



A Values-Based Interpretation of
The Holy Quran

Part I

Let's Live By The Quran

By: FATIMAH OMAR NASEEF, Ph.D.

Doctor Fatimah bint Umar Naseef

May Allah Shower His blessings upon her

(2023-1944)

She memorized the entire Quran at her young age.

She established the Department of Islamic Studies at King Abdul - Aziz University.

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She participated in a lot of conferences and Seminars.

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She authored several books about the Science of the Quran.

50

Years in
the service of
Qur'an Al-Kareem

She moved to the Mercy of Allah at dawn on
Tuesday in Rajab, 1444 AH



خيركم
جمعية تحفيط
القرآن بجدة

رحمتها



Let's Live By The Quran

A values-based interpretation of the Holy Quran

Part I

Chapters

Al-Fatihah (The Opening)
and *Al-Baqarah* (The Cow)

By: FATIMAH OMAR NASEEF, Ph.D.

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*In the Name of Allah,
the Most Gracious, the Most Merciful*

Part One

First Edition 1444H/2023

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For

The very special persons: My dear Parents. For my father ‘Omar Muhammad Naseef, may Allah bless his soul, who was our best educator and first supporter along the path of promulgating and preaching Islam, laying the fertile soil from which we were raised and moved forward. And for my mother ‘Seddiqah Sharafuddin’, may Allah bless her soul, who taught us how to live by the Quran, thus she taught us both knowledge and practice. For her, the Noble Quran had been a method of life that manifested itself in all her movement and stillness. She was ‘Seddiqah’ (truthful) by word and deed. Her image had been haunting me while I was writing my book, and her deeds have always been a living reality in my life.

I, here, pray to Allah, my Patron and Protector, the Ever-Able, that they both be in the lofty heights of Paradise (illiyān) in the company of the Prophets, the Truthful, the Martyrs and the Righteous, finding what Allah has promised them, and all His servants, to be true, as Allah said in the Quran:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

{All who obey Allah and the Messenger are in the company of those on whom is the Grace of Allah, of the Prophets, the Sincere (Lovers of Truth), the Martyrs, and the Righteous. Ah! How beautiful is their company}. (4:69).

O Allah, reward them with much goodness and unite me with them in the Gardens of Bliss.

Fatimah Omar Naseef, Ph.D.



FOREWARD



In the name of Allah, Most Gracious, Most Merciful

All Praise be to Allah (God) who has sent The Book, a guidance to those who fear Allah, a light for the believers, a healing for what is in the breasts, a mercy from the Ever-Forgiving, the Ever-Thankful and Appreciative. And all peace and blessings of Allah be upon the Bearer of the glad tidings, the Warner, and the Lamp spreading Light, the Messenger sent as a mercy to the worlds, Prophet Muhammad, May Allah's blessings be upon him, his purified family and good companions.

Upon looking at the conditions of Muslims, and the sufferings of most of them from backwardness, ignorance and division, in addition to the predominance of enemies over them, and their detachment from their religion, inward and outward, and in terms of knowledge and practice, I find that all are attributed to their turning away from Allah's Method and Book (the Quran), which is the Divine Method for all humanity.

A lot of efforts were exerted to the care of teaching Muslims the Quran in terms of its recitation and of learning Tajweed¹*: many years were spent,

¹ * A special manner of reciting the Quran according to prescribed rules of pronunciation and intonation. (Glossary of Islam, Wikipedia, the free encyclopedia).

a lot of funds were disbursed, hundreds of Quran's gatherings were opened to master the correct recitation of the Quran, taking care of mastering the pronunciation of the letters, and applying the prescribed rules of Tajweed. This matter, in itself, is a great achievement, and an appreciated effort, particularly following a lapse of almost one century where Muslim communities had been heedless of teaching Quran or learning it as fully required and desired.

But, is this enough? Is it only required to master the rules of Tajweed and recitation (of the Quran) in order to get the blessing and reward from Allah?!

Ibn Masood, may Allah be pleased with him, was wondering as he said: "The Quran was revealed in order to be applied and practised; but it was adopted for recitation only"¹.

The revelation of the Quran had only been for a wisdom that Allah wanted which is 'to reflect' upon its verses. Allah says in the Quran:

﴿ كَتَبْنَا إِلَيْكَ مَبْرُوكًا لِّدَّبَرُواْ آيَاتِهِ وَلِيَتَذَكَّرُواْ أَلَّا يُغْنَبُواْ عَنْهُ ﴾

*{(Here is) a Book which We have sent down unto you, full of blessings, that they may meditate on its verses, and that men of understanding may receive admonition}*².

Reflection on its verses is but to receive admonition from them and to practise and apply them. Only those who learn and apply the Quran will enjoy its bounty, as the Prophet, peace and blessings of Allah be upon him ﷺ says: [If

1 Zad Al-Maâd: 1/328.

2 Chapter Sâad, 29

anyone recites the Quran, learns it and acts according to its content, on the Day of Judgement, his parents will be given to wear a crown whose light is like the Sun's light, and they will be dressed with splendid unmatched garments. His parents would then ask: 'for what we earned this'? They would be told: For your offspring's learning and practising of the Quran]1. Al-Hassan Al-Basri said: "...Pondering its verses only means following them with practice. By Allah, it is not memorizing its letters and breaking its boundaries² (set by Allah)".

In fact, two verses in Allah's Book had drawn my attention and made me think, and from which I came to know about the Method of Allah in the universe and His Way in His creation. The first verse showed me the reason behind the backwardness of the Muslim communities, and their misfortunes during the late years of the Muslim nation's history. Allah, Glory be to Him, has told us about that in His Book when He says:

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى﴾

*{And whoever turns away from My remembrance, indeed, he will have a depressed (stringent) life, and We shall raise him up blind on the Day of Resurrection}*³.

A stringent life implies a life narrowed down severely with misery, which both reflect the reality lived today by most Muslim communities of the Muslim world. If Muslims do believe that they didn't turn away from the Quran because they are reciting it day and night, then let me ask the reader of my book:

How many verses a Muslim reader would go over but without understanding Allah's purpose of them?!

How many verses would he listen to when praying behind the Imam (the prayer's leader) at the mosque, or elsewhere, without comprehending their meaning?!

How many verses did he not practise what they say?!

1 Reported by Al-Munthari in "At-Targheeb". See also (Sahih At-Targheeb) by: Al-Albani (1434).

2 Book of Abdulrazzaq (5984).

3 Chapter "Tāhā", 124

All this indicates that there are a real turning away from, and a desertion of, the Quran. These two indications are of various kinds, as illustrated by the scholar ‘Ibn Al-Qayyem, may Allah’s mercy be upon him, who explained them as follows:

To desert hearing or listening to the Quran, and renounce believing in it.

To abandon practising its teachings, and adhering to its rules of what is lawful and unlawful, even if he reads it and believes in it.

To abandon resorting to it for arbitration or judgement as regards the fundamentals of the religion or its branches, believing that this is not beneficial for conviction and certitude, and that its verbal evidence does not attain knowledge.

To desert pondering its verses, comprehending them and knowing the message of their Speaker (i.e., Allah).

To abandon seeking a cure in it for all the heart’s diseases. Instead, one seeks a remedy in other things, and abandons being treated with it¹.

All these types come under this verse when Allah says:

﴿وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا﴾

{Then the Messenger will say: O my Lord, truly my people treated this Quran with neglect}².

As for the second verse that had drawn my attention, it was Allah’s saying in the Quran:

﴿فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾

{... whosoever follows My guidance will not lose his way, nor fall into misery}³.

In this verse, Allah, Glory be to Him, explains to us the secret of attaining supremacy, success and decent life: it is by following Allah’s guidance, which means to practise what is said in the Quran and apply Allah’s Method on

1 Al-Fawaed by: Ibn Al-Qayyem, p. 82.

2 Chapter (Al-Furqaan), 30.

3 Chapter (Tāhā), 123.

earth. The state of the Muslim nation will only be rectified by following and practising Allah's Word.

In the Quran, Allah clearly states and commands Muslims to follow (His teachings):

﴿آتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ﴾

{Follow (O men!) the revelation given to you from your Lord, and follow not other than Him. Little it is you remember of admonition}¹.

He also says:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

{And this is a Book which We have revealed as a blessing: so, follow it and be righteous that you may receive mercy}².

This has also been the Prophet's method in applying Allah's commands when teaching his companions, may Allah be pleased with them. Obaiyy bin Kaab once said 'that when they learn ten verses (of the Quran) from the Prophet, they will not go beyond until they have learned from them both knowledge and practice'³. So, they learned the Quran, knowledge and practice.

My thorough living with the Book of Allah and teaching it for forty five years, and the pain I have been feeling about the Muslim nation's conditions, its alienation from practising and applying the Quran, and living according to the Divine Method, made me think about writing, with the help of Allah, an explanation of the Noble Quran that is characterized by simplicity and clarity of expression, in addition to attempting connecting the meaning of verses together showing their appropriateness and harmony, and projecting the Quranic values they embody, i.e., that precious, virtuous, and unchanging thing that motivates and guides man's behavior and governs his movements in life.

Islam is the upright, ever-true religion, and the upright way of religion. This

1 Chapter (Al-Aaraf), 3.

2 Chapter Al-Anaam, 155.

3 Al-Fatawa Compilation, by: Ibn Tayymiyah, 17/407.

word (qayyem) (qayyemah) is repeated six times in the Quran, which justifies saying that the religion of Islam is the religion of noble and permanent values. Hence, the system of values in Islam is the system of Islam itself in its entire and general form: a creed, worship, legislation and ethics¹.

I have presented some values of the Quranic verses -a task that is greater than I can explore- attempting to project the values at the end of the verses' explanation. This has been followed by an appendix of a Table that shows the verses and in front of them their value(s), with the practical application of them. I was hoping that this would facilitate knowledge to the reader and the application in his life of what he has learned, thus realizing the Quran's objective: "Let's live by the Quran".

Finally, this book is the first part of a series on the explanation of the Quran. By Allah's Grace and Favor, Allah has facilitated to me to explain chapters (Surats) Al-Fatihah (The Opening) and Al-Baqarah (The Cow). I pray to Allah, Most Generous, that He enables me to complete explaining His Book and that He makes my deed sincere and pure to Him and accepted by Him, for He is the Protector and Patron, and the Able to do it.

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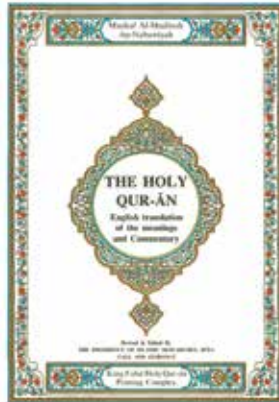
¹ "Islamiyat Al-Maarefah" magazine, no. 54, Fatehi Hassan Malakawi, "The Concept of values in the Noble Quran".

FOREWARD-2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

The translation of the meanings of the two ‘surahs’ (Chapters): Al- Fatiha and Al- Baqarah at the beginning of each chapter of this book [Let’s live by the Quran] is taken from Abdullah Yusuf Ali’s Book “Translation of The Holy Qur-ān: English translation of the meanings and Commentary”, [Revised and Edited by The Presidency of Islamic Researches, IFTA, CALL AND GUIDANCE, Al-Madinah Al-Munawarah, under the Auspices of The Ministry of Hajj and Endowments, Kingdom of Saudi Arabia, 1410 H. No.) 10464). (See Preface, 5-9).



وَاللَّهُ يَتَذَكَّرُ الْعَبِيدَ



Let's Live By The Quran

A values-based interpretation
of the Holy Quran

(Surat) “*Al-Fatihah*”
(The Opening)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Allah (God) begins His Glorious Book with Surat Al-Fatihah (The Opening Chapter), which is considered the greatest Surah (Chapter) in the Quran. It is also called ‘the seven oft-repeated verses’ that Allah has revealed to our Prophet, Muhammad, peace and blessings of Allah be upon him (ﷺ), as mentioned in the Prophet’s hadith (tradition): Narrated by Abi Saeed bin Al-Mu’alla, who said: The Prophet ﷺ called me while I was praying and I did not respond to him. I finished my prayer and came to him. He said: **[what has prevented you from answering my call? He said: I was praying. The Prophet ﷺ then said: Didn’t Allah say (in the Quran):**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

{O, you who believe! Give your response to Allah and to His Messenger, when He calls you to that which will give you life ...}.

Then the Messenger of Allah said to me:

[I will: teach you the greatest Surah in the Quran]. It seemed that he stated it or he had forgotten to. So, I asked: O Messenger of Allah, what was you said? He said: [“Praise be to Allah, the Lord of the worlds”. It is the seven repeatedly recited verses and the Grand Quran which has been given to me].¹

The Prophet ﷺ called this Surah ‘the seven repeatedly recited verses; it is seven verses that are doubly repeated in every prayer. It also carries all praise to Allah, Glory be to Him. Among the names of this Surah is “the Mother of the Quran”, as the Prophet says:

¹ Reported in Sahih Al-Bukhari, No. (4474).

