and rendering goodness and kind relationship to family and relatives.

On the other hand, Allah prohibits things which natural disposition and the Shari`ah disapprove because they shall prevail corruption on earth.

Allah also prohibits oppression and transgressing limits with people and showing haughtiness to them.

Allah advises you and warns you against His Prohibitions to mention and obey Him.

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾ (النحل : 91)

91- Stick to your covenants with Allah and keep to your promises as He commanded you, and do not break them after you had made Allah a witness over you; verily Allah knows everything and shall reward or punish you for your actions.

﴿وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾ (النحل : 92)

92- O people do not be like that woman who sews a garment then untie it after it is nearly finished. This is an example for those who break their promises after you have confirmed them. So, you break your promises easily which is a treason, and you say that Muhammad and those people who believed with him are only few and weak and Quraysh is more powerful and more in number. This is only an affliction from Allah to see your determination and truthfulness, and test your loyalty. On the Day of Resurrection, Allah shall separate between people in things which they used to differ about in the world and show the truth to them.

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتَسْأَلَنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ﴾ (النحل : 93)

93- ولو أراد الله لجعلكم أئمة الناس أمة واحدة وعلى دين واحد، ولكن شاء سبحانه أن يعطيكم حرية الاختيار، وقد بين لكم طريق الهدى والضلال، فيضل الله من سلك مسالك الشر والضلال، ويهدي من سلك مسالك الخير والهدى. وفي كلتا الحالتين يلتزم كل بالعهود والمواثيق، ويحاسب كل بما عمل، إن خيراً أو شراً.

﴿وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلَّ أَقْدَامُ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ﴾ (النحل : 94)

94- ولا تتخذوا حلفكم غشاً وخديعة في التعامل بين بعضكم البعض، فتتحرف أنفس عن طريق الحق بعد أن كانت ثابتة عليه، وتأثم وتُعاقب لأنها كانت سبباً في صد الناس عن الدين، فإن المسلم إذا حلف للكافر ولم يف بوعده، لم يتق الكافر به وبدينه، فيكون قد لحقه الإثم بسبب ذلك. ومن فعل ذلك فله عذاب كبير.

والوفاء خُلُقٌ جَمِيلٌ، وقد دَخَلَ كَثِيرٌ مِنَ النَّاسِ الْإِسْلَامَ بِسَبَبِ صِدْقِ مُعَامَلَةِ التَّجَارِ وَوَفَائِهِمْ بِعُهُودِهِمْ.

﴿وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾ (النحل : 95)

95- ولا تَسْتَبْدِلُوا بِعَهْدِ اللَّهِ عَرْضًا قَلِيلًا يَزُولُ سَرِيعًا، فَإِنَّ مَا أَعَدَّ اللَّهُ لَكُمْ مِنْ ثَوَابٍ عَلَى الْوَفَاءِ بِالْعَهْدِ هُوَ أَجْزَلُ وَأَعْظَمُ، إِنْ كُنْتُمْ تَعْلَمُونَ الْفَرْقَ بَيْنَ الْأَمْرَيْنِ.

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ (النحل : 96)

96- وَإِنَّ مَا عِنْدَكُمْ مِنْ مَالٍ وَمَتَاعٍ يَنْتَهِي وَيَزُولُ، فَمُدَّتْهُ قَصِيرَةٌ مَهْمَا كَثُرَ، وَمَا آخَرَهُ اللَّهُ لَكُمْ فِي الْآخِرَةِ مِنْ ثَوَابٍ وَنَعِيمٍ يَدُومُ وَلَا يَنْقَطِعُ أَبَدًا، وَسَوْفَ نُجَازِي مَنْ صَبَرَ عَلَى تَكَالِيفِ الْوَفَاءِ بِالْعُهُودِ أَفْضَلَ مَا يُجَازَى بِهِ الْمَرْءُ عَلَى أَعْمَالٍ حَسَنَةٍ عَمِلَهَا.

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ (النحل : 97)

97- He who does a righteous action whether a male or female while he is a Muslim believer, his action is in conformity with the Shari`ah, and solely for the sake of Allah shall lead an honorable life in this world. Abundant money is not a condition for honorable life, for it is not the criterion for happiness, but what is important is contentment, good health, and obedience. In the Hereafter, a person shall be rewarded the best for the righteous actions he did.

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ (النحل : 98)

98- When you want to recite the Glorious Qur'an, ask Allah to protect you from Satanic insinuations that will drive you away from goodness so as not distract you from pondering over the recitation.

Seeking refuge in Allah is a Sunnah by saying: A`udhu Billahi mina-shaytanir-Rajim or A`udhu Billahi-Sami`il `Alim mina-shaytanir-Rajim [I seek refuge in Allah from the cursed Satan or I seek refuge in Allah, the All-Hearing, the All-Knowing from the cursed Satan].

﴿إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ (النحل : 99)

99- Satan has no power or control over believers who rely on their Lord upon whom they depend, in Him they seek refuge, to Him they resort all matters, and in Him they trust.

"Those who direct their faces to Allah alone and dedicate their actions to Him alone, Satan shall be unable to control them no matter how intensive his insinuations are because their link with Allah protects them to listen to him. They may make mistakes but they do not give up, so they expel Satan and turn to Allah in repentance." Said the author of Zhilal Al Qur'an (may Allah bestow mercy on his soul).

﴿إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ﴾ (النحل : 100)

100- Satan only has power over those who obey him and listen to his insinuations, thus he has become someone to be followed besides Allah and they disbelieved in Allah in response to his insinuations.

﴿وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا

يَعْلَمُونَ﴾ (النحل : 101)

101- When we revealed an Ayah from the Qur'an in place of another as an abrogation to it, and Allah knows what is suitable for His Creation, polytheists said to the Messenger of Allah (peace be upon him): You are a liar because you command your Companions with something then forbid them to do it; this is not the Lord's speech, this is yours. Most infidels are ignorant, therefore they do not know the essence of replacing rulings to facilitate matters for His Servants.

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ﴾

(النحل : 102)

102- O Prophet, say to them: Gabriel came down with the Qur'an from Allah with truthfulness and justice to make the hearts of believers firm and to increase their faith, assure their hearts, and to be a guide to them to the truth, giving glad tidings with success and victory.

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ

عَرَبِيٌّ مُبِينٌ﴾ (النحل : 103)

103- We know that polytheists say that the one who teaches Muhammad is a Christian who comes to teach him. The Christian person about whom they speak was a foreigner so he barely spoke Arabic, whereas the language of the Qur'an is pure Arabic; so how can a foreigner teach a pure Arabic while he does not know it?

﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ (النحل : 104)

104- Those who do not believe that the Qur'an was truly revealed from Allah, Allah does not guide them to Him because of their disbelief and turning away from faith, and they shall have a severe punishment for their insistence on turning away from the book of Allah and belying His Messenger.

﴿إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ﴾ (النحل :

105)

105- The Messenger of Allah is truthful and trustworthy who does not lie, but those who lie are polytheists and atheists who disbelieve in the clear signs of Allah and His truthful miracles; those are the true liars as long as they lie in things which are clear.

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَهُمْ عَذَابٌ عَظِيمٌ﴾ (النحل : 106)

106- A true believer is the one who disbelieved after he had seen the light of faith, his heart became assured with it, and embraced Islam then averted preferring worldly life to the Hereafter and preferring disbelief to faith. People who are tried in their religion, tortured, and forced to disbelief but their hearts are full of faith and the love of Allah and His Messenger, those are the true believers even if they utter words of disbelief under torture and compulsion.

A clear disbeliever is the one who opened his chest to disbelief and accepted it voluntarily, such people incur the wrath of Allah and they shall have a great torment on the Day of Resurrection because of their serious crimes.

The Ayah was revealed concerning `Ammar ibn Yasir who was tortured by polytheists and was forced to utter the words of disbelief, whereas his heart is full of faith.

﴿ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ (النحل : 107)

107- Those infidels preferred the worldly life with its desires and people to Allah's Obedience and the Last Day; and Allah does not guide disbelievers to faith as long as they refuse His Ways. He shall not guide them to Paradise, for it is solely for believers.

﴿أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ﴾ (النحل : 108)

108- Allah sealed the hearts, hearings, and sights of those disbelievers as they showed stubbornness and haughtiness and insisted on error. They did not use their senses to reach the truth but they did not use them, and became heedless about the final destination and reckoning.

﴿لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخَاسِرُونَ﴾ (النحل : 109)

109- Indeed, they shall be losers on the Day of Resurrection and shall see their punishment for the disbelief to which dedicated their lifetimes and their preference to the world over the Hereafter.

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ﴾ (النحل : 110)

110- Your Lord is the Supporter and protector of those who migrated to the abode of Islam after they have left their countries, funds, and families. Muslims were tried in their religion as they were weak and polytheists forced them to adopt disbelief after their hearts were confident with faith. So, they took the side of Muslims in their fight against infidels and observed patience to faith, migration, and Jihad. Indeed, Allah shall forgive and bestow mercy on them on the Day of Resurrection as a retribution to obeying their Lord.

﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ﴾ (النحل : 111)

111- On the Day of Resurrection, no one is allowed to defend others, for each soul shall defend itself and seek its salvation without paying attention to a father

or a son. Each soul shall be given the retribution of what it earned in the world whether good or bad as a just retribution without decreasing anything of its due rights.

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ

بِأَنعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾ (النحل : 112)

112- Allah set an example with a village (i.e., Makkah) which was secure and stable, and no one was able to attack it or harm anyone resorted to it even if he was a killer although people around them were in war and trial. And the food of its people comes to it from different kinds of food and fruits easily although they are located in a village where plants do not grow plants and surrounded by mountains. They denied the favors of Allah instead of showing gratitude, worshipped idols until Allah inflicted them with famine for seven years to the extent that they ate bones and dead animals.

The Prophet's envoys and detachments used to pass by them and go here and there, and they feared to be attacked. So, their fear was replaced with security as a retribution of their oppression, polytheism, and their ingratitude to the favors of their Lord and to security, perhaps they remember His Favors upon them, leave aside polytheism, and embrace Islam.

﴿وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ﴾ (النحل : 113)

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113- One of the greatest favors of Allah upon them is that he sent to them a messenger whom they know his truthfulness and integrity, calling them to worship the lord of the House and abandon the worship of idols. However, they did not estimate that great blessing and disbelieved in His Message and denied him; accordingly they were hit by the torment of fear and hunger by their oppression and disbelieving the messenger of their Lord.

﴿فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ (النحل :

114)

114- O believers, eat of the lawful sustenance which Allah provided you and thank Allah for His Favors, for He is the One who grants them if you want to be straight on His Religion and devoting worship to Him.

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنَازِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ

وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾ (النحل : 115)

115- Indeed, Allah prohibited on you dead animals which are not slaughtered except fish and Lycos. Also, Allah prohibited blood and swine whether is slaughtered or died forcefully, and animals that are slaughtered for other than Allah such as idols.

There is no harm on those who are obliged to eat them without going too far in that or eat it on purpose, just to fulfill his needs.

When people eat the prohibited animals, Allah forgives them, for He is All-Merciful where He allowed them to do so.

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ

الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾ (النحل : 116)



116- Do not lie and claim the prohibition of things which Allah made lawful or make lawful the things which Allah prohibited as you used to do during the Pre-Islamic Period. Allah says: "And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allah is not pronounced; lying against Him (Allah). He will recompense them for what they used to fabricate." [Surat Al An`am: 138].

Ibn Kathir (may Allah bestow mercy on his soul) said: This includes everything innovated without being based on a religious proof, everything made lawful, or prohibiting anything Allah permitted just by mere speculation.

Lawful and prohibition must be based on Allah's Judgment or the judgment of the Prophet (peace be upon him). As for those who attribute lies to Allah shall not succeed in the world or in the Hereafter, and shall not be safe of Allah's Torment.

﴿مَتَاعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ﴾ (النحل : 117)

117- Their life in the world and enjoying its pleasures are few and temporary, and they have a painful permanent torment in the Hereafter, and there will be great loss.

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾ (النحل : 118)

118- We prohibited the items which we narrated to you in Surat Al An`am: "And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of Ribâ (usury)]. And verily, We are Truthful." [Surat Al An`am: 146]. We did not wrong them, but these rulings were punishment for them because of their repeated sins, and their continuation in stubbornness, belying, and refusal, so they deserve it. Lawful and prohibitions were confirmed in Islam as it is the seal of all religions.

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ﴾ (النحل : 119)

119- The person who commits a sin ignorantly then gives up that sin, repented to Allah, and determined not to commit it again then followed it with a righteous action, Allah shall forgive and bestow mercy on him.

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾ (النحل : 120)

120- Prophet Abraham (peace be upon him) was a leader to follow who assembled all good merits. He was away from polytheism and inclined to true monotheism and obeyed his Lord. He was the leader of the pious and the father of Prophets. He was free of polytheism, Judaism, and Christianity.

﴿شَاكِرًا لِأَنْعَمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ (النحل : 121)

121- He was grateful to the favors of Allah and praising Him by actions and words. Allah chose him from among His Servants and Messengers, and guided him to the sincere monotheism and the worship of Allah alone.

﴿وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾ (النحل : 122)

122- We have given him the complete characteristics of good traits to lead a good life such as the message, good manners, good biography, and beautiful praise to

the extent that all religions praise him. In the Hereafter, he shall be of the righteous and shall have high grades in Paradise.

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفاً وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ (النحل : 123)

123- Then We commanded you, O seal of Prophet, to follow the creed of Abraham concerning monotheism which was straight, pure, and away from polytheism.

﴿إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

كَانُوا فِيهِ يَخْتَلِفُونَ﴾ (النحل : 124)

124- Saturday was not of the rites of Abraham (peace be upon him) as the Jews claimed, but it was made a day of worship to them alone although they came after him. It seems that there was a difference about that day or about choosing it or that some of them made it lawful, whereas others prohibited it. On the day of Recompense, Allah shall judge among them in things they differ about, explain the truth to them, and reward each one of them with what they deserve.

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ

أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ (النحل : 125)

125- Call to Islam with good words, convincing argument, and good style kindly and with addressing the conditions, environment, and specialties of people. Argue with your opponents with a nice style, good manners, forbearance, and mercy which is mixed by advice except those who show stubbornness and aggression.

Allah knows those who turn away from Islam and choose the way of stubbornness and error. He is most knowledgeable of those who open their hearts to the truth and choose the way of guidance and faith, you only have to report and explain the truth, and it is not your duty to guide them.

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ﴾ (النحل :

126)

126- When you want to punish someone, punish them in the same manner you were punished, so do with them as they did to you without extra punishment. However, if you observe patience and pardon, it will be better for you, and patience has a great reward. "And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah." [Surat Ash-Shura: 43]. "Only those who are patient shall receive their rewards in full, without reckoning." [Surat Az-Zumar: 10].

﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ﴾ (النحل :

127)

127- Observe patience for the harm of people, particularly in the affairs of the call. Your patience and firmness are done by the help and guide of Allah, for He is the One who helps people to be patient, makes the heart firm, and decorates this nice manner within the believing soul. Do not be sad for those who disobey you or those who turn their backs to you, and your heart shall not be tight for what they plot, for Allah is Your Keeper and Supporter.

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ (النحل : 128)

128- Indeed, Allah is the protector of His Pious Servants and the bestower of mercy to those who obey and fear Him in their secret and public. Also, Allah shall

bestow mercy on those who perfect their actions with Allah as they perfect their actions with the people.

The Clear Qur'anic Exegesis

# Part 15



## الواضح في التفسير

**At-Tafsir Al Wadih**

## الجزء الخامس عشر

**Part Fifteen**

## سورة الإسراء

**Surat Al Isra'****In the name of Allah, the Most Gracious,  
the Most Merciful**

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا

حَوْلَهُ لِنُرِّيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾ (الإسراء : 1)

1- Exalted and Glorified be Allah who entertained His Servant and Prophet Muhammad (peace be upon him) in a part of the night from Al Masjid Al Haram to Al Aqsa Mosque in Jerusalem, the abode of Prophets (peace be upon them) on which We bestowed blessings and mercy to show Our Servant Muhammad of Our Signs and great miracles. Verily, Allah is All-Hearing and does not miss a movement in the universe and All-Seeing of what is hidden, and nothing shall be hidden for him.

Taking the Prophet (peace be upon him) in person not in dreams one year before migration according to most scholars, then the Prophet (peace be upon him) was taken from the rock of to the seven heavens, and made him see the conditions of Paradise and Hell-Fire there. He saw angels and returned to Makkah in the same night.

During his journey, many incidents took place of which are authentic Hadith and many are falsified.

Al Aqsa Mosque has a great virtue as it is one of the three masjids to which people travel.

﴿وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا﴾

(الإسراء : 2)

2- We have given Moses Torah to be a guide of the Children of Israel to the truth and goodness, so they will not go astray as long as they hold them as a guide, so do not take guardians to be worshipped other than Allah, and do not refer your affairs except to Me, for there is no Lord except Me.

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾ (الإسراء : 3)

3- O Children of Israel, remember the believing group whom we rescued with Noah in the Ark and be loyal like them. Our Servant Noah was a grateful Prophet to his Lord who praised Him for food, drink, and in every condition.

﴿وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا﴾

(الإسراء : 4)

4- We informed the Children of Israel that they shall show haughtiness on earth twice during which you shall subjugate and practice power against people through oppression and aggression.

﴿فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا﴾ (الإسراء : 5)

5- When the first corruption comes, We sent you powerful people to fight you, seize your country, and rove therein without paying attention to anyone, and that was an operative promise.

﴿ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا﴾ (الإسراء : 6)

6- Until you taste woe and torment and some time pass, We give you power, provided them victory, and granted you money after it has been slandered and children after they have been perished, and you outnumbered them.

﴿إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا﴾ (الإسراء : 7)

7- The fruit of your righteousness and obedience goes back to you with goodness and benefit, for if you behave yourselves and actions, your conditions shall become good then you shall gain victory. However, if you deviated and caused corruption, the end of that shall be evil, corruption, and destruction.

If the second time comes for your spoiling, We shall send you a group of people to humiliate you and to enter Jerusalem as they had entered for the first time and captured everything therein. They became a people of power to destroy and ruin money, lives, and sanctities as long as they are victorious.

﴿عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عَلَيْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا﴾ (الإسراء : 8)

8- Perhaps Allah would turn this enemy away from you, but if you return to corruption, We shall go back to torment and punishment, and We would send to you someone to suppress you and make you taste the worst torment. The torment which awaits you in Hell is much bigger and horrid, and We made it a prison for the disbelievers without any escape.

Allah had punished and humiliated them throughout history until they have become here and there in world countries. They have no abode, and they are from the oldest peoples then they established an entity which they usurped from a nation in the time of its weakness, and a day will come when they shall be humiliated again.

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾ (الإسراء : 9)

9- Indeed, this Qur'an guides people to the best ways and the clearest regarding all their affairs, for it is a comprehensive life-system and bearer for good news to the believers who abide by its rulings that they shall have a great reward.

﴿وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا﴾ (الإسراء : 10)



10- This Qur'an warns those who do not believe in resurrection, reckoning, Paradise and Hell-Fire against a severe torment because of abandoning the religion of Allah behind their backs.

﴿وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا﴾ (الإسراء : 11)

11- Whoever does not take the Qur'an as a guide and a proof shall live in chaos and in oppression and invoke Allah against himself with evil and torment as he invokes Allah for his benefit either for real or through his bad actions which shall take him to Hell-Fire. Man is created hotheaded and always hasty to things which he believes they bring about benefit even if these things contain harm on the long run. Or the meaning is: Man invokes Allah against himself and his children because of his rush, and if Allah had responded to his invocation, he will be destroyed.

﴿وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا

مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا﴾ (الإسراء : 12)

12- We have made night and day as two great universal signs for man. We removed light from night by taking away sun so as man may sleep and have some comfort from the fatigue of daytime. We also made the day luminous so as to seek sustenance, fulfill his works, and know his times, calculations, hours, days, months, and years.

Everything Allah created and subjugated to them is precise and detailed with no confusion, no advancement or delay.

﴿وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا﴾ (الإسراء :

( 13

13- Each man is bound by things which he does willingly either good or evil as much as it is destined for him. So, he shall be reckoned for what he offered and shall be retributed on the Day of Resurrection. Allah shall give him an open book in which he sees all his actions throughout his life, minor or major and whether they are secret or public.

﴿أَفْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾ (الإسراء : 14)

14- O man, these are the sheets of your actions which were recorded against you in this book or records as you were promised. These sheets of actions include everything whether you remember or not and every word you uttered, and you shall see that you are not oppressed even for an atom. Moreover, you do not need a witness to testify for you or against you, so it is enough that you witness over your actions.

﴿مَّنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا

كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾ (الإسراء : 15)

15- Whoever is guided to the truth and acted according to it, the retribution of his guidance shall get back to him with goodness and happiness on the Day of Resurrection. However, whoever goes astray from the truth, his error shall go back to him and he shall be disgraced on the Day of Resurrection and shall be punished. Each one shall be asked for his action, and shall be reckoned for it, and no one shall bear his sins. We shall not torture anyone for his actions but after we send a messenger to explain to them the truth from falsehood, deliver to them the religion of Allah, and set the proof against them.

﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا﴾ (الإسراء : 16)

16- When We will to destroy a village or a city for their bad actions after well-to-do people and obscenities spread, We command them with obedience and following the way of righteousness, but they refuse, rebel, and corrupt. So, they deserve the destruction of Allah and We destroy its people and the town completely.

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا﴾ (الإسراء : 17)

17- We often destroy the nations which belied their messengers after the time of Noah. O infidels of Quraysh, you are not more honorable in the sight of Allah of them, so expect torment as long as you follow the same track. Indeed, Allah's knowledge encompasses the sins of people, All-Acquainted of the hidden and the apparent, and All-Seer of their goodness and evil.

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا﴾ (الإسراء : 18)

18- Whoever wishes for the world and its transit blessings without paying attention to the Last Day, We shall give him of it whatever he wishes for whom We will. Then we prepare for Him Hell-Fire to enter humiliated and cast from the mercy of Allah.

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾ (الإسراء : 19)

19- Whoever seeks the Hereafter and observes patience for the burdens of the true religion and stuck to the book of Allah and the Sunnah of the Prophet (peace be upon him) and was truthful believer, he shall be rewarded for his actions and shall receive an acceptable reward and angels shall congratulate him.

﴿كُلًّا نُمِدُّ هَؤُلَاءَ وَهَؤُلَاءَ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا﴾ (الإسراء : 20)

20- Both parties whether from the people of the world or the people of the Hereafter We give them of Our Blessing, and the sustenance of your lord is not blocked from any of His Servants in the world.

﴿انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾ (الإسراء : 21)

21- Look at the reality of life to feel difference among people: Rich and poor, learned and unlearned, strong and weak, a Muslim and a disbeliever. The degrees of difference in the Hereafter is wider and bigger whether in Paradise or in Hell.

﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا﴾ (الإسراء : 22)

22- O man, do not worship another god, for if you do so, you have done a dispraised action and you shall remain helpless without having an aid or a rescuer.

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾ (الإسراء : 23)

23- Allah commanded people to worship Him alone without associating anyone with Him in worship and commended you to treat you parents kindly. So, when parents grow old or one of them grows old and you become strong, do not feel bored and do not say bad words to them to hurt their feelings. Do not insult them after they had become weak and sought your protection, but say nice words to them that are full of politeness and reverence.

﴿وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾ (الإسراء : 24)

24- Humble yourself to them and invoke Allah to them with goodness and mercy, and say to them: O Allah, bestow mercy on our parents when they grow old and when they die as they reared me and bestowed mercy on me while I am young.

﴿رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا﴾ (الإسراء :

( 25

25- Man is not free of error, negligence, and words that are said with the purpose of bringing about benefit. Allah is All-Knowing of what you concealed in yourselves and in your hearts. So, if you are righteous believers, seeking forgiveness and return to Him in repentance, for Allah accepts repentance and pardons you.

﴿وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ تَبَذِيرًا﴾ (الإسراء : 26)

26- Establish good relationship with your kinship, give your relatives your due rights, treat them kindly, give the needy your Zakah, and give him charity as much as you can. Likewise you should do with the wayfarer who is away from his country and does not have anything to spend thereof. Be moderate in expenditure and do not become extravagance.

Mujahid (may Allah bestow mercy on him) said: If a person spends all his money for the truth, he shall not become a wasteful person, but if he spends a little amount of money in improper position, he shall become extravagant.

The author of Fi Zhilal Al Qur'an said: The meaning is not spending much or little but spending in proper positions.

﴿إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا﴾ (الإسراء : 27)

27- Extravagant are the companions of Satan, for they spend money in evil and sin instead of spending it in rights and obedience, and Satan is disbeliever in the favors of his Lord and denies them.

﴿وَأِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا﴾ (الإسراء :

( 28

28- If you cannot find money to spend on people whom We commanded you to spend on such as your relatives and the needy, and you turned away from them because of that, speak to them softly, and promise them with goodness so as sustenance will be easy to gain.

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾  
(الإسراء : 29)

29- Do not become miser of the sustenance which Allah provided you as if your hands are tied to your neck, and do not open them to waste all your money and you remain regretful, depressed, helpless, and weak.  
What is required is to live moderately, spend moderately, and make balance between extravagance and miserliness.

﴿إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا﴾ (الإسراء : 30)

30- Allah is the Giver who grants sustenance to whomever He wills of His Servants and constrains the conditions of other people who will be less rich or poor for a wisdom He knows, for He is an expert of their conditions, and All-Seer of those who deserve poverty and who deserve richness.

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾  
(الإسراء : 31)

31- Do not kill your children for fear of poverty and need, for it is We who provide them and you with sustenance and all people. Truly, killing them as tribes used to do with their daughters is a great sin.

﴿وَلَا تَقْرُبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾ (الإسراء : 32)

32- Do not approach adultery nor its causes, for they lead to it. Adultery is one of the grievous sins and an evil way that generates moral corruption inside society, wastes lineages, causes the loss of honor, and eradicates the most important manner which is shyness. Moreover, it leads to the displacement of families and spreads sexual diseases such as syphilis, coldsore, AIDS, blennorrhagia, fungi and other diseases that hit the genital system and transfer malformations to children and grandchildren. Furthermore, it causes some social diseases such as divorce, bad rearing, psychological diseases, crime, encourages spinsterhood, rape, and abortion.

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا﴾ (الإسراء : 33)

33- Do not kill the soul which Allah prohibited to kill except by a legal excuse such as retaliation, apostasy, adultery after marriage. He whom is killed without a legal excuse, We have given his guardian an authority to retaliate from his killer whether to kill him in retaliation or pardon him for blood money or forgive him without return. It is not proper for the guardian to kill other than the killer or kill two or mutilate the killer, for he is victorious if he keeps to the proper manner.

﴿وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾ (الإسراء : 34)

34- O guardians and caretakers, do not spend the money of orphans except for a benefit until they grow up. Fulfill your promises and contracts, for everyone is responsible for his words and contracts; and they should be in conformity with the Shari`ah rulings.

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ (الإسراء : 35)

35- Fulfill weight and measure with justice in purchase, and weigh with just scales without deception, for this is better for you in this world and in the Hereafter, and in the time of reward and punishment.

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (الإسراء : 36)

36- Do not follow things which you do not know or things that are mixed by doubts, so you have to make sure of the news or the incident you are speaking about, and had it not been for that, the truth shall be mixed by falsehood and people would be judged by doubts and suppositions. Bodily organs such as hearing, sight, and the heart are trust given to you and you are responsible for them all.

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا﴾ (الإسراء : 37)

37- And do not walk arrogantly on earth, for you shall not walk a long distance by this way, nor shall you not reach mountains by your arrogance and self-conceit.

﴿كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا﴾ (الإسراء : 38)

38- All the mentioned actions and bad qualities are reprehensible to Allah.

﴿ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَى فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا﴾ (الإسراء : 39)

39- The good manners which We mentioned and the forbiddance of dispraised qualities are parts of the precise rulings revealed to you to command people with it. Do not associate others with Allah in worship so that you would not be thrown into Hell-Fire and cast from the mercy and favor of Allah. The address here is to the Messenger of Allah (peace be upon him) and warning to the Muslim nation, for monotheism is the top of creed, the beginning of everything, and warning against polytheism comes first.

﴿أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا﴾ (الإسراء : 40)

40- O ignorant polytheists, how do you say that angels are the daughters of Allah? Did Allah grant you males and assign females for Himself? How could you ascribe something you hate to your Lord; truly what you are saying is grievous.

﴿وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا﴾ (الإسراء : 41)

41- We mentioned, repeated, and versified in this Qur'an the style of calling people to faith and Islam by proofs, exhortation and intimidation, advice, and wisdom to take heed and understand but that increased their turning away from the truth.

﴿قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَأَبْتَغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا﴾ (الإسراء : 42)

42- O Prophet, say to them: If Allah had got other gods as polytheists claim, they would have competed with Him in kingdom and asked to fight Him as worldly kings do.

﴿سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا﴾ (الإسراء : 43)

42- May Allah be glorified and exalted above the claims of polytheists, for He is the One True God who has no associate nor a resemblance.