[It is the Mother of the Quran, and the opening chapter of the Book, as well as the Seven oft-repeated verses]¹.

It is called (the Mother of the Quran) because all the meanings of the Quran are referred to it.

Al-Fatihah has such several names, which indicates its glory and distinction. These names include: The Mother of the Book, Surat Al-Hamd (the Praise and Gratitude), the Cure or the Healing, the Prayer, the Essence of the Book, and the Incantation, as stated by the Prophet ﷺ when he asked the man who told him (the incidence):

[How did you come to know that it can be used as "Ruqiyah" (Incantation)?]².

In Al-Fatiha, there are unmatched attributes that are not found in other chapters (Surahs): the prayer is invalid without (reciting) it and it should be read in every 'raka'ah' of the prayer as it is considered one of the prayer's pillars. As narrated by Abu As-Saa'ib, the mawla (servant) of Hisham bin Zuhrah, who said: I heard Abu Hurairah, may Allah be pleased with him, saying: The Messenger of Allah ﷺ said:

[Whoever prays without reciting the Mother of the Quran (in his prayer), his prayer is imperfect, imperfect, it is imperfect, incomplete]³

, i.e., it is unfinished and cut off. In addition, Al-Fatiha deals with creed, worship and belief in the Hereafter, as well as with the belief in Allah, His Names and Attributes. It designates to Allah alone worship, supplication, and the asking of guidance to the straight path. It begins with a praise of Allah, Glory be to Him, and ends with asking Allah for guidance.

The Quranic value

- The merit of Al-Fatiha, the greatest Surah in the Quran, and the merit of reciting it as an incantation (ruqiyah).

1 Reported in Sunan Abu Dawood, No. (1310). See also Sahih Al-Jam'ah by: Al-Albani, No. (3184).

2 Reported in Sahih Al-Bukhari, No. (5736), and Sahih Muslim, No. (2201).

3 Reported in Sahih Muslim, No. (395).



{In the Name of Allah, Most Gracious, Most Merciful (1)}

Surat Al-Fatiha begins with Allah's saying بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillah Ar-Rahman Ar-Raheem): 'In the name of Allah, Most Gracious, Most Merciful', i.e., in the name of Allah, Glory be to Him, I begin. Allah is commanding His Prophet ﷺ and his nation (Ummah) after him to begin with the name of Allah when reciting the Quran, and in all affairs related to his religion or life, as the Prophet ﷺ says:

[Every matter of significance that is not begun with "Bismillahi Ar-Rahman Ar-Raheem" (In the name of Allah, Most Gracious, Most Merciful) remains defective]¹.

In the verse, there is guidance from Allah to His servants to begin every matter with the remembrance of Allah, seeking His help in everything. This is the Divine 'etiquette' that Allah, the Exalted, has revealed to His Prophet ﷺ. The Messenger of Allah has said it, "Al-Basmalah", (in the name of Allah..) aloud and has concealed it as well, beginning every matter with it.

In (Al-Basmalah), there are three Divine Names of Allah:

الله: the worshipped Deity that all creatures deify out of love, glorification and submission to Him; the God that has all the Attributes of Godhead, and Lordship, the Attributes of Absolute Perfection, Beauty, Grandeur and Majesty. This name 'Allah' is the basis of all the Beautiful Names and the compiler of all those Names and Attributes:

- The name (Allah) is not used to denote any other being except Allah as it is the proper name of the Divine Being (God).
- This Name is designated in the declaration's statement of faith (Ash-Shadah) 'La ilaha illa Allah' (I bear witness that there is no deity but Allah). The Beautiful Names of Allah are added to this Name (Allah).
- This Name (Allah) is, more probably, considered the Greatest Name of Allah.

¹ Reported in <Ad-Durr Al-Manthoor>, by: Assayooti (1/45).

- This Name (Allah) is, more probably, considered the Greatest Name of Allah.

الرَّحْمَنُ Ar-Rahman (Most Gracious): is one of Allah's Beautiful Names, that is derived from (ar-rahmah). This name (Ar-Rahman) signifies how great and all-embracing Allah's mercy is that it encompasses the whole creation: believers and non believers, worshippers and disobedient. He is (Most Compassionate) who embraces both this life and the Hereafter with His Mercy. Everything in the universe is one of His Mercy's effects that He conveys to everyone out of His Favor and Grace.

The Name (Ar-Rahman) is a very special name of Allah, after the Name 'Allah'. It is only used for Allah alone, Mighty and Sublime be He, and no one can be named with it, except Allah alone¹.

الرَّحِيمُ Ar-Raheem (Most Merciful): It is a name of Allah, Glorified be He. It is also derived from (mercy: ar-rahmah). Allah, Glorified and Exalted be He, is described with mercy that encompasses everything, and embraces all creation. Allah, the All-Mighty, has favored the believers with the abundant share of it. Allah says:

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

{...and He is full of Mercy to the believers}².

He bestows upon His faithful believers His special mercy for guidance and consolidation, care and protection, and out of grace and pleasure.

The Quranic value

- 'Bismillah' is the Divine 'etiquette' that Allah has revealed to His Prophet: no work (or matter) should be commenced without saying 'Bismillah' (i.e., In the name of Allah).

1 It is said that when Musaylimah "the liar" called himself (Rahman Al-Yamamah), Allah made him defamed by being always referred to as (Musaylimah the liar).

2 Chapter (Al-Ahzab), 43.



{Praise be to Allah, the Cherisher and Sustainer of the worlds (2)}

Allah, Glorified and Exalted be He, praises Himself and teaches us how we praise and thank Him by saying *الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* (*Al-Hamdu lillahi rabbil aalameen*) {All Praise be to Allah, the Lord of the worlds}, for only Allah, the Honorable, the Majestic, is worthy of all perfect praises because He has the Noble Attributes and the countless bounties that He bestows with generosity.

The best ‘*duaa*’ (supplication) is (*al-hamdulillah*), praise be to Allah, as stated by the Messenger of Allah when he said:

[The best of remembrance (of Allah) is ‘La ilaha illa Allah’ (there is no deity but Allah) and the best supplication is ‘al-hamdulillah’, praise be to Allah]¹.

Allah, Glorified and Exalted be He, likes to be praised, as the Prophet, ﷺ said:

[...For your Lord likes to praise (Him)]².

On the authority of Ibn Omar, may Allah be pleased with him, who reported that the Messenger of Allah had told them:

[Once, a servant of Allah said: ‘My Lord, Praise be to You as appropriate to the Majesty of Your Face and the Magnificence of Your Sovereignty’. The two angels were perplexed: how would they write it down? Allah said (to them) –and He knows best what this servant said-: What did My servant say? They said: O, Our Lord. He said: (O My Lord, Praise be to You as appropriate to the Majesty of Your Face and the Magnificence of Your Sovereignty). Allah said to them: ‘Write it down as said by My servant until he meets Me and I shall reward him (for that)]³.

رَبِّ الْعَالَمِينَ {The Lord of the worlds} (*Rabbil-aalameen*): The belief in the absolute unity of Lordship of Allah is the decisive criterion separating

1 Reported in (Sunan At-Termethi), No. (3383). See also: (Sahih At-Termethi) by: Al-Albani.

2 Reported in (Sunan An-Nasaie), No. (7698). See also (Sahih Al-Adab Al-Mufrad by: Al-Albani, No. (660).

3 Reported in (Sunan Ibn Majah), No. (3801). See also (Ummidatt attafseer) by: Ahmad Shakir (1/62).

monotheism from polytheism. Allah, Exalted be He, is the Lord of the worlds, the Lord of all creatures, of all the worlds: the world of heavens and earth and all countless beings and wonders therein, the world of jinn and humans ever since Adam, peace be upon him, and till the Judgement Day. Allah has not created His creatures and then neglected them. On the contrary, He is keeping up and maintaining the affairs of His creation; He has created them then has made guidance easy to them; He protects them and has mercy on them; He is the Possessor, the Disposer and Regulator of their affairs, caring for them and leading His allies towards success and triumph, and subsisting all His creatures bestowing upon them His bounties and sustenance. Thus, it is only Him Who is worthy of all praises for all His bounties, seen and unseen, religious and worldly ones. Whenever a servant prays reciting (al-fatihah), he is reiterating all the praise and renewing all the thanks due for Him, for (Al-Hamdu lillah) fills the scale.

The Quranic value

- Allah alone is worthy of all praise for His praiseworthy Attributes and countless bounties.



{Most Gracious, Most Merciful (3)}

Allah, in this verse, describes Himself by saying الرَّحْمَنُ الرَّحِيمُ (*Ar-Rahman, Ar-Raheem*).

‘Ar-Rahman’: (Most Gracious): having an all-embracing mercy for all His creation.

‘Ar-Raheem’: (Most Merciful); having a particular mercy for His faithful believers; it is the mercy of guidance and success, care and guardianship.

Of all His 99 names, Allah’s choice of (Most Gracious, Most Merciful) is to indicate that His Mercy encompasses all that He sent down, so that we may be conscious of it in all His commands and in all that He has destined for us, for in all His ordinances, there is Mercy, and in all His interdictions, there is Mercy, and in all His Divine Decrees, there is Mercy.

The Quranic value

- Allah’s choice of His two Names (*Ar-Rahman, Ar-Raheem*) in this Surah is indicative of the greatness of His Mercy, and that His relation with His creation is based on Mercy.



{Master of the Day of Judgement (4)}

(Yoam Addeen) is The Day of Judgement and the Day of Recompense and Retribution when all creatures will be called (before Allah) to account for their actions and deeds. To Him belongs all dominion in this worldly life and the Hereafter, and in His Hand is the Sovereignty. He is, in particular, the sole and absolute Sovereign on the Day of Judgement as no one then can claim the ownership of anything. All beings are subject to His Power; no one will speak except by His permission, waiting for compensation and retribution. On that Day, Allah will judge between His servants with His Mercy and Justice. Allah warns His servants of The Day of Judgement; He makes it clear to them, illustrating its portents and horrors and what will happen then, as if they are seeing that with their own eyes, so that they would be prepared with good deeds for that day when appearing before Allah for judgement. In the verse, there is a reminder to the servant to judge himself before he is judged and reckoned by His Lord.

The Messenger of Allah ﷺ said:

*[Allah will seize (hold) the earth on the Day of Resurrection, and will roll (fold) up the heavens in (with) His Right Hand, then He will say: "I am the Sovereign. Where are the Kings of the earth? Where are the mighty men? Where are the arrogant"?]*¹.

The Quranic value

- A statement establishing that all sovereignty belongs to Allah alone; no Possessor, no Sovereign on the Day of Resurrection except Allah alone, Exalted and High above is He.

¹ Reported in Sahih Al-Bukhari, No. (4812), and Sahih Muslim, No. (2788).



{Thee do we worship, and Thine aid we seek (5)}

This statement is the emblem of monotheism and the truth of trust that the servant (of Allah) mentions continuously declaring his servitude to his Lord, Exalted and High Above is He, in sincerity to Him, seeking His Help alone, trusting Him in all his affairs.

All the purposes of the Divine “Sharia” (Law) are gathered in this verse; it encompasses creed, method, worship and legislation. It is not permissible for a servant to direct any kind of worship to others other than Allah, nor to believe that a benefit or harm would befall him except by Allah’s Command and Permission. In addition, in this verse there is a cure for the hearts from the diseases of haughtiness, vanity and hypocrisy; The souls shall be free from fear and from being deeply attached to beings other than Allah. When reciting this verse, we declare our servitude to Allah, Exalted is He, and our seeking of His help and aid in every act, every worship.

Ibn Katheer reported some statements of our righteous predecessors, among which are:

Al-Fatihah is the Secret of the Quran. Its secrecy lies in **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** {It is You alone we worship, and it is You alone we ask for help}. The first part (of the verse) is a disassociation from polytheism, and the second part is clearing oneself of one’s might and power and entrusting one’s affair to Allah’s Power and Might. On these two meanings, faith is wholly based¹.

The Quranic value

- The objectives of the Divine Sharia (Law) are all combined in **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** {It is You alone we worship, and it is You alone we ask for help}, because in this verse there are the declaration of servitude and loyalty to Allah, the seeking of His help, and the commitment of all affairs (in full submission) to Him alone.

¹ “The Abridged Tafseer of Ibn Katheer”, by Muhammad Nasib Ar-Refaei, (1/15), with adaptation.



{Show us the straight way (6)}

After teaching us how to praise and seek help from Him, Allah, Exalted is He, guides us towards asking Him to show, and lead, us to the way of Islam, which is the noblest demand because it is the clear path leading to Allah's Pleasure and Paradise. When a believer asks for guidance, he is asking for being steadfast and successful in applying the Book of Allah and His Prophet's tradition (Sunnah). A blessed believer is the one whom Allah has granted him success in asking for His help. Allah, Exalted is He, has guaranteed responding to the prayer of the suppliant when he calls on Him; no salvation, no happiness and no success without Him in this worldly life and in the Hereafter.