﴿تَسْبِيحٌ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾ (الإسراء : 44)

44- The seven heavens, the Earth, all that therein including: Angels, humans, Jinn glorify Him. There is nothing in the existence but praising Allah, bearing witness of His Oneness, expressing His Greatness whether an animal, a plant and inanimate, willingly or unwillingly, each in his own language, but you do not understand their praise, you are not familiar with the secrets of their creation, and do not know their language.

Allah is patient when he did not rush punishment to you when you duel him with sins, but give you time, and when you repent and go back to the truth, he would forgive your sins. A Japanese scientist, the President of the Institute for scientific research, confirmed that any atom in the world has awareness, understanding, and feeling, and glorifies its creator and exalts out of insight.

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا﴾ (الإسراء : 45)

45- O Prophet, if you read the Qur'an, We make between you and the pagans who do not believe in Hereafter a barrier to prevent their hearts to understand and use. A group of them used to advise one another not to listen to the Qur'an, and when they heard it, they were keen not to be affected by, therefore Allah punished them.

﴿وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِّرْتُ بِرَبِّكَ فِي الْقُرْآنِ وَحْدَهُ

﴿وَلَوْ عَلَىٰ أَذْبَارِهِمْ نُفُورًا﴾ (الإسراء : 46)

46- We placed a cover over their hearts when they hear the Qur'an so as not to understand it, and would give them heavy ears so as not to benefit of hearing it. When you unify Allah during your recitation to the Qur'an, they turn their back as disinclination from the word of monotheism which means changing their polytheism and Pre-Islamic life.

﴿نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِن

﴿تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا﴾ (الإسراء : 47)

47- We know the secret talks of polytheists chiefs when they listen to you recitation secretly. Their chiefs who wronged themselves as well as their people



said: If you follow Muhammad, you will follow a man touched by sorcery, and he is mad.

﴿انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾ (الإسراء : 48)

48- O Prophet, look how did they described you and claimed that you are bewitched, and some said you were a priest, whereas others said you were a poet. They prevented their natural disposition from hearing the truth and uttered disbelief, so they strayed and could not follow the way of guidance nor did they justified their attitude with a useful speech or a convincing plea.

﴿وَقَالُوا أَنِذَا كُنَّا عِظَامًا وَرَفَاتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا﴾ (الإسراء : 49)

49- Polytheists said in wonder and denial: If we die and our bodies turn into bones and dust, we shall be revived as we were alive?

﴿قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا﴾ (الإسراء : 50)

50- O Messenger, say to them: Be like solid rocks or solid iron to be more firm and solid than bones and dust.

﴿أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ

فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا﴾ (الإسراء : 51)

51- Or be any creation that you imagine it is bigger according to your understanding or more live than rocks and iron.

They shall say to you: Who will resurrect us again?

Tell them: The One who created you for the first time is able to resurrect you again, and the second time is not more difficult than the first. Indeed, Allah is not like humans in limiting His Power, but He is All-Able and when He commands that something to be created, it will be created as He wills.

They disapprove this answer from you and move their heads in denial and mockery: They say: When resurrection shall take place? Then tell: Perhaps it will be soon, so beware and do not neglect.

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا﴾ (الإسراء : 52)

52- On the day when Allah calls your to come out of your graves for resurrection, and you shall stand up from your graves in response to His Command, praising Him for His Perfect ability and power, and you think that you shall reside in the world or in graves a very short time.

﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ

عَدُوًّا مُّبِينًا﴾ (الإسراء : 53)

53- And tell My Believing Servants to have softness in their words and dialogue with others, to say a kind word, and choose the best and polite words to affect souls greatly, be more influential, and most responsive. Satan waits for errors to magnify them and make them a reason for enmity and hatred among believers while he is a manifest foe to them. Good word keeps him away from the assemblies and talks of good people, so they will be in harmony and intimacy, and away from his whispers and plots.

﴿رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُمُ أَوْ إِنَّ يَشَاءُ يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا﴾  
(الإسراء : 54)

54- You lord knows exactly what is hidden in your souls and knows the readiness of each one of you and his willingness to guidance or error. So when He wills, He shall bestow mercy on you and guide you to faith, and if He wills, He shall torture And your lord )you for your disbelief and error by His Knowledge and Wisdom.

[Surat Al Kahf: 94]. O Prophet, We have not made you a (does not wrong anyone guardian to guide polytheists or fix their hearts, but you are a warner and an informer.

﴿وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُودَ زَبُورًا﴾ (الإسراء : 55)

55- Allah's Knowledge encompasses all that exist in heavens and the earth, knows their conditions and degrees in knowledge and faith, and chooses whomever He wills for His Prophethood. Indeed, We preferred some Prophets over others where Allah spoke to Moses, Jesus came with miracles such as reviving the dead by the permission of Allah, and Allah gave excellence to Muhammad (peace be upon him) over mankind, for he is the messenger of Allah to all mankind. The message of Islam abrogated all past messages. We gave Prophet David psalm which contained invocation, glorification, and praise to Allah (Glory be to Him). Moreover, We gave him honor for his knowledge and obedience not for his kingdom. May Allah send peace and blessings to all Allah's Prophets.

﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا﴾ (الإسراء : 56)

56- O Messenger, say to polytheists: Invoke these idols, jinn, or angels whom you worship to reveal to you poverty, disease, drought, and others or turn them to others. They do not own that and are not able to do it because they are not gods, for only the true God is the only entitled to be worshipped.

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾ (الإسراء : 57)

57- Those who invoke and call polytheists (i.e., the jinn who embraced Islam) seek closeness to Allah by obeying and worshipping Him, and are keen to draw nearer to Him. Moreover, they seek His Mercy and Pardon, and fear from His Torment; indeed Allah's Torment is severe and fearful, and reasonable people avoid it.

It was reported in Sahih Al Bukhari and Sahih Muslim that the Ayah was revealed concerning a group of Arabs who were worshipping jinn, then jinn embraced Islam while humans who were worshipping them did not feel about it.

﴿وَإِنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا﴾ (الإسراء : 58)

58- There is no village or city from the cities of infidels but We shall destroy its people before the establishment of the Hour or torturing them severely; this is the ruling of Allah that was written in the Preserved Tablet.

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا﴾

﴿وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخَوِيفًا﴾ (الإسراء : 59)

59- What prevented US from sending the signs and miracles which the infidels of Quraysh suggested is the fear that they won't believe in them because if they disbelieve in them, We shall destroy them. Previously, We revealed miracles to former people but they disbelieved in them, so We destroyed them.

It was reported in Musnad Imam Ahmad with an authentic chain of transmission that the people of Makkah asked the Prophet (peace be upon him) to turn the mountain of As-Safa into gold and to remove mountains to expand their area. It was said to him (the Prophet): If you wish to delay them or bring what they had wished for, but if they refuse to believe, We will destroy them as We did with former nations. He (the Prophet) said: No, but delay them. So, Allah revealed this Ayah.

We gave Thamud a clear miracle to indicate the power and creativity of the Creator and a proof to the truthfulness of His Messenger. These miracles were given according to the request of his people, but they disbelieved in Allah, belied His Messenger, and killed the she-camel after they had been warned against that. We send miracles and signs of the Qur'an or signs as a warning for people to believe and take a lesson.

﴿وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾

(الإسراء : 60)

60- O Prophet, We said to you: People are in the grip of Allah and under His Disposal, so Allah prevented them to harm you.

We have not made the vision which you had seen in naked eye (i.e., Isra' and Mi'raj) but a test for people to know the truthful from the liar.

After the incident of Isra', some people averted while others increased in faith.

Al Bukhari reported in his Sahih on the authority of ibn `Abbas who said: It was a true vision which the Prophet (peace be upon him) was seen on the night of Isra' to Jerusalem.

Likewise, the pungent tree which Allah mentioned in the Qur'an and terrified therewith the deniers which you had seen in your journey, but they denied it.

It was reported in Musnad Abu Ya'la and Ahmad with authentic chain of transmission that Abu Jahl said: Muhammad terrifies us with the pungent tree, so get a fresh date and butter and eat it.

Ayahs which speak about the pungent tree are in Surat As-Saffat (62-66) and Ad-Dhukhan (43-46).

We terrify the infidels with threat and torment, so this will not increase them but more disbelief and error.

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا﴾

(الإسراء : 61)

61- And remember that We said to angels prostrate yourselves to Adam out of honor after We had created him and blew the spirit into him. So, all angels

prostrated themselves to him except Satan who did not prostrate and said in humiliation: Shall I prostrate myself to this whom You created from clay? Indeed, Satan disobeyed the command of his Lord and ignored the divine blow which Allah instilled in the clay from which Adam was created.

﴿قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لِنُ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لِأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا﴾ (الإسراء : 62)

62- The accursed Satan addressed his Lord in boldness and dare: Do you see this creature which You honored over me?! If you extend my lifetime to the Day of Resurrection, I shall seduce his offspring and lead them astray from guidance except few.

﴿قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ مَوْفُورًا﴾ (الإسراء : 63)

63- His Lord said to him: Go, for I have delayed you to the Day of Resurrection and you are free to mislead whomever you want. Whoever prefers your obedience to Mine shall enter Hell as retribution for their actions.

﴿وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمُ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾ (الإسراء : 64)

64- Belittle and deceive whomever you want with your adornment and frightening and bring all your troops whether walking or riding, and share their money by ill-gotten money and spending them on unlawful things, and make them worship idols. Share their children by rearing them to disbelief and disobedience or killing them for fear of poverty or calling them names against the pleasure of Allah, and promise them with false temptations. Give them long hopes, and tempt them with long life, wide kingdom, and the intercession of idols if they fall into narrowness, and say to them: There is no Paradise, Hell-Fire, or resurrection. Indeed, Satan's promises to them are just tricks, falsehood, and adornment to falsehood.

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا﴾ (الإسراء : 65)

65- You shall have no power or authority over My Believing Servants who fortified themselves with true faith and relying on Allah, for they are under the protection of Allah. Truly, Allah is Sufficient as a protector and helper.

﴿رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا﴾ (الإسراء : 66)

66- You should have known the enmity of Satan to you to keep away from him and direct yourselves to your Lord who subjugates everything to you and facilitate your affairs. It is He who pushes ships in the sea to seek your sustenance through trade and to move from a country to another; this is from the favor and mercy of Allah on you.

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا﴾ (الإسراء : 67)

67- When fear hits you in the sea due to the strong wind; furious waves; and the ship sways with you warning of sinking, all idols you call for and worship forsake you then you know that nothing will rescue you but He. When He directs away

this inflict, saves you from the horrors of the sea and its waves, and delivered you safely to the land, you turn away from the monotheism of your Lord and you go back to polytheism and sins. This is the habit of man who forgets favors and denies good deeds except those whom Allah protected and made firm on faith.

﴿أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا﴾

(الإسراء : 68)

68- When you survive to the land, you think that you are secure from the wrath of Allah. Do you feel safe that Allah will not shake the earth from underneath or erupt a volcano to throw you in air and destroy you all? You shall not find anyone to protect you from His Wrath and Torment.

﴿أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ

ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا﴾ (الإسراء : 69)

69- Do you feel safe that Allah will not cast you again into the sea which He rescued you therefrom then send to you a strong wind to break everything in its way to cause you to die because of your disbelief and turning away from Allah (Glory be to Him)? You shall not find anyone to follow the matter of your drowning to take revenge.

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ

كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ (الإسراء : 70)

70- Indeed, We granted the Children of Adam dignity, honor, and virtues due to their natural disposition which Allah instilled in them. Also, He honored them with reason, made them successors on earth, and subjugated all that in heavens and the earth to them.

We made easy for them to move in the land and sea equally through animals, ships and others; and granted them different kinds of food and drinks. We honored the Children of Adam with that status and made them successors in earth over many creatures.

﴿يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوِّيَ كِتَابُهُ يَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ

فَتِيلًا﴾ (الإسراء : 71)

71- On the Day of Resurrection, We shall call each group with the name of their leader whom they follow, so whoever is given his sheet of records with his right hand shall read it in joy and their reward shall not be reduced even if it is an atom of the slight thread in the middle of a seed.

﴿وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا﴾ (الإسراء : 72)

72- Whoever is straying in this world and does not know the way of guidance which Allah explained to him in His Book and on the tongues of His Prophets, shall be blind and straying in the Hereafter and shall not be rescued due to his bad actions. Whoever is heedless shall meet what is more straying in the world so that he would not make up for what he has missed in the world.



﴿وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَنا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا﴾  
(الإسراء : 73)

73- Polytheists were about to make you fall into trial and direct you away from the rulings which We revealed to you by their discussion or argument and ask you to fabricate items against Allah unlike those revealed to you. If you had agreed with them, they would have taken you as a close friend and a guardian.

﴿وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا﴾ (الإسراء : 74)

74- If We had not made you firm on the truth, you would have inclined to them a little bit for their plot and mockery.

﴿إِذَا لَا أَذُقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا﴾ (الإسراء : 75)

75- If you had inclined to them a little bit, We would have doubled your torment in this life and in the Hereafter then you shall find nothing to stop Our Torment. Indeed, Allah protected His Honorable Prophet from the trial of polytheists and inclining to them. This is a great lesson for Muslims not to give up something from the rulings of their religion to infidels, for it is an integrated system and cannot ignore part of it. There is a distinction between gaining glory by Islam and boasting of it and giving it up or giving up part of it.

﴿وَأِنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبِثُونَ خِلَافَكَ إِلَّا قَلِيلًا﴾  
(الإسراء : 76)

76- The polytheists of Makkah used to bother you with their enmity and plot to get you out, and if they had done so, they would have not stayed in Makkah after you but for a short period until they are destroyed.

Commentators said: Allah prevented them to do so until He commanded His Messenger with migration.

Others said: They have done so, therefore Allah punished them when He made Muslims victorious on the battle of Badr where their noble and elites were killed and their children were captured. Or he entered Makkah and subjugated its people then he released them out of his forbearing and generosity (peace be upon him).

To reach a compromise, it said: Polytheists were a cause for his set out then Allah commanded him with migration.

﴿سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا﴾ (الإسراء : 77)

77- This is Our Way with Our Messengers before, when their people set them out of their home, We punished them; and there is no way to change or replace Our Way.

﴿أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ (الإسراء : 78)

78- Establish Salah from the inclination of the Sun (from the middle of the sky) until the emergence of the night. This includes the four times Salah: Azh-Zhuhr, Al `Asr, Al Maghrib, Al `Isha'. As for the recitation of the Fajr, it is Salat As-Subh,



for the Fajr Salah is witnessed by the angles of the night and the angles of the daytime. The explanation of the word "Mashhuda" is witnessed as the Prophet (peace be upon him) explained in the authentic Hadith reported by Ibn Khuzaymah and At-Tirmidhy.

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ (الإسراء: 79)

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79- O Prophet, stay up after your sleep and offer Salatut-Tahajjud in addition to other obligatory duties and keep to it so that Allah would grant you a high station on the Day of Resurrection for which the former and the later will praise. It seems it is the station of intercession where Allah would ease them with the Prophet's intercession against the intensity and horror of the Day of Gathering when all Prophets (peace be upon them) shall apologize to intercede.

Tahjjud or Qiyam contains the Witr Salah, and it is eleven Rak'ah or thirteen Rak'ah. It is a Sunnah to all Muslims and has a great favor and reward. The Prophet (peace be upon him) said: "Keep to Qiyam-ul-Layl, for it is the habit of righteous people before you. Qiyam-ul-Layl is a kind act by which you draw nearer to Allah, a prevention of sins, atonement for sins, and expeller to diseases from the body." Authentic Hadith with the wordings of At-Timidhy.

The ruling of Qiyam-ul-Layl concerning the Prophet (peace be upon him) is demonstrated in the explanation of the last Ayahs of Surat Al Muzzammil.

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا

نَصِيرًا﴾ (الإسراء : 80)

80- O Messenger, say in your invocation: "My Lord! Let my entry (to the city of Al-Madinah) be good" i.e., a good entry to a place where there is no reprehensible matter, that place was Medina. "and likewise my exit (from the city of Makkah) be good." A security with no reprehensible matter which was Makkah. It was reported in the authentic Hadith of Ibn `Abbas: The Prophet (peace be upon him) was at Makkah then he was commanded to migrate to Medina, so Allah revealed: "My Lord! Let my entry (to the city of Al-Madinah) be good."

And give me a great power and security from You to use against my enemy to overpower them.

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ (الإسراء : 81)

81- O Messenger, say: True Islam and the great Shari'ah have come and polytheism and disbelief were removed, so there is no idol worship after that day and there is no stability and firmness to falsehood in the presence of the truth.

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾ (الإسراء

: 82)

82- We reveal down from the Qur'an cures and treatments to the diseases of oneself and the heart such as: Error, ignorance, satanic insinuations, doubt, deviation, worry, whims, and greed to ease the soul and comfort the heart.

It is a mercy for it contains the sound faith, the proof to the truth and being firm on it, desire for goodness and righteous deeds, and paving the way to Allah's Pleasure and entering Paradise.

All these for the believers in the Qur'an who follow its guidance and who make it a constitution for them to which they resort in arbitration.

As for disbelievers, the Qur'an is not a cure or mercy to them as they disbelieve in its status and belie the Prophet, therefore their error, oppression, and corruption increase as a result for being away from it and going against its ruling, thus they are losers.

﴿وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَؤُوسًا﴾ (الإسراء :

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83- When We grant man money and good health, and he gets what he desires, he shall become haughty, indulge in oppression and tyranny, and turn away from the obedience of Allah without mentioning or thanking Him.

When ordeals and incidents inflict him, he becomes gloomy and gets despair that he will not get goodness because of his weakness except those upon whom Allah bestows mercy.

﴿قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا﴾ (الإسراء : 84 )

84- O Messenger, say: A believer and a disbeliever works according to his doctrine and condition, and our Lord is more knowledgeable of us and of those who are more guided and those who are more strayed, and shall give each one his due right.

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ (الإسراء :

( 85

85- Polytheists ask you about the reality of the soul, tell them: It is part of the unseen which Allah kept its knowledge to himself and one of His Own Secrets which He deposited in some of His Creatures. Your knowledge in compare to Allah's is limited and the knowledge which He revealed to you is little.

﴿وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا﴾ (الإسراء : 86

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86- If We will, We will withhold this revealed Qur'an and deprive you and the entire humanity from this useful knowledge, truthful news, and general goodness which is a cure and mercy, then you shall not find anyone to bring it back to you.

﴿إِلَّا رَحْمَةً مِن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا﴾ (الإسراء : 87 )

87- However, We do not will that out of Allah's Mercy with you and with people, and His Favor over you is great and His Blessings to all creatures by sending down the Qur'an and other favors.

﴿قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ

بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ (الإسراء : 88 )

88- O Messenger, tell them: If humans and jinn had gathered and cooperated to bring something like the Qur'an, they could not have done so even if they exerted all their efforts, knowledge, creativity, talent and skills, for it is the words of Allah. No one would be able to bring something of the like or even 10 Ayahs or even three Ayahs, but if it was part of human speech, they would bring something of the like.

﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا﴾ (الإسراء : 89)

89- We have explained to people and repeated to them in this Qur'an in different styles and with proofs but most people do not want what is right or do not want to act accordingly. So, they show stubbornness and denial, and explain things as they match their whims and apparent worldly interests.

﴿وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا﴾ (الإسراء : 90)

90- Polytheists of Makkah said to you in challenge and stubbornness: We do not believe that this Qur'an is from Allah and we shall not believe in your prophethood until you bring out a fountain to run in our land like a river.

﴿أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا﴾ (الإسراء : 91)

91- Or you shall have a garden in which palm trees and grape, and to gush forth fountains and wells causing rivers to flow.

﴿أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا﴾ (الإسراء : 92)

92- Or you cause the sky to fall in pieces as you claimed that your Lord could do or to bring Allah and angles to testify your truthfulness.

﴿أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا﴾ (الإسراء : 93)

93- Or you shall have a house of gold or to ascend to the sky while we are looking at you, and we will not believe your ascent until you send down a book in which is written that we have to follow you.

Tell them in wonder: May Allah be Exalted and Glorified. I am only a human messenger, and miracles are not from the manufacture of messengers. It is not polite that the Messengers ask their lord to send miracles to them if He does not allow them.

Allah is the most knowledgeable of His Servants and that may fix them to send it down, and there are some matters which cannot be answered such as the descent of Allah and His Angles. They left the Qur'an behind their backs after they had known it was the great miracle indicated the prophethood of the Prophet (peace be upon him).

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا﴾ (الإسراء : 94)

94- What prevented most people of believing in the Messenger after the revelation was sent down to them correlated with miracles is their denial and disapproval of being a human messenger.

﴿قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَّمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا﴾ (الإسراء : 95)

95- Tell them in wisdom: If there were on earth angles who walk on earth like humans, We would have sent them a messenger from their type to understand what they say and address them, for every kind incline and likes his own kind.

﴿قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا﴾ (الإسراء : 96)

96- Say to polytheists: It is enough that Allah alone would be a witness to the truthfulness of my message to you, bearing witness that I delivered it and you showed haughtiness and stubbornness. He is All-Knowledgeable of His Servant and All-Seeing of their words and actions and their causes, and He shall guide whomever He wills to the truth and leads astray who show stubbornness and refusal.

﴿وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِّيًّا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾ (الإسراء : 97)

97- Whom Allah guides to the truth due to their good intentions, Allah will guide them truly. And whomever Allah misguides due to their bad intentions of turning away from the truth and their lack of readiness to accept the truth, they are the straying who have no helpers to guide them to the truth and show them the way of salvation, and protect them from the torture of Allah.

We shall assemble them on the Day of Resurrection when they come out of their graves, crawling blindly and dumbly, and deafly as they refused to respond to the truth in the world, and refused to prostrate to Allah, their Creator. Their final destination is Hell-Fire, and when its flame abates, We increase its fuel to continue their torment.

When a person wondered at the disbeliever's walking on his face and asked the Messenger of Allah (peace be upon him) about that, he answered: "Is not the One who made him able to walk on foot able to make him walk on his face on the Day of Resurrection?."

Ibn Hajar said in Al Fath: We benefit from the collection of Hadiths reported on the topic is that pious people are gathered riding and ordinary Muslims shall be gathered on foot, but disbelievers shall be gathered on their faces.

﴿ذَلِكَ جَزَاءُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أِذَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا﴾ (الإسراء : 98)

98- That torment is their retribution which they deserve because of their disbelief of Allah's Ayahs and their denial of resurrection. They said: If we were dust and decayed bones, shall we be resurrected and become live again?

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا﴾ (الإسراء : 99)

99- Do not those polytheists ponder over the creation of heavens and earth and their vastness and well-establishment, and know that Allah is able to create them again after they had been dead? He has set a time for their death or resurrection that will surely come to them, but disbelievers refused Our Ayahs and went too far in their falsehood.

﴿قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا﴾  
(الإسراء : 100)

100- Tell those haughty stubborn who still ask for miracles according to their whims such as: Golden houses, gardens, and gushed fountains. Tell them: If you had possessed the treasures of Allah's Sustenance and abundant favors, you would have become miser and would withhold them lest poverty. Indeed, man is miser and spends little.

Ibn Kathir (may Allah bestow mercy on his soul) said: Allah (Glory be to Him) describes the nature of man, not those whom Allah guided.

﴿وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا﴾ (الإسراء : 101)

101- We gave Prophet Moses nine clear miracles which are: The stick, the white hand, the flood, the Locust, lice, frogs, blood, drought, and lack of products. Ask the believers of the people of the Scriptures about that when Moses brought miracles to them. The Pharaoh said to them: O Moses, I believe you had been touched by a spell and your mind has gone crazy, therefore you have said that.

﴿قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا﴾ (الإسراء : 102)

102- Moses (peace be upon him) replied in firmness: O Pharaoh, you have known for sure that these great signs cannot come by their own and humans cannot bring something of the like, but the Creator of heavens and the earth did so. I am not a sorcerer or crazy, and you shall be perished as long as you believe the signs and Ayahs of Allah and His Messenger.

﴿فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا﴾ (الإسراء : 103)

103- فَعَزَمَ فِرْعَوْنُ عَلَى اللُّجُوءِ إِلَى الْقُوَّةِ حِفَاطًا عَلَى مُلْكِهِ، فَأَرَادَ أَنْ يُخْرِجَ مُوسَى وَقَوْمَهُ مِنْ أَرْضِ مِصْرَ وَلَا يُبْقِيَ مِنْهُمْ أَحَدًا، وَلَكِنَّهُ عُوِقِبَ جَزَاءَ تَكْذِيبِهِ وَتَكْبُرِهِ عَنْ قَبُولِ الْحَقِّ، فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ فِي الْبَحْرِ، وَنَجَّيْنَا مُوسَى وَقَوْمَهُ.

﴿وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا﴾  
(الإسراء : 104)

104- وَقُلْنَا لِبَنِي إِسْرَائِيلَ مِنْ بَعْدِ إِهْلَاكِ فِرْعَوْنَ: اسْكُنُوا أَرْضَ مِصْرَ وَالشَّامَ، فَإِذَا جَاءَتِ السَّاعَةُ أَتَيْنَا بِكُمْ جَمِيعًا إِلَى الْمَوْقِفِ مُخْتَلِطِينَ، أَنْتُمْ وَعَدُوُّكُمْ، لِنُجَازِيَ كُلًّا بِمَا عَمِلَ.

﴿وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ (الإسراء : 105)

105- لقد أنزلنا هذا القرآن بالحق والعدل، ففيه حكم الله وأمره وهْيِهِ، الذي لا يكون إلا صدقًا وعدلاً، ونزلناه على رسولنا محمدٍ محروسًا محفوظًا، دون زيادةٍ ولا نقصان، وما أرسلناك إلا رسولاً مبشِّرًا للمطيعين بالنَّوَاب، ونذيرًا للعاصين من العقاب.

﴿وَقَرَأْنَا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا﴾ (الإسراء : 106 )

106- وأنزلنا القرآن على محمدٍ رسول الله مُفَرَّقًا مُنَجَّمًا حسب الوقائع، وليس دفعةً واحدة؛ لتقرؤه على الناس على تَوَدَّةٍ وترسل، فإنه أكثر عونًا على الفهم، وأيسر للحفظ، وأوقع في النفس بعد الوقائع والمصالح.

﴿قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا﴾ (الإسراء : 107 )

107- قل لهؤلاء الكافرين : آمِنُوا بهذا القرآن أو لا تؤمنوا به، فهو كلام الله وحق في ذاته، وإيمانكم به لا يزيدُه كمالًا، وعدم إيمانكم به لا يقلِّل من كماله شيئًا. إنَّ العلماء العارفين بالكتب السماوية من قبل أن ينزل القرآن -وقد عرفوا مضمونها وعلامات النبوة فيها- إذا يُتلى عليهم يُبادرون إلى السجود على وجوههم؛ تعظيمًا لأمر الله، وشكرًا له على ما أنعم عليهم من معرفة الحق واتباعه.

﴿وَيَقُولُونَ سُبْحَانَ رَبَّنَا إِن كَان وَعْدُ رَبَّنَا لَمَفْعُولًا﴾ (الإسراء : 108 )

108- ويقولون: تعالى الله ربنا وتنزه عن إخلاف وعده الذي وعد به أنبياءه السابقين من بعث هذا النبي الأمي، فإن ما وعد به حقٌ وصدق، وواقعٌ مُطابق.

﴿وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا﴾ (الإسراء : 109 )

109- ويقعون على وجوههم ساجدين لله، خضوعًا له وشكرًا لإنجاز الوعد، يَبْكُونَ مِنْ خَشْيَةِ الله، ويزيدهم سماع القرآن إيمانًا وتسليمًا، وعلمًا ويقينًا.



(قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا) (الإسراء : 110)

110- قُلِ أَيُّهَا الرَّسُولُ: ادْعُوا اللَّهَ بِاسْمِهِ، أَوْ بِاسْمِ الرَّحْمَنِ، فَلَا فَرْقَ فِي ذَلِكَ، فَهُوَ ذُو الْأَسْمَاءِ الْحُسْنَى، وَ"الرَّحْمَنُ" وَاحِدٌ مِنْ أَسْمَائِهِ.

وَلَا تَرْفَعُ صَوْتَكَ بِالْقُرْآنِ فِي الصَّلَاةِ، وَلَا تَخْفِضُهُ بَحَيْثُ لَا يُسْمَعُ، وَلِيَكُنْ بَيْنَ الْجَهْرِ وَالْمِخَافَةِ. رَوَى الشَّيْخَانِ وَغَيْرُهُمَا -وَاللَّفْظُ لِمُسْلِمٍ- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي هَذِهِ الْآيَةِ، قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَارٍ فِي مَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ ذَلِكَ الْمَشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لَنَبِيِّهِ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾ فَيَسْمَعُ الْمَشْرِكُونَ قِرَاءَتَكَ، ﴿وَلَا تُخَافُ بِهَا﴾ عَنْ أَصْحَابِكَ، أَسْمِعْهُمْ الْقُرْآنَ وَلَا تَجْهَرُ ذَلِكَ الْجَهْرَ، ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾، يَقُولُ: بَيْنَ الْجَهْرِ وَالْمِخَافَةِ.