The straight path is the path that Prophet Muhammad ﷺ, and all previous Prophets ﷺ have guided us to. The plural form used in the verse indicates the importance of the bond of brotherhood in faith. It makes a Muslim feel he is not alone in this universe; rather, he is a member of this nation. He prays as an individual but uses the plural form and asks for guidance for himself and for the whole nation. Then, Allah shows the kind of guidance required, which is the guidance of the elite people.

The Quranic value

- The importance of the supplication *أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ* {Guide us to the straight path} in the plural form (us): an indication that a Muslim is a member of this Nation and that all Muslims are like one body.

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

{The way of those on whom Thou has bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray (7)}

Allah, here explains more this path by saying

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

{The Path of those on whom You have bestowed Your Grace, not of those who have incurred (Your) Wrath, nor of those who are astray}. That path is the path of those who have deserved Allah's Favor, Grace and Mercy, of the Prophets, the truthful, the martyrs, and the righteous, the path of those who have known the path of Truth and borne witness that Allah is the Lord, Islam is the faith, and Muhammad ﷺ is the Prophet and Messenger (of Allah); they, then, have practised what was revealed to him from his Lord, Exalted is He, as indicated by Allah in His saying:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

{For whoever obeys Allah and His Messenger, then it is these who shall be with those upon whom Allah has bestowed grace, among the prophets and the truthful and the martyrs and the righteous in the Hereafter. And most excellent are they as companions}¹.

A believer calls upon Allah to make him on the way of the righteous following their footsteps so that he attains their company and be pleased with becoming near them. He will not take the path of those who have evoked Allah's Anger (the ones who have known Truth but they distorted it and differed over it, such as the Jews and others), nor of those who are astray, who are ignorant of Truth and are gone astray worshipping Allah in a way contrary to what He has ordained, such as the Christians and the like who are gone wrong and are disobedient. The Messenger of Allah ﷺ said:

¹ Chapter (Al-Nisaa), 69.

[Those who incurred Allah's wrath are the Jews, and those who are astray are the Christians]¹.

In this verse, there is a declaration of loyalty to the believers, and a dissociation from Jews and Christians as well as all disbelievers and people who are astray.

The Quranic value

- A declaration of loyalty to the elite of the faithful and true believers and worshippers of Allah, and a declaration of dissociation from the Jews, the Christians and unbelievers.

¹ Reported by Attabarani, in Al-Muajam Al-Awsatt, No. (3813). See also Sahih Al-Albani, No. (3263).

Thus, this noble Surah has comprised seven doubly-repeated verses that a servant repeats throughout the day which connects him with his Lord in a dialogue that is reiterated between the humble servant and the Owner of Sovereignty, Exalted be He, as reported by the Prophet ﷺ that Allah had said:

*[“I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks. When the servant says: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {Praise be to Allah, the Lord of the universe}, Allah, the Most High, says: My servant has praised Me. And when he (the servant) says: الرَّحْمَنُ الرَّحِيمُ {The Most Compassionate, the Merciful}, Allah the Most High says: My servant has lauded Me. And when he (the servant) says: مَلِكِ يَوْمِ الدِّينِ {Master of the Day of Judgement}, He remarks: My servant has glorified Me, and sometimes He would say: My servant entrusted (his affairs) to Me. And when he (the servant) says: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ {Thee do we worship and thee do we ask help}, He (Allah) says: This is between Me and My servant, and My servant will receive what he asks for. Then, when he (the worshipper) says: اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ① صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ {Guide us to the straight path, the path of those to whom thou hast been Gracious not of those who have incurred Thy displeasure, nor of those who have gone astray}, He (Allah) says: This is for My servant, and My servant will receive what he asks for...”]*¹.

After reciting Al-Fatihah, it is recommended that the reader says (Ameen), i.e., O, Allah, Please respond, as it was reported that the Messenger of Allah ﷺ said:

[When the Imam Says: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ‘Gair-il-Maghdubi alaihim walad-Dalin (i.e., not the path of those who earned your anger, nor the path of those who went astray), then you must say, ‘Ameen, for if one’s utterance of ‘Ameen’ coincides with that of the angels, then his past sins will be forgiven]’².

As Allah, Mighty and Sublime be He, has started the Opening of His Book by

1 Reported in Sahih Muslim, No. (395).

2 Reported in Sahih Al-Bukhari, No. (4475).

teaching us the supplication of **أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ** {Guide us to the straight path}, then He follows that by verses of the Quran, in response to our prayer to show us the straight path, when He says in Surat Al-Baqarah (The Cow): **ذَٰلِكَ** **الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ** {...This is the Book; in it is guidance sure, without doubt, to those who fear Allah}¹.

The Quranic value

- Reciting Al-Fatihah represents a discourse running between the servant and the Lord; a dialogue that is reiterated throughout the day between the humble servant and the Owner of Sovereignty.

1 Chapter (Al-Baqarah), 2.

Basmala (Bismillah) in Arabic calligraphy, rendered in gold on a light beige background. The text is written in a highly decorative, flowing script, typical of Islamic calligraphy. The background features subtle, abstract patterns in shades of beige and cream.



Let's Live By The Quran

A values-based interpretation
of the Holy Quran

(Surat) “*Al-Baqarah*”
(The Cow)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Surat Al-Baqarah (The Cow) is the first of the seven longest chapters (Surahs), and the hump of the Quran. The Prophet ﷺ said:

[For everything there is a hump (pinnacle), and the hump of the quran is Surat Al-Baqarah]¹.

Al-Baqarah is a great Surah whose merit is mentioned in many (hadiths) * of the Prophet, for example, the narration of Abi Omamah who was reported as saying that the Messenger of Allah ﷺ said:

[... Recite Surat Al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it]²

, i.e., in it there is protection from magic. In another hadith, the Messenger of Allah ﷺ said:

[... Satan runs away from the house in which Surat Al-Baqarah is recited]³.

In it, there is protection from Satan in this life.

As for its virtue in the Hereafter, it is narrated that the Prophet ﷺ says:

[On the Day of Resurrection, the Quran and those who acted according to it will be brought with Surat Al-Baqarah and Al-Imran preceding them].

The narrator said: (The Messenger of Allah likened them to three things,

1 Reported by Attabreezi in "Mishkatt Al-Massabeeh.

* The Prophet's tradition.

2 Reported in Sahih Muslim, No. (804).

3 Reported in Sahih Muslim, No. (780).

which I did not forget afterwards. He (the Holy Prophet) likened them to two clouds, or two black canopies with light between them, or like two flocks of birds in ranks pleading for one who recited them)¹. In other words, they defend the one who has learned them by heart and acted according to them, who has also been reading them continuously. Therefore, the Messenger of Allah, peace be upon him, used to call out to the army, when the fight is raging hot: "where are the people of Al-Baqarah²?", as if asking for their help in straitened circumstances because they are high-spirited, brave and daring people of quick response.

Thus, we derive an important value from this Chapter's (Surah) merits:

The Quranic value

- The great merit of reciting Surat Al-Baqarah and the Divine protection that is attained by those who recite it.

1 Reported in Sahih Muslim, No. (804).

2 Al-Assbahani, Abu Al-Qassim, in his (Dala'el An-Nubowwah), 1/49

The Chapter of Al-Baqarah begins with Allah's saying:

﴿الَمْ ١﴾ ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ
هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

{A. L. M. (1) This is the Book in it is guidance sure, without doubt, to those who fear Allah (2) Who believe in the unseen, are steadfast in prayer, and spend out of what we have provided for them (3) And who believe in the Revelation Sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter (4) They are on (true guidance), from their Lord, and it is these who will prosper (5)}

Allah begins this great Surah with these abbreviated, disjunct letters **الَمْ** {alif, láam, méem “A. L. M.”} in which there is an indication of the miraculousness of the Quran that no one can challenge; it bridles people of eloquence and makes it impossible for jinn and humans to produce something similar to it.

Then Allah states that this Book (the Quran), which is of high sublimity and of lofty status from Allah, is the Truth and was revealed with Truth so that pious people fearful of Allah can benefit from it.

This verse is a powerful introduction in which Allah, Exalted be He, indicates that this Book is (the Divine Method for the happiness of humanity). In it, there is guidance for the pious, righteous people fearing Allah, who shall convey it to the worlds and spread it amongst the whole humanity.

When Allah, Mighty and Sublime be He, has expounded the guidance of the Quran to the pious believers, He first elucidates their qualities; in order to be one of them, we should know those qualities and adhere to them because, upon embracing such qualities, they will grant their adherents the honor of vicegerency on earth and the way by which they benefit from this guidance.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

{Those stand on true guidance from their Lord, and it is those who will prosper}.

In other words, they are the ones who will benefit from the Quran and all that it contains. There is a reference here to their high status and prestigious position before their Lord. Saying ("on" true guidance) indicates that the guidance is that of steadfastness and empowerment.

أُولَئِكَ هُمُ الْمُفْلِحُونَ

{It is those who will prosper}:

Allah describes them as being prosperous, which is the ultimate goal of Allah-revering pious believers. Allah ordains for them prosperity in this worldly life and in the Hereafter, and He has firmly established them on guidance that they will not go astray afterwards until they meet their Lord. The verse also emphasizes for the second time their honor to show how great their reward is on the Judgement Day.

**As shown by the previous verses,
the qualities of the pious believers are as follows:**

1- يُؤْمِنُونَ بِالْغَيْبِ

{... Who believe in the Unseen ...}

They believe in all the Unseen, starting from the belief in Allah (Mighty and Sublime be He), His angels, His Books, His Messengers, and the Last Day, as well as the belief in the Divine Decree, both the good of it and the evil of it, in addition to believing in every (Unseen) stated in an authentic statement in the Quran and Sunnah.

2- وَيُؤْتُونَ الصَّلَاةَ

{... Are steadfast in prayer ...}

They establish the prayer in conformity with its specified conditions, pillars and required acts, and at its proper times, because prayer is the emblem of

this 'Taqwa' (piety and fear of Allah) and the stretched rope connecting the servant with his Lord, his Guardian and Protector.

3- وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ

{...And spend out of what We have provided for them ...}

One should adhere to this quality just like the preceding ones; it should be among the qualities of the pious servants of Allah that should be maintained by them. To practise spending out (for the needy and in Allah's cause) requires an immediate response (exactly like prayer), even with little money. Everyone of means may spend according to his means, and if his resources are restricted, let him spend out of what Allah has given him so that he shows his obedience to his Lord, thus becoming one of the pious servants of Allah.

4- وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

{... And who believe in the Revelation sent to you ...}

i.e., to have faith in the Book (the Quran) and everything in it and that it is the Truth from Allah, Mighty and Sublime be He.

5- وَمَا أُنزِلَ مِنْ قَبْلِكَ

{... And sent down before your time...}

They believe in all the Divine Books sent down to the previous Prophets. Pious believers make no distinction between any of Allah's Messengers. They have declared their Islam and have declared their belief in all of them as Allah has taught them in another verse of this Chapter:

﴿قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ﴾

{Say, (O believers), we believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets

from their Lord: we make no difference between one and another of them, and we submit to Allah}. (2:136).

6- وَيَا آخِرَةَ هُمْ يُوقِنُونَ

.{...And (in their hearts) have the assurance of the Hereafter ...}

They have certainty of faith in the Hereafter that it is true and there is no doubt about it. On that day they will stand before their Lord who will recompense them for their deeds. Therefore, they are highly disciplined in conduct and are of a high degree of moral superiority.

The Quranic value

- The pious believer is the one who benefits from this Divine Method, from which he attains a higher degree of guidance, happiness, progress, strength and empowerment.
- The qualities of the pious believers represent the Muslim's "Identity Card"; the 'distinct feature' for the Muslim who seeks guidance, prosperity and success and who will be guided by the guidance of Allah, the Lord of the worlds.
- The six qualities of the pious believers are:
 - Believing in the Unseen.
 - Establishing the Prayer.
 - Spending in Allah's cause.
 - Believing in the Revelation.
 - Believing in the Divine Books.
 - Believing in the Hereafter.

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
٦ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ
عَذَابٌ عَظِيمٌ﴾ (٧)

{As to those who reject faith it is the same to them whether thou warn them or do not warn them; they will not believe (6) Allah hath set a seal on their hearts and on their hearing. And on their eyes is a veil. Great is the chastisement they (incur)(7)}.