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّنْيَا وَكَبْرُهُ تَكْبِيرًا﴾ (الإسراء : 111)

111- وَقُلِ: الْحَمْدُ لِلَّهِ وَالْمَجْدُ وَالتَّنَاءُ لَهُ عَلَى وَحْدَانِيَّتِهِ وَتَنَزُّهِهِ عَنِ الشَّرِيكِ وَالْوَلَدِ، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي أُلُوْهِيَّتِهِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ وَنَاصِرٌ لِّيَرْفَعَهُ مِنْ دُلٍّ، فَهُوَ عَزِيزٌ بِنَفْسِهِ، عَظِيمٌ فِي شَأْنِهِ، قَوِيٌّ غَالِبٌ عَلَى كُلِّ شَيْءٍ، وَمَجْدُهُ وَعَظْمُهُ تَعْظِيمًا، وَاثْنٌ عَلَيْهِ، بِحَمْدِهِ، وَذِكْرِ صِفَاتِهِ الْعُلْيَا وَأَسْمَائِهِ الْحُسْنَى.

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فِي حَدِيثٍ صَحِيحٍ رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَقْرَأَ الزُّمَرَ، وَبَنِي إِسْرَائِيلَ"، وَهِيَ سُورَةُ الْإِسْرَاءِ.

## سورة الكهف

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا﴾ (الكهف : 1)

1- الحمد لله والشكر له أولاً وآخراً، الذي أنزل على عبده ونبيه محمد (صلى الله عليه وسلم) القرآن العظيم، الذي هو نعمة عليه خاصة، وعلى سائر الناس عامة، لا اختلاف فيه ولا تنوء، ولا زيغ فيه ولا هوى، ولا لبس فيه ولا خلط.

﴿فَيَمَّا لِيُنْذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا﴾ (الكهف : 2)

2- بل هو مستقيم واضح، وهدي جلي، مُصدِّق للكتب السماوية السابقة، ناسخ لشرائعها، لينذر الله به من خالفه وكذب عاقبة شديدة من عنده، ويُبشِّر به المؤمنين الصادقين، الذين اتبعوا إيمانهم بالعمل الصالح، أن لهم ثواباً حسناً في الآخرة، هو الجنة ونعيمها.

﴿مَا كُنْثِينَ فِيهِ أَبَدًا﴾ (الكهف : 3)

3- خالدين فيها أبداً، لا يحولون عنها ولا يزولون.

﴿وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا﴾ (الكهف : 4)

4- ولينذر الله بهذا القرآن من أشرك به وجعل له ولداً، كالمشركين الذين عبدوا الملائكة وقالوا إنهما بنات الله، وأهل الكتاب الذين قالوا عن أنبياء أو غيرهم إنهم أبناء الله! سبحانه وتعالى.

﴿مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا﴾ (الكهف : 5)

5- They do not have knowledge of what they are saying nor their forefathers. They are serious deniable words come out of their mouths, and they only say evil words that do not have a basic ground nor authenticity; it is mere lying.

﴿فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾ (الكهف : 6)

6- O Prophet, perhaps you would bring sadness and sorrow to yourself after they had turned their backs to faith in this glorious Qur'an

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا﴾ (الكهف : 7)

7- We have made all that on earth such as adornment, beauty, money, and children a test and affliction to them to know who perfect actions and do not become tempted by this temporary decoration to deserve good reward for good actions.

﴿وَأَنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا﴾ (الكهف : 8)

8- We shall annihilate life form before the Day of Resurrection, leaving it dry and barren.

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾ (الكهف : 9)

9- O Prophet, have you thought that the people of the cave and the book (a post on which the news of the people of the cave were written) were the most wonderful of our signs and miracles? Nay, there is something more wonderful. There were more than thirty sites for the people of the cave were mentioned, and the cave, which was discovered in Jordan in 1389 AH, was the nearest cave matching the descriptions mentioned in the Qur'an.

﴿إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾

(الكهف : 10)

10- The boys resorted to the cave to hide therein after they had fled their people for fear they may try them in their religion and force them to adopt disbelief. So, they resorted to the cave and supplicated Allah saying: O Allah, grant us guidance and favors to protect and preserve us from disbelievers, and facilitate a way of goodness to You to reform our matters.

﴿فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا﴾ (الكهف : 11)

11- So, We made them sleep deeply to the extent they could not hear any sounds or voices around them for many years.

﴿ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا﴾ (الكهف : 12)

12- Then We awakened them from their sleep to show them which team could recognize the period they slept better than other and to increase certainty in the perfect power of Allah, and to be a clear sign for disbelievers.

﴿نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى﴾ (الكهف : 13)

13- O Prophet, We narrate to you their news as truly happened. They were believing youth who responded to the call of their lord, as they were more responding to the truth than the old, and We increased their guidance.

﴿وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَدْعُو مِنْ دُونِهِ إِلَهًا

لَقَدْ قُلْنَا إِذَا شَطَطًا﴾ (الكهف : 14)

14- We strengthened their determination and made their hearts firm on faith, therefore they said in glory and firmness rebuking their people: Our Lord, Creator, and Provider is the lord of heavens and the earth. We shall not worship none but Him, and He is the one and the Only, and if we say otherwise, it will become falsehood and far from the truth.

﴿هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا﴾ (الكهف : 15)

15- These are our polytheistic people who worshipped gods besides Allah such as stones, woods, and others; had they brought a clear proof to prove they are true gods and have the qualities of creation, causing death, and providing sustenance...etc.? There is nothing worse than those who ignored the truth, laid to Allah and said those gods are partners with Allah in divinity.

﴿وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا﴾ (الكهف : 16)

16- If you abandon your people and what they worship except Allah because they are oppressors and polytheists and you cannot confront them, so flee from them and go to caves so that Allah would send down His Mercy upon you and free you of their oppression and the trial of infidels and reform your conditions.

﴿وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا﴾ (الكهف : 17)

17- When the sun rises, it enters their cave while inclining to the right, and the door will be toward north. And when it sets, it leaves them to the left side, coming from the north door. This is the wisdom of Allah and good management, for the sun is necessary for man, and so that their bodies would be sound and healthy otherwise continuous moisture would corrupt them.

This is the guidance of Allah to those believing youth when He guided them to that suitable cave. Indeed, whom Allah guides no one can mislead and whom leads astray will not find someone to guide him or rescue him of error.

﴿وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعْبًا﴾ (الكهف : 18)

18- If you had seen them, you would have believed they are awake while they are asleep. We turn them to the right and to the left so as not to corrupt their bodies due to long stay, and their dog was stretching his forearms to the door. If you had seen them in that condition, you would have become frightened.

﴿وَكَذَلِكَ بَعَثْنَاهُمْ لَيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا﴾ (الكهف : 19)

19- As We have caused them to sleep in the cave, We made them wake up of their sleep so that some of them would ask the other: How long have you been asleep? They said: We slept for one or less day. When they looked to their hair and nails, they said: Allah is the most knowledgeable of the duration of your sleep. So, send someone of you with your silver dirhams to this city to bring some foods secretly so as no one would know your place.

﴿إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا﴾ (الكهف : 20)

20- If they see you, they shall torture you until they kill you with stones or force you to enter their religion, and if you enter into their religion, you shall lose your religion and your Hereafter.

﴿وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَئِبُمْ أَلَعَلَّمِ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾ (الكهف : 21)

And so, just as We aroused them, it was that We disclosed them, [to] their people and the believers, that they, that is, their people, might know that God's promise, of resurrection, is true: by virtue of the fact that One Who has the power to make them sleep for [such] a long period of time, or sustain them in that state without nourishment, also has the power to resurrect the dead; and that, as for the Hour, there is no doubt, no uncertainty, concerning it. Behold! They were disputing, that is, the believers and the disbelievers, among themselves their affair, the affair of the youths, with regard to building something around them [as a monument]; so they, the disbelievers, said, 'Build over them, that is, around them, a building, to cover them up; their Lord knows them best.' Those who prevailed regarding their affair, the affair of the youths, namely, the believers, 'We will verily set up over them, around them, a place of worship', for prayers to be performed therein. And this indeed took place at the entrance of the cave.

﴿سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا﴾ (الكهف : 22)

22- People who differed about their number shall say: They are three and their fourth is the dog. Others will say: They are five and the six is their dog without a proof. Others will say: They are seven and their eighth is the dog. This is not a supposition, but this is true.

Say: My lord knows their number well and nothing is hidden from him, and none knows their number but the only few. It was authentically reported on the authority of Ibn `Abbas (may Allah be pleased with him) that their number is seven as reported by Ibn Kathir.

So, do not argue about them, for there is no reason to do so, and there is no need to indulge in things which no one knows, and do not ask about their number, for no one knows their number.

﴿وَلَا تَقُولَنَّ لشيءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا﴾ (الكهف : 23)

23- Do not say to something you have made up your mind to do in the future, I shall do it tomorrow or after a month

﴿إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا﴾ (الكهف : 24)

24- unless you says: "if Allah wills" for it is a polite style with the one who knows the unseen, and you do not know what will happen in the future. When you forget to say: "if Allah wills" in that time, you may say it when you remember.

Say: Perhaps Allah would guide me to something better in regard to the story of the people of the cave to prove my prophethood to make that a sign for people.

﴿وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِئَةٍ سِنِينَ وَازْدَادُوا تِسْعًا﴾ (الكهف : 25)

25- The people of the cave remained in their caves three hundred solar years which equal three hundred and nine lunar years.

﴿قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ

وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا﴾ (الكهف : 26)

26- O Prophet, say to them about the duration of their stay: Only Allah knows the period they spent in the cave, and He told us about that. So, nothing is hidden from Allah, for He knows all that in heavens and on earth.

﴿وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾

(الكهف : 27)

27- Read to your companions what Allah has revealed to you and deliver it to people. None is able to change the Ayahs of the Qur'an except Allah, and if you do not recite the Qur'an and do not follow it, there is no resort for you to resort to except Allah.

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ

عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ

فُرْطًا﴾ (الكهف : 28)

28- O Prophet, remain with the believers who worship, call, and mention their lord day and night. Do not get bored of their assemblies and do not rush to leave them, for they seek the pleasure of Allah. Do not turn away your gaze from them for the sake of sitting with honorable and rich people. Do not be obedient to those who seek the expulsion of poor Muslims from your assembly, for they follow their lusts where they advanced their whims to guidance and faith.

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ

بِهِمْ سُورَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ

مُرْتَفَقًا﴾ (الكهف : 29)

29- Tell those heedless, what was revealed to me is the truth from your lord which He willed to guide and rescue you from torment. So, whoever wills to be guided should believe and who does not is ad disbeliever and shall bear the responsibility of his choice. We have prepared for the disbelievers in Allah and His Messenger a huge fire surrounded by a wall. If they seek for help from severe thirst and torment, they shall be helped with a hot water like oil that burn the skin of their faces due to its heat, and when they draw nearer to it, the skin of their faces shall fall down. How worse is that hot water and how worse is Hell.



﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾ (الكهف: 30)

30- Indeed, those who believe in Allah and His Messengers, and confirmed their faith with righteous deeds, We shall not waste their reward but shall honor them and increase their reward.

﴿وَأُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا﴾ (الكهف : 31 )

31- They shall have high gardens in which they will reside and settle, rivers run underneath their chambers and palaces, they are decorated by golden bracelets, wearing luxurious clothes in green made of soft silk as well as heavy silk. They are laying on beds under decorated curtains like tents enjoying all pleasures. How good is this reward which they were rewarded, it is paradise with its good and comfortable residence.

﴿وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾ (الكهف : 32 )

32- Give an example to the believers who mention Allah and heedless disbelievers: Two men, for the first We granted gardens full of grapes, surrounded by palm trees, and We made a plant to grow among gardens, so We combined to him sustenance and fruits.

﴿كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا﴾ (الكهف : 33 )

33- Both gardens brought forth fruits and they became ripe, so they were all eatable without reducing anything of it and disease did not infect them. Furthermore, We bring forth a river to water them and to add more beauty to theirs.

﴿وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا﴾ (الكهف : 34 )

34- The owner of gardens had abundant money and said to his believing friend while boasting: I have more money that you have and more servants, children, and family members than you.

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا﴾ (الكهف : 35 )

35- The disbeliever entered his garden arrogantly and denying the final destination. He said in arrogance: I do not think this garden will be destroyed because its trees are abundant and of good kinds, and water is abundantly found.

﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا﴾ (الكهف: 36)

36- I do not think that the Day of Resurrection shall come nor I believe in resurrection. If I go to Allah, I will find a better garden as He granted me these blessings in the world for my good status.

﴿قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا﴾ (الكهف : 37)

37- His believer friend said to him while debating with him kindly and reminding him of Allah: Woe to you, have you disbelieved in the One who created you from dust then then from a sperm then extended your lifetime and made you a human being?

﴿لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا﴾ (الكهف : 38)

38- However, I do not say as you, but I confess and admit in the divinity and oneness of Allah, and I do not associate anyone with Him in worship.

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا﴾ (الكهف : 39)

39- When you enter your garden and like it, you should mention your creator who granted you this blessing, saying: No might nor strength save in Allah. All matters belong to Allah alone and I am unable to protect my money or push away any harm except by the power of Allah.

When you saw me less in wealth and children, you showed haughtiness to me without thinking in the wrath and revenge of Allah.

﴿فَعَسَىٰ رَبِّي أَن يُّؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا﴾ (الكهف : 40)

40- Perhaps, my lord would grant me a garden better than yours due to my poverty, patience, and faith, or to send a thunderbolt from the sky on your garden, leaving out the garden barren as a result of your disbelief and arrogance.

﴿أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا﴾ (الكهف : 41)

41- Or its water will be deep in the ground and hands cannot reach it, and when the ground is dug in pursuit of water, it will not find it.

﴿وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا﴾ (الكهف : 42)

42- Destruction and ruin encompassed its garden and money, and he was negligent and did not expect that. So, he became sad, hitting a hand on another for the money he spent. He kept repeating the advice of his believing friend: I wish I did not associate anyone with Allah in worship, and if I had believed and thanked Allah, He would have increased my wealth and protected me in my religion and money.

﴿وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا﴾ (الكهف : 43)

43- He did not have a group to support him or push away destruction from his money and garden other than Allah, for He alone is the Able to provide him victory. He was not able to push away harm from himself or stopping the wrath of Allah.

﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا﴾ (الكهف : 44)

44- In such a case of destruction, every person resorts to his god, for Allah is the best reward for His Believing servants and the best final destination to His Guardians who rely on Him.

﴿وَاضْرِبْ لَهُم مَّثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا﴾ (الكهف : 45)

45- O Prophet, give your people something similar to the world and its fastness so as not to be tempted such as the fall of rain then water mixed with the earth plants until they are watered and become ripe and with good odor. Then it became dry and scattered by wind as if it never existed after its ripeness and good look. Indeed, Allah is All-Able over everything including riving and causing death.