Second: Then come the characteristics of the unbelievers and their recompense, with stating the true nature of unbelief (a deliberate rejection of Faith). Allah, Glorified and Exalted be He, combines these qualities in two verses in which He elucidates these qualities which are represented in their non acceptance of the Truth, persistence in unbelief, until their unbelief and intransigence cover their hearts, thus their receiving and learning faculties, that Allah has bestowed upon them, (the heart, the senses of hearing and seeing) do not properly function, as if a seal (a veil) is set upon them; hence they would not benefit of what they hear or see. Allah, therefore, is threatening them with a mighty punishment (in the Hereafter).

The Quranic value

- Among the qualities of the unbelievers is the rejection of the Truth with a persistence in unbelief.

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝٨﴾
 يُخٰدِعُونَ اللّٰهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخٰدِعُونَ اِلَّا اَنْفُسَهُمْ وَمَا يَشْعُرُونَ ۝٩﴾
 فِي قُلُوْبِهِمْ مَّرَضٌ فَزَادَهُمُ اللّٰهُ مَرَضًا وَلَهُمْ عَذَابٌ اَلِيمٌۢ بِمَا كَانُوْا يَكْذِبُوْنَ ۝١٠﴾
 وَاِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِى الْاَرْضِ قَالُوْا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ۝١١﴾
 اَلَا اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَا يَشْعُرُوْنَ ۝١٢﴾ وَاِذَا قِيْلَ لَهُمْ ءَامِنُوْا كَمَا ءَامَنَ
 النَّاسُ قَالُوْا اَنْتُمْ تُؤْمِنُوْنَ كَمَا ءَامَنَ السُّفَهَاءُ اَلَا اِنَّهُمْ هُمُ السُّفَهَاءُ وَلٰكِنْ لَا يَعْلَمُوْنَ ۝١٣﴾
 وَاِذَا لَقُوا الَّذِيْنَ ءَامَنُوا قَالُوْا ءَامَنَّا وَاِذَا خَلَوْا اِلٰى شَيْطٰنِهِمْ قَالُوْا اِنَّا
 مَعَكُمْ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ۝١٤﴾ اللّٰهُ يَسْتَهْزِئُ بِهِمْ وَيَمْدُدُّهُمۡ فِى طُعَيْنِهِمْ يَعْصِمُوْنَ
 اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوْا الضَّلٰلَةَ بِالْهُدٰى فَمَا رِيْحَتۡ بِجَحْرِتِهِمْ وَمَا كَانُوْا
 مُهْتَدِيْنَ ۝١٥﴾ مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَارًا فَلَمَّا اَضَاءَتْ مَا حَوْلَهُ
 ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَتَرَكَّهُمْ فِى ظُلُمٰتٍ لَا يَبْصُرُوْنَ ۝١٦﴾ صُمُّ بُكْمٌ عُمٰى فَهُمْ لَا
 يَرْجِعُوْنَ ۝١٧﴾ اَوْ كَصَيْبٍ مِّنَ السَّمَآءِ فِىهِ ظُلُمٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُوْنَ اَصْبَعَهُمْ
 فِىْٓ اٰذَانِهِمۡ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللّٰهُ مُحِيطٌ بِالْكَافِرِيْنَ ۝١٨﴾ يَكَادُ الْبَرْقُ
 يَخْطَفُ أَبْصَرَهُمْ كُلَّمَا اَضَاءَ لَهُمْ مَّشَوْا فِىهِ وَاِذَا اَظْلَمَ عَلَيْهِمْ قَامُوْا وَلَوْ شَاءَ اللّٰهُ
 لَذَهَبَ بِسَمْعِهِمْ وَاَبْصَرِهِمْ اِنۡ شَاءَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝١٩﴾

{Of the people there are some who say, "We believe in Allah and the Last Day:" But they do not (really) believe (8) Fain would they deceive Allah and those who believe, but they only deceive themselves, and realize (it) not! (9) In their hearts is a disease; and Allah has increased their disease: and grievous is the chastisement they (incur), because they lied (to themselves) (10) When it is said to them: "Make not mischief on the earth" they say: "We

are only ones that put things right” (11) Of a surety, they are the ones who make mischief, but they realize (it) not (12) when it is said to them: “Believe as the other believe” they say: “Shall we believe as the fools believe?” Nay, of a surety they are the fools, but they do not know (13) When they meet those who believe, they say: “We believe”; but when they are alone with their evil ones, they say: “we are really with you we (were) only jesting” (14) Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro) (15) These are they who have bartered guidance for error: but their traffic is profitless, and they have lost true direction (16) Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see (17) Deaf, dumb, and blind, they will not return (to the path) (18) Or (another similitude) is that of a rain-laden cloud from the sky; in it are zones of darkness, and thunder and lightning: they press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith! (19) The lightning all but snatches away their sight: every time the light (helps) them, they walk therein, and when the darkness grows on them, they stand still, and if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things (20)}

Third: The verses here present the characteristics of the hypocrites, their recompense and the true nature of hypocrisy, giving living examples from reality so that a pious believer would be warned against such qualities and would clearly realize the true nature of hypocrisy and its manifestations in order to avoid them. The Messenger of Allah, peace be upon him, used to seek refuge in Allah from hypocrisy; among his supplications is the following: “Oh Allah! I seek refuge in You from incapacity and laziness, from cowardice and miserliness, from elderliness, cruelty, and heedlessness, from privation,

humiliation and destitution. I seek refuge in You from poverty and disbelief, from viciousness, discord and hypocrisy, from fame, and showing off. I seek refuge in You from deafness, dumbness and insanity, from leprosy and all bad illnesses”¹.

Among the qualities of the hypocrites is that they show faith but harbor, disbelief, lying, trickery and deceit. In their hearts there is a disease; they claim they set things right while they are the ones causing mischief and corruption. When they are called to faith, they reject it claiming that faith is “foolishness”, and when meeting with their satans (their masters amongst the leaders of disbelief and hypocrisy), they reassure them that they are with them; They pretend to have faith in mockery of the believers. But Allah returns their mockery by threatening them that He will recompense them for this attitude towards the believers. He only extends their time (of enjoyment) so that they may increase in sin and bewilderment, hence they will not see the Truth and cannot distinguish between truth and falsehood. Allah, Glorified be He, states that they have bought straying in exchange for guidance, but their trade has brought no profit, so they have shifted from having sight to a state of blindness.

Then Allah sets forth an eloquent similitude of powerful significance of the state of the hypocrites; their similitude is that of a man who kindled a fire in order to see all around him. However, when the fire had just lit all around him, Allah took away their light and left them in darkness, unseeing. In this state, they are utterly deaf, they cannot hear; dumb, they cannot speak; and they are blind, they cannot see. Therefore, they can no longer recover (from the state they are in) because they did not take advantage of the light (the light of guidance).

Allah also strikes another parable of a second category of hypocrites. They are a people who see the Truth in front of them yet they believe in it for some time, and at another time they are doubting, for their hearts filled with doubts and unbelief, waver between one thing and another.

They are like a rain-laden cloud from the sky, from which (rain) poured

¹ Narrated by Al-Hakem in his (Mustadrak), No. (1944), and authenticated by Al-Albani. See Sahih Al-Albani, No. (1285).

down while it was complete dark, it is the darkness of their souls. There were also thunder of a dreadful sound amidst this darkness, and flashes of lightning that shines forth then it darkens completely, exactly like the light of faith, which lightens up for seconds then this light disappears from their hearts. Terrified by the thunder, they press their fingers into their ears fearing thunder-claps and death. But there is no escape from death, and no salvation from Allah's torment, for Allah has encompassed them from all sides. The lightening almost snatches away their sight because of its strong light. Whenever it gives them light, they walk in its light, but they stand still when it darkens all about them. This is their state with Truth and its light. They know Truth but they do not want to follow. When their hearts are covered with darkness and no longer see the light, they stop from walking towards the Truth and remain in the darkness of falsehood.

Then Allah threatens the hypocrites warning them of His punishment and power that He could take away for good their hearing and their sight, for Allah has full power over everything. This signifies the extent of confusion, straying and deviation in which they live.

The Quranic value

- A statement on the characteristics of the hypocrites, among which are:
 - i. Showing faith and harbouring disbelief.
 - ii. Deceit and trickery.
 - iii. Causing mischief and corruption on earth.
 - iv. Mocking the righteous people.
 - v. Favoring this worldly life over the Hereafter.
 - vi. Blocking the tools' function of knowing the Truth (the hearing, the sight).
- A statement on the extent of the hypocrites' confusion and straying in which they live; in spite of their knowing of the Truth, yet they do not want to follow.

So, after stating the greatness of the Quran, this truthful Book that was sent down with truth, the Chapter of Al-Baqarah (the Cow) begins by presenting the qualities of the righteous believers who are benefiting from the Book of Allah, who follow its guidance. Then it states the qualities of the ungrateful disbelievers. The Chapter gives in detail the characteristics of the hypocrites. This beginning draws our attention to an important Quranic value:

The General Quranic Value of the Verses from 1-20:

- These three categories (of people): The pious believers, the disbelievers, and the hypocrites, are found in all human societies throughout history, so that a pious believer would know his social reality and be aware of it while he is undertaking the mission for which he is created. He should be on guard against being one of them (the disbelievers or the hypocrites).

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾
 الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ
 الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِنْ كُنْتُمْ
 فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ
 اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا
 النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا
 هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ
 فِيهَا خَالِدُونَ ﴿٢٥﴾﴾

{O ye people! Worship your Guardian Lord, Who created you and those who came before you that ye may become righteous (21) Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth) (22) And if ye are in doubt as to what We have revealed from time to time to Our servant then produce a Sūra like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if ye are truthful (23) But if cannot – and of a surety ye cannot – then fear the Fire whose fuel is Men and Stones, - which is prepared for those who reject Faith (24) But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: “Why, this is what we were fed with before”, for they

are given things in similitude; and they have therein spouses purified; and they abide therein (for ever) (25)}

Then come these verses to establish the greatest truth, that is monotheism, and to call upon all humankind to worship Allah alone and abandon polytheism with all its kinds. Allah calls upon all people, of all kinds and categories, to worship Him alone, the Creator of all creation, so that they may attain reverent piety (towards Him). He asks them, from the very beginning, to worship the Creator, Mighty and Sublime be He. Then He reminds them of His Bounties upon them, as the Creator, to spur them towards thanking Him by worshipping Him alone with no partners. He has made the earth like a comfortable, couch-like floor for their living, and the sky a canopy, which is built like a dome-like ceiling for shade and protection. He sends down from the sky water (rain) to drink and with which He brings forth fruits of all kinds for their provision and sustenance. He guarantees their living on this earth out of His Grace and Bounty, so it is a gross ingratitude to worship other than Him.

Then Allah calls upon all mankind to believe in this Book, challenging the unbelievers to produce just a surah like it, and to call for help on all their supporters and aides. This challenge still exists until today. The unbelievers, and all those who did not believe in this Book could not do or produce anything, which clearly shows to us the Power and Mightiness of the Creator, Exalted be He, to protect His revealed Book.

After affirming their failure in meeting this challenge, in the past or in the future, Allah commands them to respond to His commands and follow His Messenger, peace be upon him, to guard themselves against the Fire, whose fuel shall be human beings and stones prepared for the unbelievers of Allah and His Messengers.

Then Allah follows up the previous picture by presenting the opposite picture of the state of the believers who are doing righteous deeds; they receive glad tidings from their Lord through His Prophet. For them are

Gardens beneath which rivers flow, and they are provided with fruits of delicious taste, though they look similar in shape yet they are constantly renewed in taste and sweetness. In addition, for them are spouses who are ever pure, in appearance and in conduct; and, therein, they shall abide with them forever, in Gardens of enduring delight.

The Quranic value

- The necessity of calling people to monotheism that is free from associating partners with Allah as this is the Message of all Prophets and Messengers. It is also the message of a Muslim believer for which he is created, and according to which he should act.
- The performance of worships as ordained by Allah leads to piety; i.e, fear of Allah.

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ
ءَامَنُوا 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 ﴿٢٦﴾ الَّذِينَ يَفْضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ
اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾﴾

{Allah disdains not to use the similitude of things, even of a gnat as well as anything above it. Those who believe know that it is the truth from their Lord; but those who reject Faith say: "What Means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path) (26) Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: those cause loss (only) to themselves (27)}.

In the verse here, Allah presents the issue of striking parables. In the previous verses, when Allah sets forth two parables to mirror the state of the hypocrites, the hypocrites said: Allah is Most Majestic and Most High to set forth such parables. So, this verse was revealed to show that Allah does not disdain to strike any parables using any of His creation, greater or lower, for Allah, Glorified be He, does not fear anyone; He is the Creator of all these creatures, no matter how their size is: whether so grand or so tiny, such as a gnat and the like.

Here, there is an indication to Allah's Perfect Ability and the Greatness of His Power in its (the gnat) creation and His Supreme Ability over all His creation. Allah, Blessed be He, is entitled to set forth parables as He wills and He has the Utmost Wisdom in doing that. The believers know that they are the Truth from their Lord and they ponder the admonitions they convey, while the

hypocrites, on the contrary, are blind by their hypocrisy to benefit from such parables or realize the Truth they convey. Allah answers them by saying it is no wonder that they (the hypocrites) deny. Of their disgraceful qualities are their breaking of the covenant after its solemn binding, and their severing of bonds that Allah has commanded to be joined, in addition to the mischief and corruption they cause on earth. Such are those who are the losers in both this world and in the Hereafter.

The Quranic value

- Parables in the Quran are used to teach people and explain many truths that they might be obscured to them. However, the disobedient people do not benefit from them, nor do the rebellious ones seek guidance from them.

﴿ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ
 ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي
 الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ
 بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾ ﴾

{How can ye reject the faith in Allah? – Seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return (28) It is He who hath created for you all things that are on earth; then He turned to the heaven and made them into seven firmaments, and of all things He hath perfect knowledge (29)}

Once again, Allah calls upon His creatures to believe in His Oneness and establish Lordship and Divinity for Him alone. He begins with an exclamatory question denouncing their disbelief in Him, reminding them of His favors that He is the One who created them, then He causes them to die. Life and death are in His Hand, and to Him they will return. Allah, Sublime be He, out of His bounty and favor, created the earth and the seven heavens for them – the human species – and He made subject to them their good and their benefits; His knowledge is All-Encompassing. Yet, they denied His favors instead of thanking Him, and they associated partners with Him instead of believing in His Oneness.

The Quranic value

- Allah's signs in one's self and in the universe are among the greatest evidence of His Power, His Oneness and His Grandeur, Glory be to Allah.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةًۭۙ قَالُوْۤا اَجْعَلْ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۙ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَۙ ﴿۳۰﴾ وَعَلَّمَ ءَادَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلٰی الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِیْ بِاَسْمَآءِ هٰۤؤُلَآءِۚ اِنْ كُنْتُمْ صٰدِقِیْنَۙ ﴿۳۱﴾ قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّا مَا عَلَّمْتَنَاۙ اِنَّكَ اَنْتَ الْعَلِیْمُ الْحَكِیْمُۙ ﴿۳۲﴾ قَالَ یٰۤاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْۙ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّیْۤ اَعْلَمُ غَیْبَ السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَۙ ﴿۳۳﴾ وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِیْسَۙ اَبٰی وَاَسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِیْنَۙ ﴿۳۴﴾ وَقُلْنَا یٰۤاٰدَمُ اَسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظَّٰلِمِیْنَۙ ﴿۳۵﴾ فَآرٰلَهُمَا الشَّیْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِیْهِۙ وَقُلْنَا اهْبِطُوْۤا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِی الْاَرْضِ مُسْتَقَرٌّ وَمَتَعٌۭ اِلٰی حَیْنٍۙ ﴿۳۶﴾ فَلَقٰی ءَادَمُ مِنْ رَّبِّهٖۙ کَلِمَتٍۙ فَنَابَ عَلَیْهِۙ اِنَّهٗ هُوَ النَّوَابُ الرَّحِیْمُۙ ﴿۳۷﴾ قُلْنَا اهْبِطُوْۤا مِنْهَا جَمِیْعًاۙ فَاَمَّا یٰۤاٰدَمُ فَسَدَّۙ فَمَنْ تَبَعَ هُدٰی فَلَا خَوْفٌ عَلَیْهِمْ وَلَا هُمْ یَحْزَنُوْنَۙ ﴿۳۸﴾ وَالَّذِیْنَ كَفَرُوْۤا وَكَذَّبُوْۤا بِآٰیٰتِنَاۙ اُولٰٓئِكَ اَصْحٰبُ النَّارِۙ هُمْ فِیْهَا خٰلِدُوْنَۙ ﴿۳۹﴾﴾

{Behold, thy Lord said to the angels; "I will create a vicegerent on earth". They said: "wilt Thou place therein one who will make mischief therein and shed blood?— whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know

what ye know not" (30) And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell Me the names of these if ye are right". (31) They said: "Glory to Thee: of knowledge we have none, save what Thou hast taught us: in truth it is Thou Who art perfect in knowledge and wisdom" (32) He said: "O Adam! Tell them their names". When he had told them their names, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal, and what ye conceal?" (33) And behold, We said to the angels: "Bow down to Adam"; and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject Faith (34) And We said: "O Adam! Dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression (35) Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been. And We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood – for a time" (36) Then learnt Adam from his Lord Certain words and his Lord turned towards him; for He is Oft-Returning, Most Merciful (37) We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve (38) "But those who reject Faith and belie Our Signs, they shall be Companions of the Fire; they shall abide therein" (39)}

The verses here relate the story of Adam's creation (peace be upon him), "The Father of all humankind", the wisdom of his creation, and Iblis' (Satan) story with him. The Story is stated in several places in the Quran; each story of it has its special place in the Chapter (surah) where it is told; besides, it has a

close connection with the subject of the Surah, itself.

The Story begins with Allah's saying:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً {Behold, thy Lord said to the angels: 'I will create a vicegerent on earth...'} Allah, Glory be to Him, created Adam and He knows better what He wants to create. He created a human being from clay, stating the task of this creature as being 'a vicegerent'. This description of being 'a vicegerent' befits the nature of Adam's creation, for his offspring will succeed each other. This title (a vicegerent) fits also the beginning of the Quran with Surat 'Al-Baqarah', in which the Divine Method is there with which Adam was assigned to teach his offspring and whoever comes after them. Allah expresses this Method by saying "My guidance", i.e., My law and My Religion. He also makes clear the wisdom of creating Adam, peace be upon him ﷺ, which is worshipping Him alone without associating any partner with Him, in addition to undertaking the task of vicegerency on earth by:

1. Establishing the religion of Allah on earth.
2. Settling on the earth in a beneficial way to the creation.

Since we are from the offspring of this noble father, Adam, every follower of this Divine Guidance (the Quran) is, therefore, a vicegerent on the earth who will settle therein and guide people to the religion of Allah.

When Allah informed the angels of His purpose of creating Adam, and on the basis of exploring and inquiring about the wisdom in Adam's creation, not out of objection, as some might assume, the angels asked Allah:

قَالُوْا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ {Wilt Thou place therein one who will make mischief therein and shed blood?}, for this creature would cause corruption and bloodshed in wrongdoing and transgression, وَنَحْنُ نُسَبِّحُ {Whilst we do celebrate Thy praises and glorify Thy holy (Name)...}, i.e., we are obeying Your command and remember You, glorifying You by night and day without ever showing tiredness, nor losing zeal. Then Allah, Glory be to Him, answered them: قَالَ اِنِّىْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ {He said: 'I know what ye know not'}; in other words, I know the preponderant interest in creating (humans). Then, Allah says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا {And He taught Adam the names of all things}. Allah, Sublime be He, taught Adam all that he needs on the earth to which he was to be sent down and on which he would live, as well as all that he needs to convey Allah's guidance. It seemed as if Allah provided him with a (Database) that he would take from it all his requirements.

Afterwards, the verse continues to say: ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ {... then He placed them before the angels ...}, which shows that Allah presented to the angels the names He taught to Adam, but they did not have knowledge of. They replied apologizing for not knowing the answer, in respect for Allah, and in acknowledgement of their incapacity of knowing what Allah did not teach (them) saying: سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا {Glory to Thee: of knowledge we have none, save what Thou hast taught us ...}, i.e., Glory be to You, no one can encompass a thing of Your Knowledge without Your teaching it.

Then Allah said: يَكَادُ أَتَيْنُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ {O Adam! Tell them their names. When he had told them their names...}, commanding Adam to teach the angels the names of what they were unable to know. When Adam told them the names of what Allah had taught him, Allah, Glorified is He, said: أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ {Did I not tell you that I know the unseen of heavens and the earth, and I know what ye reveal, and what ye conceal?}. In other words, I know everything unseen to you, the secret and the public of it, and I know what you are showing, such as when you said:

أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ {Wilt Thou place therein one who will make mischief therein and shed blood?, whilst we do celebrate Thy praises and glorify Thy holy (Name)?}. I know also what you were hiding, which what Iblis had kept within himself as regards Adam, peace be upon him.

Allah said وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {And behold, We said to the angels: 'Bow down to Adam', and they bowed down, not so Iblis, he refused and was haughty. He was of those

who reject faith}. Allah was commanding the angels to prostrate before Adam in honor of him from Allah and because Allah created Adam with His Hand, as Allah said in the Quran: ﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ﴾ {When I have fashioned him in due proportions and breathed into him out of My Spirit, then fall down prostrating before him}¹. They all prostrated except Iblis who refused. Allah asked Iblis about the reason for not prostrating before Adam. He answered, as Allah stated in Surat (Saād): ﴿قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ﴾ {I am better than him. You have created me from fire and him You have created from clay}². The reason is, then, that Iblis compared himself to Adam ﷺ considering himself superior to Adam so he refused to prostrate out of haughtiness and envy. His comparison is invalid because it is against Allah's order and Word. That was the cause of Satan's expulsion from the Garden, which made him deserve this punishment for disobeying Allah's commands, and for being haughty refusing to bow down to Adam. As reported in Sahih Muslim, it was narrated that Aishah, may Allah be pleased with her, said: the Messenger of Allah ﷺ said:

[Angels were created from light, Jinns were created from a smokeless flame of fire, and Adam was created from that which you have been told]³

, (i.e., sounding clay like the clay of pottery). Thus, Iblis was not of the angels, as some might assume. Allah, has said (in the Quran):

﴿إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾

{... but Iblis did not; he was of the Jinn, and transgressed against his Lord's command}⁴.

Afterwards came Allah's command to Eve and Adam to dwell in the Garden, eat of its fruits thereof and enjoy its bliss where they desired, except one tree they were prohibited by Allah from approaching it or eating from its fruits. But Satan made Adam and his spouse commit a sin, as he tempted them to eat

1 Chapter (Al-Hejr) 29.

2 Chapter (Saād), 76.

3 Reported in Sahih Muslim, No. (2996).

4 Chapter (Al-Kahf), 50.

from the forbidden tree. Allah said:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ

{Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been. And We said: Get ye down, all (ye people), with enmity between your-selves. On earth will be your dwelling place and your means of livelihood for a time}. When they both ate from it, they became naked and their private parts were revealed to them; hence, they were no longer qualified to stay in the Garden. So Allah commanded them to descend to the earth, together with Iblis, to live there as enemies to one another until their specified time comes. Thus, disobedience was the reason for being out of the bliss.

However, Adam عليه السلام hastened for or repentance feeling the remorse as Allah said: فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ {Then Adam learnt from his Lord (certain) words and his Lord, in return, accepted his repentance, for He is the One Who accepts repentance, Most Merciful}. Allah inspired in him to say:

﴿رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ٢٣﴾

{Our Lord! We have wronged ourselves, and if You do not forgive us and do not have mercy upon us, we will surely be among those who have lost}¹.

Allah, the Exalted, accepted his repentance and forgave him, for He is All-Forgiving for His servants, All-Compassionate to them.

Then Allah, Glory be to Him, said: قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {We said: "get ye down all from here, and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve}. So, when Allah ordered Adam, his spouse and Iblis to get out of the Garden and descend to the earth, He told them, in warning, that He would send them, and to their successive progeny, His Books and Messengers, who shall guide them to the Truth and lead them to Allah's purpose (of creation). If they undertake His

¹ Chapter (Al-Araaf), 23.

commands and follow His guidance, they will have no fear of their future in the Hereafter, nor will they grieve over what has eluded them of their worldly life. Allah threatens those who disbelieve by saying: **وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ** {But those who disbelieve and belie Our Signs, they shall be companions of the Fire; they shall abide therein forever}. So, those who turn away and deny Allah's signs are the companions of the Fire, staying and abiding therein eternally.

By the descent of Adam and his spouse to the earth, the realization of worshipping Allah alone and executing His order began. This is the original purpose for the creation of mankind and this is their task on earth, in accordance with Allah's saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

{I have not created the Jinn and humankind but to (know) and worship Me (alone)}¹.

Every Muslim, male and female, is responsible for the place he/she is in; from the place that Allah has put him in, whether he is at home or at school, in the field or at the factory, or in any task he is assigned to, he has responsibility and the boundaries of his responsibility are to apply Allah's Method and His upright law, which is derived from the Quran, and to work for settling on earth and developing what comes within his boundaries of responsibility.

Allah, Glorified be He, sets forth for Muslims the broad lines of the Divine Method in Chapter (Al-Baqarah) so that the believer would know that he is the vicegerent and that the Method is at his hands. Therefore, let him ponder (Allah's verses) and practise them, then teach others. Thus, the goal is achieved from the revelation of the Quran, which is to ponder and to act (practice).