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾ (الكهف : 46)

46- Money and children are the joy of the world and everything ends. The value of man is not by temporary adornments, but the real value is for righteous actions, sayings, and acts of worship, for they are better in reward in the world and in the Hereafter.

﴿وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾ (الكهف : 47)

47- And remember on the Day of Resurrection when mountains leave their place and walk like clouds, and you see the earth apparent to people without mountains, hills, buildings, or trees. All creatures shall be exposed as We assembled them all in the place of gathering without leaving anyone.

﴿وَعَرَّضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا﴾ (الكهف : 48)

48- They all shall be brought before the hands of Allah in rows. You have come to the Day of Resurrection living, bare-footed, and naked as We created you for the first time without having anything from the wrecks of the world, but you thought We shall not resurrect you again and shall not reckon you for retribution.

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾ (الكهف : 49)

49- The sheets of deeds shall be placed in the hands of their doers in which all actions are recorded. Then you shall see the criminal disbelievers fearful and frightened of the actions written in their sheets of evil deeds. They say in wonder and regret: Woe to us, why these sheets of deeds do not leave out a minor or a major sin but recorded?! They shall find everything they did in the world written before their eyes, whether good or bad. Your lord does not oppress anyone, so He destines the punishment of criminals with what they deserve, and he might pardon and forgive without reducing the reward of benefactors, but doubles it for He is the Just Judge and the Generous.

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا﴾ (الكهف: 50)

50- Remember Our Command to angels: Prostrate yourselves to Adam out of honor after We had created him and blow into him of Our spirit. So, they all prostrated to themselves to him in obedience to their Lord except the cursed Satan who was one of the jinn but disobeyed his lord. Do you take him and his offspring aid and listen to him instead of obeying me after you had known they are the enemies of Allah and your enemy? This is the worst case for those who disobey their lord and oppress themselves.

﴿مَا أَشْهَدُكُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُتَّخِذِ الْمُضِلِّينَ عَضُدًا﴾ (الكهف: 51)

51- Those devils you obey are wicked servants and fierce enemies to you whom you should not obey or honor. I did not make them witness the creation of heavens and the earth as I created them before them.

I, also, did not make them witness the creation of one another. Also, I did not seek their help in creation or management, and I had never taken the misleading lewd as aid and helpers concerning the matter of creation, so what about associating them in obedience?

﴿وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا﴾ (الكهف: 52)

52- And remember the day when Allah says to polytheists in rebuke: Call your associates whether idols or people whom you claimed to be your intercessors and associates in divinity. So, seek their help to intercede for you before Allah and rescue you of torment, but they did not respond or help. We made them partners in the end which is Hell-Fire.

﴿وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا﴾ (الكهف: 53)

53- On that day, polytheists certainly shall see Hell-Fire and become sure they shall fall into it, but could not find a way out, as Hell encompassed them from everywhere.

﴿وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ (الكهف: 54)

54- We have explained for people in this Qur'an and repeated different kinds of proofs which explain the truth to take heed, but man loves argument and rivalry by nature.

Many people push away the truth even if they know it, and this is stubbornness, haughtiness, and false argument, as it is a description to polytheists and hypocrites.

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا﴾ (الكهف: 55)

55- Nothing prevented people from faith after guidance came them and from repentance to their lord of disbelief, belying, and false argument, but waiting for the torment which they promised. When the torment comes to them, they hasten to faith despite the clear signs and enough miracles indicating the truthfulness of their Prophets which came them.

﴿وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا﴾ (الكهف : 56)

56- We sent messengers to give glad tidings to the truthful believers of reward and warn the disbelievers with torment, but the disbelievers show stubbornness and argue falsely to refute the truth which the messengers came with. Moreover, they mocked at My Signs, Miracles, and Warnings which I gave to My Messenger.

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا﴾ (الكهف : 57)

57- There is no one more oppressive than a person who is reminded of Allah's Signs, including the Qur'an, but turn away and do not ponder over them, and forget the sins and acts of disbelief which he committed.

We have placed coverings over their hearts so as not to understand Dhikr and blocked their ears so as not to hear it, for they have mocked at Allah's Signs. Indeed, Allah knew for sure that they will not believe, so he destined for them aberration, so when you call them to the true religion, they will never believe. And Allah shall not guided them as long as their hearts are sealed.

﴿وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا﴾ (الكهف : 58)

58- Your Lord forgives sins and He is of ample mercy, and if He had punished the disbelievers in the world by their bad deeds, He would have hastened the torment for them as they deserve it. However, they have an appointment, which is the Resurrection and Reckoning Day, and they shall not find a resort or escape therefrom.

﴿وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا﴾ (الكهف : 59)

59- People of previous nations such as the people of `Ad, Thamud, Lut, We destroyed them when they disbelieved in Allah's Signs and belied His Messengers. We have set a fixed time for their destruction, so they won't bypass it, therefore do not be tempted by Allah's Respite to them.

﴿وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا﴾ (الكهف :

( 60

60- And remember the saying of Allah's Prophet, Moses, to his servant, Joshua ibn Nun, whose name was reported in Sahih Al Bukhari and Sahih Muslim: I shall proceed until I reach the point of the two seas gathering and perhaps the location is between the Mediterranean and the Red sea even if it takes long time.



Once Moses stood up and addressed Bani Israel. He was asked who was the most learned man amongst the people. He said, 'I.' Allah admonished him as he did not attribute absolute knowledge to Him (Allah). So, Allah said to him, 'Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you. [Reported by Al Bukhari and Muslim with the wordings of Al Bukhari].

﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا﴾ (الكهف : 61)

61- When they reached the point of the two seas gathering, they forgot their fish there, and Moses walked in the sea leaving his trail there.

﴿فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾ (الكهف : 62)

62- When they bypassed the place where they left their fish, Moses said to his servant Joshua: Give us our lunch, for we have suffered much in our journey.

﴿قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنَسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾ (الكهف : 63)

63- Joshua said to him: Have you seen when we were at the point of the two seas gathering and we rest at a huge rock, there I forgot the fish and I forgot to tell you.

﴿قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّ عَلَى آثَارِهِمَا قَصَصًا﴾ (الكهف : 64)

64- Moses (peace be upon him) said to him: That was our point, for it is a sign on the meeting of Al Khadir, so they returned, following their trails for fear not to miss the way.

﴿فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا﴾ (الكهف :

65)

65- They found there one of Our believing servants, Al Khadir (peace be upon him), whom we gave revelation and prophethood as mentioned by the majority. We have given him a special knowledge, and perhaps it is part of the unseen.

﴿قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا﴾ (الكهف : 66)

66- Moses (peace be upon him) said in the polite manner of Prophets and scholars: May I accompany you to teach me of the knowledge which Allah granted you?

﴿قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ (الكهف : 67)

67- Al Khadir (peace be upon him) said: You are not able to accompany me, for you shall see some matters against your shari`ah, but I am knowledgeable of things which Allah has not taught you.

﴿وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا﴾ (الكهف : 68)

68- How do you observe patience for something you do not know, and how do you keep silent about things which violate your shari`ah?

﴿قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا﴾ (الكهف : 69)

69- Moses (peace be upon him) said to him: You shall find me patient, do not object what you say, and committed to your orders.

﴿قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾ (الكهف : 70)



70- Al Khadir said: If you follow me, do not object to my actions and do not argue with me about anything until I interpret it to you.

﴿فَانْطَلَقَا حَتَّى إِذَا رَكَبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾ (الكهف : 71 )

71- Moses and Al Khadir (peace be upon them) proceeded to the coast, and when a ship passed, they embarked. Al Khadir pierced the ship by taking out a plank. Moses said to him: Have you pierced the ship to sink its people? Indeed, you have done a deniable action.

﴿قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ (الكهف : 72 )

72- Al Khadir said to him: Have not I told you that you would not be able to observe patience with me?

﴿قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا﴾ (الكهف : 73 )

73- Moses (peace be upon him) said: Pardon me for forgetting what we have agreed to, and do not trouble me, be harsh on me, and treat me kindly.

﴿فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا﴾ (الكهف : 74 )

74- Al Khadir accepted his apology and they left the ship and walked on the coast until they found a boy who was playing with his mates. The boy was their cleanest and the most beautiful, but Al Khadir killed him. Moses (peace be upon him) said: Have you killed a pure little soul without any legal reason? Indeed, you have done something deniable to reason and pure natural dispositions.



## الواضح في التفسير

### Part 16

#### الجزء السادس عشر

#### سورة الكهف (75-110)

سورة مريم

سورة طه

#### بقية سورة الكهف

﴿قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ (الكهف : 75)

75- Al Khadir reminded him saying: Have not I told you before that you will be able to observe patience for what I do?

﴿قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا﴾ (الكهف

: 76)

76- Moses (peace be upon him) said: If I ask you about something you do after this time, do not accompany me, for you have accepted my apology before, and I have no apology.

﴿فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا

جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا﴾ (الكهف : 77)

77- They walked until they reached a village, seeking for hospitality, but their people refused to feed them as they were misers. They found a skew wall that was about to fall, but Al Khadir made it straight with his hand.

Moses said to him: They are people whom we asked for food, but they refused and you build their wall?! You should take a wage for that.

﴿قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا﴾ (الكهف :

: 78)

78- Al Khadir (peace be upon him) said to him: This is the time of our separation as you did not abide by the condition of companionship. I shall tell you with the consequence of the things that you could not observe patience for because you deem it outwardly deniable.

The author of Irshad As-Salik said: The rulings of Moses like other Prophets were based on apparent things, therefore he denied the breaching of the ship and killing a boy where disposal in peoples' money and souls without right is forbidden in the religion which He legislated for his Prophets. Allah did not burden us to search for hidden matters as it contains great harm. As for the case of Al Khadir, he was given the authority to act according to hidden secrets and facts of things.

﴿أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا﴾ (الكهف : 79)

79- As for the ship which I breached, it was for a group of needy people who used to work and earn their pennies in the sea, and I wanted to make it defective because there was before them an aggressive king who takes every good ship by force.

﴿وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا﴾ (الكهف : 80)

80- As for the boy whom I killed, if he had grown up, he would have been a disbeliever. His parents were righteous believers, and I know if he had grown up, he would have called them to disbelief. His parents would have responded to him and followed his religion for their strong love to him, and the love of something makes a person blind and deaf. Exceeding the limits is increase in error.

﴿فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِمَّنْهُ زَكَاءً وَأَقْرَبَ رُحْمًا﴾ (الكهف : 81)

81- So, by killing him, I wanted Allah to replace his parents with a better son.

﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾ (الكهف : 82)

82- As for the wall which I fixed, it was for two orphan boys in the city, i.e., the mentioned village, and underneath there is a buried wealth (gold and silver) for them and their father was righteous. If the wall had been left, the treasure would have appeared and the two boy would not have defended it. So, your lord willed that they would grow up and become strong to bring forth their treasure while they are able to protect it.

What I have done was a mercy from Allah with the companions of the ship, the parents of the boy, and the sons of the righteous man. I have not done that by my choice, but I was commanded to do so which is a proof to his prophethood. The news which I narrated to you is the instances which you could not observe patience for.

There is no authentic proof that Al Khadir is still alive.

﴿وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا﴾ (الكهف : 83)

83- O Prophet, when some people ask you about Dhul-Qarnayn, tell them: I shall mention to you some of his news and stories.

He is a believing leader and a righteous ruler. He was neither a prophet nor a king, and was not mentioned among great victorious celebrities such as the Macedonian Alexander, As-Sa`b Al Himyary, and Cyrus the Achaemenid. Many of them mentioned that he was the first, but this is wrong because Alexander was one of the supporters of Aristotle's philosophy and was not called Dhul-Qarnayn.

Moreover, the believing leader is not called the Alexander, and perhaps the common between them is the battles of Alexander and his victories. Many historians have stated that Dhul-Qarnayn lived during the time of Abraham (peace be upon him), and Allah is the Most Knowledgeable; and the important is to benefit from his biography.

﴿إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا﴾ (الكهف : 84)

84- We gave him power on earth, good opinion, good management, soldiers and helpers, paved the way for him, and gave him everything he needed to reach his goal.

﴿فَاتَّبَعَ سَبَبًا﴾ (الكهف : 85)

85- He wanted to reach sunset, so he followed a way to deliver him.

﴿حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا

ذَا الْقَرْنَيْنِ إِنَّمَا أَنْتَ تُعَذِّبُ وَإِنَّمَا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا﴾ (الكهف : 86)

86- Until Dhul-Qarnayn reached sunset in a fountain with black mud perhaps it is the mouth of the river, where mud is mixed with water, and everyone is seeing the sun sets in a place. When Dhul-Qarnayn reached the coast of the sea, he saw the sun sets in that place and found a nation at that fountain. So, We inspired Dhul-Qarnayn either to kill them if they do not accept Islam or to treat them nicely and call them to the truth and teach them guidance.

﴿قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا﴾ (الكهف :

87)

87- Dhul-Qarnayn said to his counsels and people of opinion: As for those who oppress themselves and insist to be a disbeliever, we shall kill him then he shall return to his lord in the Hereafter to torture him severely.

﴿وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا﴾ (الكهف :

88 :

88- As for those who believed and responded to our call in worshipping Allah alone and did righteously, they shall have a great reward in this world and in the Hereafter, and we shall not burden him in the world with difficult works, but we shall treat him kindly and easily.

The author of Zhilal Al Qur'an (may Allah be merciful with him) said: This is the constitution of good rule. A righteous believer should find dignity and good reward at the ruler, and the aggressive must face torment and harm.

He also added: When the balance of rule is in chaos, the aggressive corrupters become close to the ruler and given priority in the state positions, whereas the righteous workers are cast and fought. Then authority becomes a whip and a means of corruption in the hand of the ruler turning the order of the group into chaos and corruption.

﴿ثُمَّ اتَّبَعَ سَبَبًا﴾ (الكهف : 89)

89- Then he followed another way toward the east.

﴿حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا﴾

(الكهف : 90)

90- When he reached sunrise, which is the eastern horizon in the eye of a beholder, he found it rising on a nation that has no buildings under which they take shield nor they had clothes to protect them from the heat of the sun.

﴿كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا﴾ (الكهف : 91)

91- His rule in those people was as his rule to previous people. Our Knowledge encompassed the number of soldiers, equipment, organizations, plans, and conquests he had.

﴿ثُمَّ اتَّبَعَ سَبِيلًا﴾ (الكهف : 92)

92- Then he followed a third course, and every time he calls to Allah but if they refuse and show disobedience, he fights and adds them to his power.