The evidence on the succession of man on earth is the verse in Chapter (Yunos/Jonah):

﴿وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾ ^(١٣) ثُمَّ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ مِن بَعْدِهِمْ

¹ Chapter (Al-Thariyyat), 56

لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

{Assuredly, We destroyed many generations before you when they committed wrongs, the Messengers raised from among them came to them with the clear proofs of the truth, but it was plain that they would not believe. Thus do We recompense the criminal people. Then We made you successors after them on the earth, so that We might behold how you act}.¹

In other words, We granted you succession upon the earth after those generations of unbelieving perished nations, which I told you their stories, and which you are looking at their traces, so that We may see how you shall do, of evil or good deeds. The message is addressed to Prophet Muhammad's nation ﷺ, the nation of Islam.

The Quranic value

- The story of the first succession on the earth is that of Adam ﷺ. It is a preliminary educational story showing that all Adam's offspring are successors on the earth to settle in it and to follow the guidance of the Lord of the worlds.
- Knowledge is the most important thing that Man needs for carrying out the duty of succession. It will enable Man to manage life on earth.
- Satan is Man's first enemy.
- Disobedience is the cause of the cessation of Allah's blessings.
- Succession (on the earth) is a direct assignment entrusted to the nation of Muhammad ﷺ. Allah will observe our deeds and we shall be called for account by Him for this assignment.

¹ Chapter (Yunos), 13-14.

﴿يَبْنَى إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ
بِعَهْدِكُمْ وَإِيَّيَ فَارْهَبُونِ﴾ ٤٠ ﴿وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ
وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآبَتِي ثَمَنًا قَلِيلًا وَإِيَّيَ فَاتَّقُونِ﴾ ٤١ ﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾ ٤٢ ﴿وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾ ٤٣ ﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ
وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾ ٤٤ ﴿وَاسْتَعِينُوا
بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾ ٤٥ ﴿الَّذِينَ يَظُنُّونَ أَنَّهُمْ
مُلَقَّوْنَ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ﴾ ٤٦ ﴿يَبْنَى إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾ ٤٧ ﴿وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ﴾ ٤٨ ﴿وَإِذْ
بَجَجْنَاكُمْ مِنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ﴾ ٤٩ ﴿وَإِذْ فَرَقْنَا
بَيْنَكُمْ الْبَحْرَ فَأَبْجَيْنَاكُمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَأَنْتُمْ نَنْظُرُونَ﴾ ٥٠ ﴿وَإِذْ
وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ
﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ﴾ ٥٢ ﴿وَإِذْ آتَيْنَا
مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ﴾ ٥٣ ﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ
يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ
فَاقْبُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ
الرَّحِيمُ﴾ ٥٤ ﴿

{O Children of Israel! Call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me and I shall fulfil My covenant with you, and fear none but Me (40) And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone (41) And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is) (42) And be steadfast in prayer: give Zakat, and bow down your heads with those who bow down (in worship) (43) Do ye enjoin right conduct on the people, and forget (to practise it) yourselves, and yet ye study the Scripture? Will ye not understand? (44) Nay, seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who are humble (45) Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him (46) O Children of Israel! Call to mind the (special) favour which I bestowed upon you, and that I preferred you to all others (47) Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall any one be helped (from outside) (48) And remember, We delivered you from the people of Pharaoh: they set you hard tasks and chastisement, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord (49) And remember We divided the Sea for you and saved you and drowned Pharaoh's people within your very sight (50) And remember We appointed forty nights for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong (51) Even then We did forgive you, there was a chance for you to be grateful (52) And remember We gave Moses the Scripture and the Criterion (between right and wrong), there was a chance for you to be guided aright (53) And remember Moses said to his people: O my people! Ye have indeed wronged yourselves by your worship of the calf: so turn (in repentance) to your maker, and slay yourselves (the wrong-doers); that will be

better for you in the sight of your Maker."Then He turned towards you (in forgiveness); for He is Oft-Returning, Most Merciful (54)}

These verses begin with mentioning the experience of the Children of Israel in succession on the earth, beginning from verse 40 to verse 123, a total of 83 verses that present the states of a nation appointed by Allah as a successor on the earth for a very long time. A number of Prophets were sent to this nation and Allah bestowed upon it a lot of the earth's good things in order to carry out the duty of succession. Yet, it failed so Allah replaced it with another.

Allah recounts its story in order to be an admonition and a lesson for the nation of Muhammad ﷺ so that Muslims do not follow its example or do its deeds and, thus, become inflicted with adversity like it.

It is a lesson for us to learn from those who preceded us so that we would not lapse into the same errors or commit sinful acts that would incur Allah's wrath upon us. In return for Allah's favors upon us, such as peacefulness and security, food and water, safety and Islam... etc., we should be thankful and grateful to Allah and say in every prayer **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** (Praise be to The Lord of the worlds), with which we begin our prayer, and we renew our covenant with Allah, Glory be to Him.

Allah starts addressing the Children of Israel by saying: **اَذْكُرُوا نِعْمَتِي** {... *Call to mind the (special) favor...*}, commanding them to be thankful and remember His favors, so is, also, the first verse with which Allah begins His Noble Book. In it, Allah teaches us to thank and praise Him for His plentiful bounties; it is that verse with which we start our prayer and recitation of the Quran: **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** {*All praise be for Allah, the Lord of the worlds*}. It is as if Allah wanted to teach us how we should first praise Him for His uncountable favors which He bestowed upon us, the most important of which are the Quran, Islam, and our noble Prophet, Muhammad ﷺ. It seems that the beginning of the responsibility of every human being for executing the task of vicegerency is by remembering Allah's favors.

Allah reminds the Children of Israel with the abundant favors He bestowed upon them so that they might appreciate them and meet them, in return, with thankfulness and gratitude, by word and deed as well, so they would hasten to

obey the commands of the Bestower, the Bountiful of favors, Glorified be He.

Though Allah favored the Children of Israel over the worlds at that time, He has also favored the Muslim nation, the nation of Muhammad ﷺ when He said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾

{You are the best nation ever brought forth for (the good of) humankind, enjoining what is right and forbidding what is wrong, and believing in Allah. If only the People of the Book had believed, it would have been better for them. Among them are believers, but most of them are transgressors}¹.

This favor alone deserves to be thanked for and be praised.

Then, the verses on the Children of Israel in this Chapter exposed their disbelief and ingratitude. They stated their crimes, enormities and qualities for which they incurred the curse of Allah and expulsion from His mercy. In between, the verses reminded them of the bounties of Allah upon them. Allah says: يٰبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds} (verses 47, 122), to show their abominable actions in spite of the bounties that were descending upon them. The verses reminded them of the outcomes of their deeds, yet they continued in their intransigence, error and disbelief.

Among the Jews' atrocities and crimes according to the order of the verses are:

- 1. Denying favors, being ungrateful and breaking covenants and pledges:**

Allah the Almighty said:

يٰبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِيْ أُوْفِ بِعَهْدِكُمْ وَإِنِّي فَارْهَبُونِ

¹ Chapter (Al-Emran), 110.

{O Children of Israel! Call to mind the (special) favor which I bestowed upon you, and fulfill your covenant with Me and I shall fulfill My covenant with you, and fear none but Me (40)}.

Allah, here, is reminding the Children of Israel of His favors upon them so that they would be thankful to Allah for these favors in the form of appreciation, praise and action. He is commanding them to fulfill their covenant with Him by believing in Him, and His Messengers. If they did that, Allah would fulfill His covenant with them and would admit them to Paradise. Then He warned them against disbelief and breach of the covenant.

2. Disbelieving in Prophet Muhammad and selling Allah's Revelations for a perishable worldly life:

Allah said:

وَأٰمِنُوْا بِمَاۤ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرٍۭ بِهٖ وَلَا تَشْتَرُوْا بِآيٰتِيْ ثَمٰنًا قَلِيْلًا
وَاِيْنِىْ فَاَنْتَقُوْنَ

{And believe in what I revealed, confirming the revelation which is with you, and be not the first to reject faith therein, nor sell My signs for a small price; and fear Me, and Me alone (41)}.

Allah commanded them to believe in the Quran revealed to Prophet Muhammad ﷺ that confirmed what was said in the Torah and the Gospel. He warned them against not believing in the Quran and that they should not sell the belief in the Book of Allah and His Prophet for a trifling price, and He commanded them to be fearful of His torment by following His ordinances.

3. Confounding the truth by mixing it with falsehood and concealing the truth:

As Allah said:

وَلَا تَلْبِسُوْا الْحَقَّ بِالْبَاطِلِ وَتَكُنْهُوَ الْحَقُّ وَاَنْتُمْ تَعْمُوْنَ

{And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is) (42)}.

Allah prohibited them from confounding the truth by mixing it with falsehood and willfully suppressing the truth, not revealing it. They hid what they had

of the knowledge of the Book and what it contained, such as the truth about Prophet Muhammad ﷺ and his description.

4. Shunning from establishing the Prayer, paying the prescribed alms (Zakat), as ordained by Allah, and from performing the prayer in congregation as commanded (by Allah):

Allah said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

{And be steadfast in prayer, give Zakat, and bow down your heads with those who bow down (in worship) (43)}.

When Allah ordered them to believe in Him, He also commanded them to pray with the Prophet, peace be upon him, pay the alms and pray in congregation together with those who pray. Yet, they did not respond.

5. Having disagreement between word and deed:

Allah said:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

{Do ye enjoin right conduct on the people and forget (to practise it) yourselves, and yet ye study the Scripture? Will ye not understand? (44)}.

Allah, here, dispraised the Children of Israel's act of enjoining the good on the people and calling for the obedience of Allah while they were not practising what they preached in defiance of Allah's orders. They even submitted themselves to disbelief and denied the favors of Allah though they were inviting people to believe in Moses and the Torah. It would have been proper for them to benefit from their knowledge of the Book and all the good things that it contained if they were really of sound mind and good understanding!

6. Not seeking help through enduring patience and through the prayer when calling for Allah's religion:

Allah said:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ

{Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to those who are humble (45) Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him (46)}.

Allah makes clear that this advice of seeking help through persevering patience and through the prayer is burdensome, but not for the humbled obedient servants who have certainty of faith that they will be gathered and be returning to Allah for judgement in the Hereafter, so their certainty of faith has made it easy for them to do good deeds and abandon evil ones.

Exposing the errors of the Children of Israel continues, with verses on reminding them of the favors and blessings that require thankfulness. Among such favors are:

- Their being exalted above all peoples of their time, stating the individual responsibility of everyone; each shall bear the consequences of his own deeds:

Allah said:

يٰۤاَيُّهَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيۤ اَفْضَلْتُكُمْ عَلَىۤ الْعٰلَمِينَ ﴿٤٧﴾ وَاَتَّقُوا يَوْمًا لَاۤ يَجْزِيۤ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ

{O Children of Israel! Call to mind the (special) favor which I bestowed upon you, and that I preferred you to all others (47). Then guard yourselves against a day when one soul shall not avail another, nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside) (48)}.

Allah's appeal to them continued again as He was reminding them of His abundant bounties, such as sending Prophets, sending down the Books and favoring them to the people of their time. After reminding them of such favors, He warned them of His Anger; no one will be helpful to the disobedient on the Judgement Day, no intercession be accepted from any one, no compensation

be received from them, and no help be given to the disbelievers.

- Reminding them of being saved from the severe grip of the Pharaoh, and how they were delivered and how the people of Pharaoh were drowned:

Allah said:

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَنْظُرُونَ

{And remember, We delivered you from the people of Pharaoh, they set you hard tasks and chastisement, slaughtered your sons and let your womenfolk live; therein was a tremendous trial from your Lord (49). And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight (50)}.

So, Allah was reminding them of the favors He conferred upon them when He delivered them from the severe grip of Pharaoh, his eminent people and his soldiers, who were afflicting them with the most severe torment, slaying their sons, and letting live their womenfolk for enslaving them and for doing houseworks as servants. This survival was a trial and a test from Allah to them as well as a great grace from Allah that should be met with thankfulness to Him, and obedience of His order. In addition, Allah was also reminding them of His great Power and Ability when He parted the sea for them and drowned their enemy while they were looking on. Thus, Allah had gladdened them soothing their breasts and removing the deep rage in their hearts.

- Granting them a Divine Book and forgiving them after they worshipped the calf:

Allah said:

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْنَا مِنَ الْعِجْلِ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ

{And remember We appointed forty nights for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong (51). Even then We did forgive you, there was a chance for you to be grateful (52). And remember We gave Moses the Scripture and the Criterion (between right and wrong), there was a chance for you to be guided aright (53)}.

Allah is reminding the Children of Israel of the great offence they committed by worshipping the calf when Moses went for the term of his Lord and stayed for forty nights to receive the Torah; a light and guidance from Allah. They wronged themselves by worshipping the calf all that time of his stay there. Then Allah conferred upon them His pardon and accepted their atonement so that they might acknowledge His favors and give thanks to Him by sincerely worshipping Him alone and be in constant obedience of Him and His commandments. He also reminded them of His favor upon them by sending down the Torah on their Prophet Moses, peace be upon him, and the great favors it contained that lead to guidance and guard against going astray, that make clear the truth and distinguish it from falsehood so that they might follow the guidance and be saved from straying.