﴿حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا﴾

(الكهف : 93)

93- Until he reached between two mountains, he found a nation, which does not understand the speech of people, and people do not understand their speech because of their weird language.

﴿قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا

عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا﴾ (الكهف : 94)

94- They said to him through their interpreter: O Dhul-Qarnayn, the tribes of Gog and Magog are corrupting our land by killing, plunder, and harm, and do not leave anything but ruined; so will we gather you huge sums of money to build a barrier to prevent them from reaching us?

﴿قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا﴾ (الكهف :

95)

95- Dhul-Qarnayn said to them: The kingdom and power which Allah has given me is better than the money you accumulate for me, so leave this aside and help me with your power and material to build a strong barrier and an immune fort between you and them.

﴿آتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ

آتُونِي أَفْرَغْ عَلَيْهِ قَطْرًا﴾ (الكهف : 96)

96- Bring me the huge pieces of iron. They brought them to him, and he started to build a barrier between the two mountains until he blocked the way between the two mountains then he said to the labors: Blow into fire with bellows. When iron became red like fire, he said to them: Bring me melted copper to pour it on iron.

﴿فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا﴾ (الكهف : 97)

97- Gog and Magog could not clime the dam because of its height and smoothness nor they could breach it or drill it because of its solidity and firmness.

﴿قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا﴾

(الكهف : 98)



98- Dhul-Qarnayn (may Allah bestow mercy on him) said in humbleness, thanking Allah for what he has granted him: This dam is a blessing from Allah to the people of this country and to the people who will come after them. However, when the promise of my Lord comes on the Day of Resurrection, or at the emergence of Gog and Magog, Allah will destroy it and level it to the ground; indeed the promise of Allah is confirmed and has no doubt.

It was said that the traces of that dam still exist in Georgia in the opening of Daryal in Caucasian mountains which the savage tribes used to raid over the territories of southern Caucasians, the east of the Black sea, and the west of Caucasian sea. And Allah knows the best.

﴿وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا﴾ (الكهف :

( 99

99- On that day [when the promise comes that Gog and Magog come out or on the Day of Resurrection], We left people to enter in one another and mix like water waves because of their large number. The horn will be blown thereafter, then We gathered people in one place for reckoning and retribution.

The emergence of Gog and Magog is one of the portents of the Hour.

﴿وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا﴾ (الكهف : 100 )

100- We shall show Hell-Fire on the Day of Resurrection to infidels while people are looking to see its torment and blazing fire before entering it to frighten them and make them sad.

﴿الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا﴾ (الكهف :

( 101

101- Those whose eyes were surrounded by a cover in the world to block My Signs and Ayahs from them, for they ignored it and blocked their ears so as not to hear the truth and not to understand Allah's Religion.

﴿أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُوْنِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ

نُزُلًا﴾ (الكهف : 102 )

102- Have disbelievers thought that they would associate others with me in worship and supporters to protect them from My Power? But on the Day of Resurrection, they shall free themselves of them. Indeed, We have prepared Hell-Fire for them to be their abode and eternal residence.

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا﴾ (الكهف : 103 )

103- Say, shall I inform you of those who have lost their actions and showed regret?

﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾ (الكهف :

( 104

104- They are those whose efforts were lost and their actions were nullified in the world while believing they are doing good.

﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ

وِزْرًا﴾ (الكهف : 105 )

105- Those are the losers who denied the Ayahs and miracles of Allah which He supported therewith His Messengers. They disbelieved in the Day of Resurrection, so they believe there is no reckoning or retribution after death. Their actions are nullified no matter how good they think them to be as they were done without faith or righteous action, so they are not accepted by Allah.

It was reported in Sahih Al Bukhari and Sahih Muslim that the Prophet (peace be upon him) said: "On the Day of Resurrection, a huge fat man will come who will not weigh the weight of the wing of a mosquito in Allah's Sight." and then the Prophet (peace be upon him) added, 'We shall not give them any weight on the Day of Resurrection.'

﴿ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوءًا﴾ (الكهف : 106)

106- If the matter is such, their retribution shall be Hell-Fire because of their disbelief, ridicule of Allah's Ayahs and Signs, and belying His Books and Prophets.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا﴾ (الكهف :

( 107

107- Those who believed and followed their faith with righteous work which is in conformity with the Shari`ah of Allah, they would gain the high gardens and a respectful status.

It was reported in Sahih Al Bukhari from the Hadith of Abu Hurayrah: "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."

﴿خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا﴾ (الكهف : 108)

108- They shall reside there forever without asking for moving or preferring any other place to it.

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ

جَنَّا بِمِثْلِهِ مَدَدًا﴾ (الكهف : 109)

109- Say: If the sea had been an ink to write down the words of my lord, the water of the sea would have ended before the end of my Lord's words which are limitless even if we bring the water of other rivers and add it to it.

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ

فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ (الكهف : 110)

110- O honorable Prophet, I am only a human like you but I was given the revelation. So, whoever claims that I am liar should bring something like my revelation. The god which I call you to worship is the One and the Only God who has no partner. So, whoever hopes for dignity, glad tiding, and reward, he must do righteously and do not associate anyone with Allah in worship, so he should not show off with his action and should not intend except the face of Allah.

Ibn Kathir (may Allah bestow mercy on his soul) said: Those are the two pillars of accepted work: It must be dedicated only to Allah and must be in conformity with the Shari`ah.

Al Hakim reported, and Adh-Dhahaby agreed with him on the authority of Ibn `Abbas (may Allah be pleased with him) who said that a man said: O Messenger of Allah, I do an action for the sake of Allah and so that people would see it. The Messenger of Allah (peace be upon him) did not reply until Allah revealed: "So

whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

## سورة مريم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Surat Maryam

### In the name of Allah, the Most Gracious, the Most Merciful

﴿كهيعص﴾ (مريم : 1)

1- There is no authentic Hadith reported about the scattered letters, and commentators of Tafsir did not agree on its meaning.

﴿ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا﴾ (مريم : 2)

2- This is a reminder and explanation to the mercy of Allah to His Servant and Prophet Zachariah.

﴿إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا﴾ (مريم : 3)

3- When he invoked his lord secretly, for he was far from hypocrisy and most showing of sincerity.

﴿قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا﴾ (مريم :

4)

4- He said: O Allah, I weakened, my powers fell, and white hair spread in my head, and You have never disappointed me anytime and never rejected me.

﴿وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا﴾ (مريم : 5

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5- I feared that my family and relatives from the Children of Israel will not behave well after my death, and my wife is barren, so grant me a son out of Your Favor.

﴿يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا﴾ (مريم : 6)

6- He would succeed me in prophethood and in my nation and to inherit the knowledge of the family of Jacob, and to be an extension to their blessed lineage, knowledge, and Caliphate. O Allah, make him satisfied in words and actions and among Your Creatures.

﴿يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا﴾ (مريم : 7)

7- So, his Lord responded to him, and said to him through the angle, Zachariah, We are giving you a child whose name is Yahya (John) and no one ever got that name.

﴿قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا﴾ (مريم : 8)

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8- Zachariah spoke secretly to his Lord while he was happy and amazed, O Lord, how do I have a child while my wife is barren and I am an old man?

﴿قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكْ شَيْئًا﴾ (مريم : 9)

9- The angle answered Zachariah: Thus, your Lord says: Bringing a child from an old man and a barren woman is easy, and He created you before from nothing.

﴿قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا﴾ (مريم : 10)

Zachariah (peace be upon him) said: O my Lord, give me a sign for what You have promised me.

So, his Lord revealed to him: Your sign is not to speak to people three days and nights while you are sound and healthy in all your limbs.

﴿فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا﴾ (مريم : 11)

11- He came out of his niche to his people and pointed to them to pray in the morning and in the evening to thank Allah for His Favors.

﴿يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا﴾ (مريم : 12)

12- So, We granted him Yahya (John) and taught him the Torah which the prophets used to judge therewith. We said to him: O Yahya, take the book seriously and make effort; and We gave him prophethood or understanding and knowledge in his young age.

﴿وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا﴾ (مريم : 13)

13- We granted him mercy and pity from Us, as We granted him purity, obedience and sincerity, so he did not commit a mistake.

﴿وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا﴾ (مريم : 14)

14- In obedience to their parents and showing benevolence to them, and he was not haughty to accept the truth or showing arrogance to people.

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا﴾ (مريم : 15)

15- Peace be upon Prophet Yahya and security for him the day in which he was born from Satan. Protection for him the day in which he died from the torment of the grave. And protection for him when he shall be resurrected alive from the horrors of the Day of Resurrection and from the torment of Hell-Fire.

﴿وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴾ (مريم : 16)

16- O Messenger, remember the story of Mary, the daughter of `Imran, that was mentioned in the Qur'an when she left her family and went to the east of her house or the east of Jerusalem.

﴿فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا﴾ (مريم : 17)

17- She concealed herself and placed a screen between her and her people, so we sent Gabriel to her in the form of a straight human being.

﴿قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا﴾ (مریم : 18)

18- When she saw him in front of her in an isolated place, she feared for herself and said: I resort to Allah for protection, so do not cause harm to me if you truly are a believer and fear Allah and His Punishment.

﴿قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا﴾ (مریم : 19)

19- Gabriel (peace be upon him) said to her: O truthful woman, I do not want to cause harm to you. I am just a messenger from your lord to grant you a boy who is free of sins.

﴿قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكْ بِغِيًّا﴾ (مریم : 20)

20- Mary (peace be upon her) said: How to beget a boy without marriage, and I am not a whore?  
She meant that a child must be born either from a legal marriage or adultery and she is neither.

﴿قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا﴾

(مریم : 21)

21- Gabriel said: Your Lord said: This is very easy for Me even if you do not have a husband and without committing a fornication. We shall make that boy a mark among people, a proof to the perfection of Our Power, a great favor from Us, and to be a prophet to guide people. This has been a destined matter and was recorded in the Preserved Tablet.

﴿فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا﴾ (مریم : 22)

22- So, she became pregnant with Jesus after Allah blow in her through Gabriel (peace be upon him) then she concealed her pregnancy from people in a remote place.

﴿فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا﴾

(مریم : 23)

23- The pain of birth made her lean to a palm tree. She said while knowing that she shall receive her boy and people would not believe her: I wish I had died before this time or I wish I had been a trivial matter that is not mentioned or counted, and no one would have paid attention to me.

﴿فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا﴾ (مریم : 24)

24- Gabriel called her from underneath: Do not become sad, for your Lord made underneath a stream of water.

﴿وَهْزَيْ إِلَيْكَ جِذْعَ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا غَنِيًّا﴾ (مریم : 25)

25- Move the root of the palm tree toward you and it will drop upon you fresh dates ready for eating.

﴿فَكُلِّي وَاشْرَبِي وَعَيْنَا فِيمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا

فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا﴾ (مریم : 26)

26- O Mary, eat the fresh date, drink from that stream, and do not be sad. If you see someone and asks you about that child, say to him: Perhaps, he is a sign. I have vowed fasting to Allah, so I shall not speak to anyone this day. Perhaps, the

reprehensibility of arguing with the fool and only use the words of Jesus (peace be upon him).

﴿فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا﴾ (مریم : 27)

27- Mary came carrying her child, and when she entered to her people, who were righteous, they denied that and said: O Mary, you have committed a major deniable matter.

﴿يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا﴾ (مریم : 28)

28- O you who resemble Aaron in worship [Aaron was a worshipper famous for asceticism and worship in their time], your father `Umran was not a bad man who do fornications and your mother was not an adulteress, so how did you do that?

﴿فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا﴾ (مریم : 29)

29- She pointed at her suckling child, Jesus, to speak to him. They said in denial: How can we speak to a child in the cradle? And how does he speak?

﴿قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا﴾ (مریم : 30)

30- Jesus (peace be upon him) said: I am the servant of Allah and glory be to Allah who made him speak in the cradle with: My lord destined to give me the Bible and make me a Prophet.

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾ (مریم : 31)

31- He made me useful and teaching good whenever I go, and commanded me with Salah and Zakat as long I am alive.

﴿وَتَرَا بَوَالِدَنِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا﴾ (مریم : 32)

32- He commended me with good treatment to my mother and did not make me haughty or disobedient.

﴿وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾ (مریم : 33)

33- Peace and security are one me on the day I was born, so Satan did not harm me. And on the day I shall die from the torment of the grave and on the day I shall be resurrected alive from the horror of the doomsday and the torment of Hell-Fire.

﴿ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ﴾ (مریم : 34)

34- This is the servant of Allah and His Messenger, Jesus son of Mary, the true word and the truth which has no doubt. Some people call him a liar and sorcerer, and another says: He is a god or the son of god, but he is a Prophet like other Prophet (peace be upon him).

﴿مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾ (مریم :

35)

35- It is not true that Allah took a son for himself, and this is not one of His Qualities (Exalted be He), but when He wills something, He only says: "Be" and it will be.

﴿وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ (مریم : 36)

36- Jesus (peace be upon him) also said in the cradle: Verily, Allah is your Lord and Mine, we are all created to serve Him. So, worship, obey, and unify Him and



do not associate anyone with Him in worship; this monotheism is the straight way which you must follow.

﴿فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ﴾ (مريم : 37)

37- So, the Jews and Christians differed about him and divided into sects and parties. Most of them deviated from the truth and altered the teachings of Christ (peace be upon him), so woe and destruction is for the disbelievers on the day of horror and torment.

﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ﴾ (مريم : 38)

38- They shall hear or see when they come on the day of account and retribution after they were deaf and blind to see our signs in the world. They are also deaf and blind in the world, so they do not understand and reflect.

﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾ (مريم : 39)

39- Terrify the polytheists from the day of the great regret and from reckoning when their final destination shall be Hell-Fire after they had been in negligence and did not believe the reward and punishment of the Day of Recompense.

﴿إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ﴾ (مريم : 40)

40- We inherit the earth and all that on it after We cause all the living to die and only remains the Owner of the entire universe, and to Us is the return of all people to judge between them and hold them accountable for their actions.

﴿وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾ (مريم : 41)

41- And mention in the Qur'an the news of Abraham and narrate it to people, for he was truthful and a great prophet.

﴿إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾ (مريم : 42)

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42- When he said to his father Azar who was worshipped idols, O father, why do you worship something that does not hear your voice, does not respond to your call, does not see your stand before him, and is not able to benefit or harm you.

﴿يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا﴾ (مريم : 43)

43- O father, I have gained part of knowledge and knew of the secrets of the universe things that you do not know, so accept my advice and obey me to guide you to the Straight Path which rescue you from destructions.