- **Reminding the Children of Israel of being wrong to themselves when they worshipped the calf, and opening the door for repentance before them. At that time, repentance was shown by killing themselves:**

Allah said:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ فَتَوْبُوا إِلَىٰ بَارِيكُمْ

فَأَقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَنَابَ عَلَيْكُمْ إِنَّهُ هُوَ النَّوَابُ الرَّحِيمُ ٥٤

{And remember Moses said to his people: “O my people! Ye have indeed wronged yourselves by your worship of the calf, so turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker”. Then He

turned towards you (in forgiveness), for He is Oft-Returning, Most Merciful (54)}.

Their Prophet told them that they wronged themselves by committing this great offence by taking partners with Allah when they worshipped the calf. He ordered them to turn in repentance to their Creator and kill amongst themselves (those who have committed that great offense). That was the way of their repentance. When they obeyed his order, Allah pardoned them for truly He is the One who accepts repentance from those who repent, the All Compassionate to His servants.

The Quranic value

- Allah's addressing of the Children of Israel and His reminding of His many favors conferred upon them were meant to make them thankful of Him and carry out His commandments.
- Stating the crimes and atrocities of the Children of Israel is a lesson and admonition to us so that we avoid what they had done.

﴿وَإِذْ قُلْتُمْ يَمْوِسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّيْقَةُ وَأَنْتُمْ تُنْظَرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾ وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾ ﴿وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعَثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾ وَإِذْ قُلْتُمْ يَمْوِسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْتِ الْأَرْضُ مِنْ بَقْلِهَا وَقِشَآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا قَالَ أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّكَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّبِيَّانَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾﴾

{And remember ye said: " O Moses! We shall never believe in thee until we see Allah manifestly", thereupon thunderbolt seized you (55) Then We raised you up after your death; ye had the chance to be grateful (56) And We gave you the shade of clouds and sent down to you Manna and quails, saying: " Eat of the good things We have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own selves (57) And remember We said: "Enter this town, and eat of the plenty therein as ye wish; and enter the gate prostrating, and say: Forgive (us) We shall forgive you your faults and increase (the portion of) those who do good" (58) But the transgressors changed the word from that which had been given them; so We sent on the transgressors A plague from heaven, for that they infringed (Our command) repeatedly (59) And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff". Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth (60) And remember ye said: "O Moses! We cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth,- its pot-herbs, and cucumbers, its garlic, lentils, and onions". He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" they were covered with humiliation and misery: they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing (61) Those who believe (in the Qur-ān), and those who follow the Jewish (scriptures), and the Christians and the Sabians, any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord on them shall be no fear, nor shall they grieve (62)}

The verses here continue to expose the crimes and atrocities of the Children of Israel:

7. Being intransigent and hard in their demands, such as demanding to see Allah plainly:

Allah said:

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تُنظَرُونَ

{And remember ye said: “O Moses! We shall never believe in thee until we see Allah manifestly”. Thereupon thunderbolt seized you while you were looking (55)}.

As the verse shows, Allah reminded them of their disbelief in their Prophet telling him that they would never believe in him or follow his order unless they openly see Allah (speaking to Moses). Allah’s Anger fell upon them. Thereupon, He hastened their punishment by sending, unexpectedly, a fire (thunderbolt) that seized them causing their death, while some of them were gazing at each other seeing the result of being defiantly insolent to Allah, Glorified be He.

8. Denying Allah’s favors upon them and being ungrateful of these favors, among which are:

- Reviving them after death.
- Assigning the cloud to shade them.
- Sending down to them manna and quails.

Allah said:

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىَّ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

{Then We raised you up after your death; ye had the chance to be grateful (56). And We gave you the shade of clouds and sent down to you Manna and quails, saying: “Eat of the good things We have provided for you”. (But they rebelled). To Us they did not harm, but they harmed their selves (57)}.

Allah, Glory be to Him, conferred upon them His favor of reviving them

after death in order to complete their appointed term so that they might give thanks to Allah by worshipping Him alone and obeying His commandment. He bestowed upon them His favor of causing the cloud to shade them from the sun heat while they were wandering in the desert. He also sent down to them manna (a honey-like thing) and quails (a kind of birds). Then Allah ordered them to eat from what He provided them of sustenance and worship Him alone, yet they refused to obey the injunctions of Allah. By doing this, they were only wronging themselves; their disobedience did no harm to Allah, Exalted be He.

9. Violating Allah's orders and refusing to submit to Him, by word and deed, when they did not enter the town (i.e., Jerusalem) in prostration, in addition to their being disobedient of Allah by not asking for forgiveness:

Allah said:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

{And remember We said: "Enter this town, and eat of the plenty therein as ye wish, and enter the gate prostrating and say: 'forgive (us)', We shall forgive you your faults and increase (the portion of) those who do good" (58)}.

Allah asked them to recall His command of entering Jerusalem and eating of the good things thereof humbly and in utmost submission to Him, by deed by entering in prostration, and by word by imploring forgiveness saying 'Relieve us of our sins'.

10. Persisting in wrongdoing and feeling enjoyment of it, as well as altering the word of Allah:

Allah said:

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ
يَمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

{But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly (59)}.

The transgressors amongst them changed the orders of Allah; they were mocking at them. So they entered the town proceeding slowly while sitting on their (buttocks)¹, changing what had been said to them for another saying. So Allah sent down upon them a scourge (a plague) from heaven for being defiantly disobedient.

11. Being unthankful of Allah's favors of water and food, and being discontented and dissatisfied:

Because of that attitude, they were covered with humiliation and misery (as a punishment from Allah), and they earned His wrath for their persistent disbelief and their killing of the Prophets against all right. Allah said:

وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعَثُوا فِي الْأَرْضِ مُمْسِدِينَ ﴿٦٠﴾ وَإِذْ قُلْتُمْ يَمْوِسُ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْثِيَتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مَصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

{And remember Moses prayed for water for his people; We said: “Strike the rock with they staff”. Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth (60) And remember ye said: “O Moses! We cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth, - its pot-herbs, and cucumbers, its garlic, lentils, and onions”. He

1 The rear Pelvic area of the human body.

said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" they were covered with humiliation and misery: they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing (61)}.

In these verses, Allah is reminding them of His favor upon them by answering Moses' prayer when he was beseeching water for his people. So Allah gushed forth twelve springs for each tribe, then Moses ordered them to eat and drink from what Allah had provided for them. He forbade them from causing disorder and corruption on earth or meeting the favor with disobedience. Allah also reminded them of their ingratitude towards His favor upon them saying they would no longer endure eating manna and quails. They asked their Prophet, instead, to invoke his Lord to bring forth for them of all that the soil produces – its green herbs, its cucumbers and its garlic, its lentils and its onions. But their Prophet reproached them for having in exchange what is meaner for what is better! They used to have their food without effort. Therefore, their Prophet ordered them to get down to any town where they would find what they asked for from its fields and markets. Because they preferred their desires to what Allah had chosen for them, they had such inherited qualities as indigence, ignominy and humiliation, and they also earned Allah's wrath for persistently disbelieving in His Revelations and rejecting His signs, in addition to killing Allah's Prophets in transgression. Therefore, they received the punishment because of their disobedience and transgression.

Among the characteristics of the Children of Israel were disbelief, cruelty, and killing of Prophets without any right; therefore, it was apt here that Allah presents, as an opposite picture, the people of faith from all religions and their great reward that is appropriate with the generous bounty of the Supreme and the Bountiful. Allah said:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰدِقِينَ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢٠﴾

{Those who believe (in the Quran), and those who follow the Jewish (scriptures), and the Christians, and the Sabians, any who believe in Allah and the Last Day, and work in righteousness, shall have their reward with their Lord on them shall be no fear, nor shall they grieve (62)}.

Everyone believing in Allah, of the nation of Muhammad, and of the previous nations, before the mission of the Prophet ﷺ, and has been sincere to Allah, doing according to His Law, will have their great reward from Allah; they will never fear their future nor shall they grieve over what they have missed of worldly gains.

The Quranic value

- In contrast to disbelief is the right faith. Some people of past nations had a true faith, so Allah promised them, and the believers of this nation, safety, security and great reward.

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ
الَّذِينَ أُعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾
فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾﴾

{And remember We took your covenant and We raised above you the Mount (Sinai) (Saying): Hold firmly to what We have given you, and bring (ever) to remembrance what is therein: perchance ye may fear Allah"(63) But ye turned back thereafter: had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost (64) And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: Be ye apes, despised and rejected"(65) So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah (66)}

The verses continue to illustrate the offenses and enormities of the Children of Israel emphasizing here their greatest crime which is:

12. Breaching of covenants and disobeying Allah's commandments:

Allah Almighty said:

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ
﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾﴾

{And remember We took your covenant and We raised above you the Mount (Sinai) (Saying): "Hold firmly to what We have given you, and bring (ever) to remembrance what is therein, so that (perchance) you may fear Allah" (63). But ye turned back thereafter; had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost (64)}.

Allah, Glory be to Him, is asking them to recall when He took their affirmed pledge to believe in Him and believe in His Oneness as He lifted the Mount of Tûr (of Sinai) above them and He ordered them to hold fast with utmost power to what is prescribed in the Book sent down to them (Torah), and study its instructions so that they may attain reverent piety and fear Allah's punishment. But they turned away again disobeying Allah's commandments; and had it not been for the favor of Allah upon them and for His Mercy, overlooking their offenses and accepting their repentance, surely they would have been among the losers.

13. Showing transgression concerning the Sabbath, and using trickery to violate what Allah has forbidden:

Allah, Glory be to Him, said:

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾ فَعَلَّاهُمَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

{And well ye knew those amongst you who transgressed in the matter of the Sabbath; We said to them: "Be ye apes, despised and rejected" (65). So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah (66)}.

Allah, the Exalted, reminds them in these verses of His anger that befell those transgressors, and, consequently, He turned them into apes, humiliated and despised. He made their punishment an exemplary punishment for those around them and a reminder to the believers warning them against acting like them.

14. In the middle of their grave offenses, the Quran mentions the Story of the (Cow), after which the Surah is named. It represents a grave error, among other errors of the Children of Israel, which is (arguing), the key of all evils.

The Chapter is called after it (the Cow) so that the Muslim, the vicegerent on earth, would remember such enormous errors and avoid them, and be mindful of Allah's wrath in case he commits them.

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِيرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةٍ فِيهَا قَالُوا أَكُنَّ حِجَّتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾﴾

{And remember Moses said to his people: "Allah commands that ye sacrifice a heifer. They said: "Makest thou a laughing-stock of us?" He said: " Allah save me from being an ignorant (fool)!" (67) They said: " Beseech on our behalf thy Lord to make plain to us what (heifer) it is!" He said:" He says: the heifer should be neither too old nor too young, but of middling age: now do what ye are commanded!" (68) They said: " Beseech on our behalf thy Lord to make plain to us her colour". He said: " He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!" (69) They said: " Beseech on our behalf thy Lord to make plain to us what she is: to us are all heifers alike: we wish indeed for guidance if Allah wills" (70) He said: "He says: a heifer not trained to till the soil or water the fields; sound and without blemish". They said: "Now hast thou brought the truth". Then they offered her in sacrifice, and they scarcely did it (71)}

These verses also show another flaw of the Children of Israel's flaws and their abominable behavior with their Prophets. It happened that, during the

time of Prophet Moses, peace be upon him, they found the body of a slain man, but they did not know his murderer. They disputed over the incidence as who might be the slayer. So, they asked Moses to call upon his Lord for them to disclose the identity of the murderer. Moses, peace be upon him, told them that Allah commanded them to slaughter a cow; then they should smote (strike) the corpse with some part of the cow, so the corpse would tell them who his murderer was. It was a miracle from Allah, but because of their misconduct and insolence and instead of obeying Moses, they said to him: ‘Are you making fun of us?’. They attributed mockery and ridicule to the Prophet of Allah ﷺ, which was an improper conduct of them. Moreover, they continued their questioning him being intransigent in their questions in order to know the description of the cow and its type. Moses ﷺ gave them its description: it should be neither too old nor too young (nor a virgin calf), but middling between the two, ordering them to do what they were commanded to. Yet, they went back to questioning him again, demanding more details by asking about its color. Moses answered that it should be a yellow cow, radiant in its color, gladdening its beholders for its beauty. They, still, continued their intransigent questions and asked how it should be like in order to distinguish it. Moses answered that it should be a cow unyoked to plow (plough) the earth, one kept secure and sound with no blemish in it, only its original color. They said ‘now the truth became clear to us’, which reflects their ignorance because their Prophet did bring the truth in the first place, but they had objected and had been stubborn in the many questions they asked. Allah, therefore, imposed austerities on them until, finally, they found that cow and, reluctantly, slaughtered it with strenuous effort.