﴿يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا﴾ (مريم : 44)

44- O father, do not obey Satan by worshipping idols, for Satan adorns this worship to you, and Satan is disobedient to the command of his Lord and refused to obey him, as he is cast from His Mercy.

﴿يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا﴾ (مريم : 45)

45- O father, I fear that a great torment shall inflict you on the Day of Resurrection if you are still a disbeliever, so you shall be a companion to Satan in Hell as you were disobedient like him in the world.

﴿قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا﴾ (مريم : 46)

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46- His father said to him from the logic of polytheists who cannot endure to hear any harm against their gods: Do you hate my gods, turn away from them, and forbid people to worship them? If you insist on your attitude and do not stop what you are doing, I shall insult you, so keep away from me if you want to survive.

﴿قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا﴾ (مریم : 47)

47- Abraham (peace be upon him) said to him: Peace be upon him, you shall not be harmed by me, father. I shall invoke Allah to guide you to the truth, guide you to repentance, and forgive your sins as long as I am alive. Indeed, my lord is so Kind where He honored me and guided me to worship Him and devote myself to Him.

Abraham (peace be upon him) did not invoke Allah for his father after he had known that he died as a polytheist: "And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrâhîm (Abraham)] that he (his father) is an enemy of Allâh, he dissociated himself from him." [Surat At-Tawbah: 114]

﴿وَأَعْتَزِّلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلاَّ أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا﴾ (مریم

: 48)

48- I will stay away from you and free myself of you and of your gods which you are worshipping, O polytheists, and I shall worship my lord who is one true god. I hope to worship Him as should and He accepts my worship by His Generosity. These words show good manners with Allah, and indicating the wretchedness of those who worship gods.

﴿فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا﴾

(مریم : 49)

49- When he isolated himself from polytheists and their alleged gods, Allah replaced him with something better and granted him Isaac who begot Jacob; and all were Prophets.

﴿وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا﴾ (مریم : 50)

50- We gave them of Our Favors the best We give people, and made the people praise them in all religions for they deserve it for their truthfulness and sincerity. Allah (Glory be to Him) responded to the invocation of Abraham (peace be upon him) when he said: "And grant me an honorable mention in later generations." [Surat Ash-Shu`ara': 84].

﴿وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا﴾ (مریم : 51)

51- And recall also the news of Moses, the son of `Imran, whom Allah chose from among people to deliver the message, so he became a Messenger and a Prophet from the most forbearing Messengers.

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾ (مریم : 52)

52- We called Moses from the side of the mountain of Tur, on the right hand of Moses whom We drew nearer and spoke secretly.

﴿وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا﴾ (مریم : 53)

53- We responded to his invocation by granting him his brother Aaron to be a Prophet with him to help and assist him in his call, and he was more eloquent.

﴿وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا﴾ (مریم : 54)

54- And mention in the Qur'an Ishmael, the son of Abraham (peace be upon them) and the grandfather of Muhammad (peace be upon him), who was truthful in his promise and loyal, and he never promised someone but kept his promise to him. He said to his father, "O my father! Do that which you are commanded, Insha' Allah (if Allah will), you shall find me of As-Sabirin (the patient ones, etc.)." [Surat As-Saffat: 102]. Moreover, he was a messenger and a prophet whom Allah sent to the Arabian tribe of Jurhum.

﴿وَكَانَ يُأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾ (مریم : 55)

55- He used to command his family with obeying Allah (Glory be to Him) through establishing Salah and paying Zakat; and he will be satisfied with the reward of his lord for the straightness of his words and actions.

﴿وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾ (مریم : 56)

56- And mention in the Qur'an, the news of Idris (Enoch) who was before Noah (peace be upon him), for he was truthful and adherent to it, and an honorable prophet.

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾ (مریم : 57)

57- We raised his status and mention.

Our Prophet (peace be upon him) saluted him in the fourth sky when he ascended to heavens as was reported in Sahih Al Bukhari.

﴿أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا﴾ (مریم : 58)

58- Those are the people whom Allah bestowed favors upon them and raised their status among humans from the prophets who are the descendant of Adam like: Enoch and Noah and of their offspring whom We made to survive with Noah like: Abraham. And from the offspring of Abraham such as Ishmael, Isaac, and Jacob. And from the children of Jacob such as: Moses, Aaron, Zachariah, Jonah, and Jesus. Those are the people whom We guided to the truth and chose for prophethood. When they heard the words of Allah which detail His Signs and Power, they hastened to prostrate themselves before their lord. Their hearts submitted to His Mention and their eyes flowed with tears out of fearing Him in admittance of servitude to Him.

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا﴾ (مریم : 59)

59- Those righteous prophets were followed by righteous servants then they were followed by bad decedents who left obligatory Salah, indulged into pleasures, and preferred the lusts of themselves to the obedience of their Lord, therefore they shall be punished for their actions.

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا﴾ (مریم : 60)

60- Except those who repent of their sins, became truthful in their faith, and correlated his repentance with righteous actions; those are the people who shall

enter the paradise of their Lord and the reward of their actions shall not be reduced.

﴿جَنَّاتٍ عَذْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا﴾ (مریم : 61)

61- They are gardens prepared for permanent residence of which Allah promised His Righteous Servants who believe in without seeing them; verily what Allah promised them shall definitely come soon.

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَهُمْ فِيهَا بُكْرَةٌ وَعِشْيًا﴾ (مریم : 62)

62- They shall not hear in Paradise foul language as it happens in the world, but shall hear nice and good words which contain salutations from angels to them and nice words which they say to one another. Furthermore, they shall have the sustenance which they desire in the morning and in the evening, or forever.

﴿تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا﴾ (مریم : 63)

63- That high garden which we give to the pious people of Our Servants who preferred the obedience of their Lord and observed patience for it, and were not tempted by the temptations of the world.

﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

(مریم : 64)

64- Gabriel (peace be upon him) said: We do not come down to earth but by the command of Allah, for He owns the affairs of the world and the Hereafter and that is between them, and Allah will not abandon His Prophets.

It was reported in Sahih Al Bukhari and others that the Messenger of Allah (peace be upon him) said to Gabriel: What does prevent you from visiting us more? Then the Ayah was revealed.

﴿رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾ (مریم :

65)

65- Allah is the Creator of heavens and the earth and that lies between them and the controller of them, so He does not forget, sleep or neglect them. Therefore, you must obey Him and observe patience for the hardships of worshipping Him, His Ordinances and prohibitions, for you cannot find a peer to Allah or something like Him.

﴿وَيَقُولُ الْإِنْسَانُ أَإِذَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا﴾ (مریم : 66)

66- A disbelieving person who denies the resurrection says: If I die and become bones, shall I rise alive again from the grave? He said that out of mockery at resurrection.

﴿أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا﴾ (مریم : 67)

67- Does not a person remember and think that he was nothing in some time then We made him alive? If we create him after he had been nothing, are not we able to recreate him?!

﴿فَوَرَبِّكَ لَنَحْشُرَهُمُ الشَّيَاطِينَ ثُمَّ لَنُحْضِرَهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا﴾ (مریم : 68)

68- By your lord, O Prophet, We shall assemble those stubborn who deny resurrection with the devils who lead them astray around Hell-Fire in humiliation waiting to be thrown into Hell any moment.

﴿ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَئْتُهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا﴾ (مریم : 69)

69- Then We will bring from every nation their leaders and chiefs who are more evil and daring to Allah to lead their people to Hell-Fire.

﴿ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا﴾ (مریم : 70)

70- Then We know the people who deserve to enter Hell-Fire and suffer its torment forever.

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا﴾ (مریم : 71)

71- Everyone shall pass by Hell, the pious and the lewd, and passing by Hell is a predestined matter which Allah decreed to you.

The believers' passage to Hell is the passing on Sirat which rests on it like the share edge or a sword. So, they shall see Hell and its flames while it is boiling out of anger, then the disbelievers shall be thrown therein. So, the passage of the believers is not like the passage of the oppressors.

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾ (مریم : 72)

72- When people pass by Hell, We shall rescue the believers who did not associate partners with Allah in worship, leaving polytheists kneeling on their knees.

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا

وَأَحْسَنُ نَدِيًّا﴾ (مریم : 73)

73- When Our Signs are recited to the polytheists, they say to the believers: Which team is better in status and the best assembly? Muslims in Makkah were so weak and were taking cover in the house of Al Arqam, whereas polytheists were greater in number and their assemblies were larger where they used to tell poetry and drink wine.

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِثِيًّا﴾ (مریم : 74)

74- Let them ponder over and do not look at numbers and worldly status. How many nations We destroyed because of their error and denial to Prophets, and they were rich and better in shapes.

﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ

وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُندًا﴾ (مریم : 75)

75- O Prophet, say to the polytheists: Whoever follows falsehood either from us or from you, may Allah sink him in that and give him a respite until death. Until what they were promised comes to them either by killing or capturing them when Muslim win or by the establishment of the Hour and entering Hell, then they shall know the worst status and the lower in aid and helper, the believers or the disbelievers?

﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا﴾

(مریم : 76)

76- And Allah increases the guidance of the believers through their obedience and righteous actions which are better in reward and their benefits shall remain and will bring goodness to its owner which result is everlasting bliss and satisfaction to the Lord of the World.



﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾ (مريم : 77)

77- Have you seen that polytheist who disbelieved in Our Signs and Proofs, of which resurrecting the dead for reckoning and retribution and said to a Muslim out of mockery: I shall be given money and children in the Hereafter.

Khabbab (may Allah be pleased with him) had a debt at Al `As ibn Wa'il. He came to ask for his debt, and he replied: I shall not give it to you until you disbelieve in Muhammad (peace be upon him). He replied: I shall not disbelieve until Allah causes you to die then you are resurrected. He said: Leave me until I die and be resurrected, for I shall be given money and children then I shall pay my debt. The Hadith is in Sahih Al Bukhari and Sahih Muslim.

﴿أَاطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ (مريم : 78)

78- Has that disbeliever looked into the unseen and saw that he is one of the dwellers of Paradise or did he testify that there is no god but Allah and for that he seeks Allah's Paradise?

﴿كَأَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا﴾ (مريم : 79)

79- Nay, We shall record what he said to punish him on the Day of Resurrection, elongate his torture or add to his torment instead of the money and properties he claimed to himself.

﴿وَنَرِيئُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا﴾ (مريم : 80)

80- We shall take the money and children which he claimed and We shall destroy him, and on the Day of Resurrection, he will come without friends.

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا﴾ (مريم : 81)

81- The disbelievers took idols and others as god besides Allah and to give them help and victory and to prevent them from the torment.

﴿كَأَلَّا سَيَكْفُرُونَ بِعِبَادِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾ (مريم : 82)

82- Nay, their action is away from truth and correctness. There will come the day in which gods will deny their worshippers and say that they worshipped them out of whims, so they will free themselves of their disbelief and sins. Moreover, they will be enemies to them and a reason for their humiliation, unlike the glory and help which they hoped from them.

﴿أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا﴾ (مريم : 83)

83- Have not you seen how did We made devils companions of disbelievers and empowered them to lead them astray and seduce them to do sins and forbidden items?

﴿فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا﴾ (مريم : 84)

84- O Prophet, do not rush destruction and torment to the disbeliever for denying and turning away from you, for we only delay them to a fixed time what We count precisely then they will be destroyed.

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا﴾ (مريم : 85)

85- On the Day of Resurrection, We shall assemble the pious believers honorably to their Lord in groups and on mounts, waiting for His Favor and Honor.

﴿وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدًّا﴾ (مريم : 86)

86- We shall drive the denying disbelievers to Hell on foot as camels are driven to water while they are thirsty.



﴿لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ (مريم : 87)

87- There is no one to intercede for them as the believers intercede for one another by the permission of their lord. Whoever takes a covenant from Allah of intercession shall be granted intercession; this covenant is the testimony of La Ilaha Illa Allah and fulfilling its implications.

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا﴾ (مريم : 88)

88- Polytheists said: Allah has taken a child, so he will be a god like him and started to worship the son according to their claims as the Christians did with Jesus and the Jews with Ezra. However, polytheists said: Angles are the daughters of Allah; glorified be Allah over their claims.

﴿لَقَدْ جِئْتُمْ شَيْئًا إِدًّا﴾ (مريم : 89)

89- You have brought by your false claims a very deniable act.

﴿تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا﴾ (مريم : 90)

90- Heavens, earths, and mountains are barely cracking when hearing this deniable saying for the sake of Allah and out of fearing Him.

﴿أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا﴾ (مريم : 91)

91- For they have attributed a child to the Most Merciful.

﴿وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا﴾ (مريم : 92)

92- It is not proper or suitable with the glory and greatness of Allah that He takes a child, for all belongs to Allah and no peer to Him.

﴿إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا﴾ (مريم : 93)

93- All those in the heavens and on the earth: Humans, jinn, and angels are servants to Allah and under His Disposal, and will come to ruling and the land of gathering by His Command in submission and humiliation.

﴿لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا﴾ (مريم : 94)

94- Indeed, Allah knows their number and the number of their days, and knows their actions and sayings, so nothing is hidden from Him and all is under His Control.

﴿وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا﴾ (مريم : 95)

95- All shall come to Him alone on the Day of Resurrection without followers, helpers, or money, and all shall seek the protection of Allah and need His Mercy. So, how come He takes a child from them while no one is suitable to be His child?

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾ (مريم : 96)

96- Those who believed and were truthful in their faith and correlated with it and Shari`ah actions that please their Lord, Allah will love them and instill love in the hearts of His Righteous Servants toward them.

At-Tirmidhy reported that the Prophet (peace be upon him) said: "If Allah loves a person, He calls Gabriel saying: 'Allah loves so and so; O Gabriel, love him.' Gabriel would love him, and then Gabriel would make an announcement among the residents of the Heaven, 'Allah loves so-and-so, therefore, you should love him also.' So, all the residents of the Heavens would love him and then he is granted the pleasure of the people of the earth."

Al Hafizh ibn Hajar said in Fathul-Bary: It is benefited from the Hadith that people's love to a person.

The meaning of Allah's Love to a person is willing good to a person and granting him the reward.

The meaning of angels' love is seeking forgiveness to a person, willing good for him in this world and in the next, and inclination to him because he is obedient and loving Him.

The meaning of people's love is thinking good of him and desiring to rebel evil from him as much as possible. I said: And invoking Allah for him while he is absent.

﴿فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدَا﴾ (مریم : 97)

97- We facilitated the Qur'an for you by sending it in your language, O Prophet, to give glad tidings for the believers who respond to the call of Allah and His Messenger, and to scare your people therewith.

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا﴾ (مریم : 98)

98- We destroyed many nations before of those who disbelieved in Allah's Ayahs and denied His Messengers, so you do not see or hear the voice of anyone.

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