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ٧٣﴾
 فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

{Remember ye slew a man and fell into a dispute among yourselves as to the crime: but Allah was to bring forth what ye did hide

(72) So We said: "Strike the (body) with a piece of the (heifer)".
Thus Allah bringeth the dead to life and showeth you His Signs:
perchance ye may understand (73)}

Allah, Glory be to Him, is rebuking them saying that whatever they tried in order to conceal the truth, Allah, Sublime be He, will bring it to light. When they slaughtered the cow, Allah commanded them to strike the slain one with part of the slaughtered cow, then Allah brought it to life, then the slain man informed them of the murderer. This was a great sign on Resurrection and the Hereafter and a decisive settlement of the contention and the stubbornness that were going on among them. Thus, we see that the Children of Israel indulged in arguing about what sort of a cow it should be before, in the end, yielded and obeyed Allah's order. In this story, there is a lesson for the vicegerent Muslim nation, which has been lately hit by the disease of argument, which is, nonetheless, has been a characteristic of this age and a manifestation of the pseudo supremacy over the other, though the Messenger of Allah ﷺ has prohibited having this quality when he said:

[I am a guarantor of a house in the surroundings of Paradise for a man who gives up arguing even if he is in the right, a house in the middle of Paradise for a man who abandons lying even if he is joking, and a house in the highest part of Paradise for a one who has good manners]¹.

A person should abandon arguing even if he is right in obedience of Allah and His Messenger, and for the sake of maintaining the unity of the Muslim ranks and the bond among the hearts of the believers who are like one body.

The Quranic value

- Arguing is the key of all evils, which one should abandon.
- Non-comprehension of a religious order by the human mind is not an excuse for abandoning doing it.
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¹ Reported in Sunan Abu Dawood, No. (4800). See also (Sahih Abu Dawood) by: Al-Albani, No. (4800).

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾﴾

أَفَنُظْمِعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا ءَامَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِّمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتُخَذُكُمْ عِندَ اللَّهِ عَهْدًا فَلَن يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

بِكُلِّ مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ

مِّن دِيرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَوْنَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْنُتُونَ
 أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُمْ مِّن دِيرِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ
 وَالْعُدْوَانِ وَإِن يَأْتُوكُم أُسْرَىٰ تَقْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ
 إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ
 مَن يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ
 يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَٰئِكَ الَّذِينَ
 اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَحْقُقُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ
 ﴿٨٦﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا
 عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا
 لَا هَؤُلَاءِ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْنُتُونَ ﴿٨٧﴾ وَقَالُوا
 قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

Thenceforth were your hearts hardened; they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah, and Allah is not unmindful of what ye do (74) Can ye (O ye men of Faith) entertain the hope that they will believe in you? - Seeing that a party of them heard the word of Allah and perverted it knowingly after they understood it (75) Behold! when they meet the men of Faith, they say: "we believe", but when they meet each other in private, they say: "shall you tell them what Allah hath revealed to you that they may engage you in argument about it before your Lord?" -. Do ye not understand (their aim)? (76) Know they not that Allah knoweth what they conceal and what they reveal? (77) And there are among them illiterates who know not the Book, but (see therein their own) desires, and they do nothing but conjecture (78) Then woe to those

who write the Book with their own hands, and then say: "This is from Allah", to traffic with it for a miserable price!- Woe to them for what their hands do write, and for the gain they make thereby (79) And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? Or is it that ye say of Allah what ye do not know?" (80) Nay, those who seek gain in Evil, and are girt round by their sins,- they are Companions of the Fire: therein shall they abide (for ever) (81) But those who have faith and work righteousness, they are Companions of the Garden: Therein shall they abide (for ever) (82) And remember We took a Covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and Give Zakat, then did ye turn back, except a few among you, and ye backslide (even now) (83) And remember We took your Covenant (to this effect): shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified. And to this ye were witness (84) After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in guilt and transgression; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life?— And on the Day of Judgment they shall be consigned to the most grievous chastisement for Allah is not unmindful of what ye do (85) These are the people who buy the life of this world at the price of the Hereafter: their chastisement shall not be lightened nor shall they be helped (86) We gave Moses the Book and followed him up with a succession of Messengers; We gave Jesus the son of Mary clear (signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a Messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye

called imposters, and others ye slay! (87) They say, "our hearts are the wrappings (which preserve Allah's Word: we need no more)". Nay, Allah's curse is on them for their blasphemy; little is it they believe (88)}

More examples of the abominable qualities of the Children of Israel are presented in these verses, among which are:

15. Having hardened hearts after all that they had seen of miraculous signs.

Allah said:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ
الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشْقُقُ فَيُخْرِجُ مِنْهُ الْمَاءَ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ
بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

{Thenceforth were your hearts hardened; they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah, and Allah is not unmindful of what ye do (74)}.

After Allah had manifested His great Ability and His Encompassing Knowledge, it was deemed upon the Children of Israel, upon seeing Allah's signs and evidence of His Power, to be thankful of Allah, Glory be to Him, and act according to His Book and the Revelations sent down upon the Prophets. Yet, their hardened hearts led to their shunning from obeying Allah's orders and from submitting to His signs. Their hearts became hardened like rocks or even harder. Allah even favored the rocks over them because there are rocks from which rivers burst forth, there are some that split and water issues from them, and there are still others that fall down for awe and fear of Allah. So, Allah threatened them, if they persisted in their disbelief and sins, that severe punishment and painful torment would be inflicted upon them.

16. Distorting Allah's Books after knowing the truth.

Allah said:

﴿أَفَنظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ
بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾

{Can ye (o ye men of faith) entertain the hope that they will believe you? Seeing that a party of them heard the word of Allah and perverted it knowingly after they understood it (75)}.

Allah, Glory be to Him, disapproves the believers' hope that those Jews would believe in their religion for this is very unlikely because of their deep-rooted evil qualities, such as cheating, tampering with the Torah, changing its rules by prohibiting the lawful and making lawful what Allah has made unlawful. Although they understood the truth, they, knowingly, distorted it. Such people are hopeless to have faith or to do good.

17. Being hypocrites and concealing the truth and the Word of Allah.

Allah said:

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضِ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ
اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

{When they meet the men of Faith, they say: 'we believe', but when they meet each other in private, they say: 'shall you tell them what Allah hath revealed to you that they may engage you in argument about it before your Lord?'. Do ye not understand (their aim)? (76)}.

Being hypocrites, the Jews (in Al-Madinah), when they encounter the believers, claim that they believe in the Revelation sent down to the believers and admit the Messengership of Prophet Muhammad ﷺ. But, when they are alone with one another, in private, they reproach those who admit to the Muslims the truthfulness of the Message (of Prophet Muhammad ﷺ), claiming that the Muslims might use that as an argument against them in the presence of their Lord on the Judgement Day.

18. Being heedless of the Encompassing Knowledge of Allah about them.

Allah said:

﴿أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُوكُمْ وَمَا يُعْلِنُونَ﴾

{Know they not that Allah knowth what they conceal and what they reveal? (77)}.

By His All-Encompassing Knowledge, Allah reveals their ignorance and that surely He knows what is in secret and what is in public, and all that is manifest and all that is hidden.

19. Abandoning learning the Book and being sufficient with mere recitations and false conjectures.

Allah said:

﴿وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ﴾

{And there are among them illiterates who know not the Book, but (see therein their own) desires, and they do nothing but conjecture (78)}.

Among the Jews are unlettered ones who have no knowledge of the Torah and know nothing except vague fancies. They merely follow their false conjectures.

20. Distorting the Book of Allah, and selling faith for a trifling price and a perishable gain.

Allah said:

﴿فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا
قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾

{Then woe to those who write the Book with their own hands, and then say: 'This is from Allah', to traffic with it for a miserable price! Woe to them for what their hands do write, and for the gain

they make thereby (79)}.

Allah is threatening the Jewish rabbis (scholars) with severe punishment for their lie to Allah and for writing things in the Torah that are not originally there, attributing them to Allah in order to gain unlawful earning. They combine two crimes: confounding the religion to the people and consuming their wealth by invalid, false means.

21. Claiming that the Fire will not touch them except for a certain number of days, then they will be saved.

Allah said:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

{And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? Or is it that ye say of Allah what ye do not know?" (80) Nay, those who seek gain in Evil, and are girt round by their sins,- they are Companions of the Fire: therein shall they abide (for ever) (81) But those who have faith and work righteousness, they are Companions of the Garden: Therein shall they abide (for ever) (82)}.

In these verses, Allah, Glory be to Him, refuted their false claim and manifest forgery against Him, when they said that the Fire will not touch them at all except for a certain number of days! So Allah said to His Prophet ﷺ to ask them if they had made a covenant with Allah promising them this, for Allah will never break His covenant. Then Allah established His ordained rule regarding those who associated partners with Him, and who were engulfed from all sides in their sins of associating partners with Allah. They have no way out to save them nor a refuge to resort to. So they are deemed to be the companions of the Hell-Fire, abiding therein forever. Allah also asserted the salvation of the people of faith, who are applying and practising what Allah

commanded them to in sincerity and for Him alone. Those true believers are the ones who will abide eternally in Paradise.

22. Associating partners with Allah, not doing good to parents and various members of the society, harming people, and abandoning prayer and payment of the prescribed Alms (Zakat).

Allah said, describing them:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

{And remember We took a covenant from the Children of Israel (to this effect): worship none but Allah, treat with kindness your parents and kindred, and orphans and those in need, speak fair to the people, be steadfast in prayer, and give Zakat, then did ye turn back, except a few among you, and ye backslide (even now) (83)}.

In this verse, Allah, Glory be to Him, is reminding them of the affirmed pledges He took from them, which ordered them to worship none save Allah alone, and do good to parents, and to various members of the society, as well as to speak kindly and well to the people, to establish the prescribed prayer and pay the Alms (Zakat). But they breached their pledges and had been disloyal, all except a few of them.

23. Disobeying Allah's commandments by shedding blood among themselves, expelling one another from their homes, and choosing from the Book of Allah what they desire to follow.

Allah said:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ

شَهِدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُم أُسْرَىٰ تَفْذَوْهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ
عَمَّا تَعْمَلُونَ ﴿٨٥﴾

{And remember We took your Covenant (to this effect): shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified. And to this ye were witness (84) After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in guilt and transgression; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life?— and on the Day of Judgment they shall be consigned to the most grievous chastisement for Allah is not unmindful of what ye do (85)}.

Allah reminded again the Children of Israel of the confirmed promises He took from them in the Torah when He prohibited shedding blood amongst themselves and expelling one another from their homes. They consented on the pledges given to Allah and bore witness to them. But, they disobeyed Allah's commandment, killing one another, expelling the righteous people from their homes in transgression and enmity; nonetheless, they paid for their ransom when they were taken as captives in accordance with the Law of the Torah, applying this only while rejecting the commandment of not shedding blood. Allah was rebuking them in condemnation of this disgraceful act of believing in part of the Scripture (Torah) and disbelieving in part. He threatened them that their recompense would be disgrace and humiliation in this worldly life, and on the Judgement Day they will be consigned to the severest torment.

24. Being greedy for this worldly life and for living it, which drives them to buy this perishable life in exchange for the Hereafter.

Allah said:

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُّ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾
{These are the people who buy the life of this world at the price of the Hereafter; their chastisement shall not be lightened, nor shall they be helped (86)}.

Those people have purchased the life of this world at the price of the everlasting Hereafter; so, they deserved the painful torment of Allah, which shall never be lightened for them, nor shall they ever be helped or supported.

25. Following their desires, and their arrogance prevented them from following their Messengers, denying some of them and killing others.

Allah said:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

{We gave Moses the Book and followed him up with a succession of Messengers; We gave Jesus the son of Mary clear (signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a Messenger with what ye yourselves desire not, ye are puffed up with pride? Some ye called imposters, and others ye slay! (87)}.

Allah, Glory be to Him, granted Moses the Torah and sent succeeding Messengers to judge according to Allah's Law, among whom was Jesus, son of Mary, Peace be upon him, who was granted clear miraculous proofs and was aided by the Holy Spirit (Gabriel), peace be upon him. But, the Children of Israel badly treated their Prophets; they belied some Prophets and killed

others following their own desires and out of their arrogance.

26. Making up false excuses arguing that faith did not reach their hearts.

Allah said:

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

{They say, “our hearts are the wrappings (which preserve Allah’s Word, we need no more)”. Nay, Allah’s curse is on them for their blasphemy; little is it they believe (88)}.

They claimed that their hearts have become covered against receiving the Messenger’s word, i.e., no longer having any ability to believe. In fact, because of their unbelief, Allah has cursed them; He excluded them from His Mercy, therefore they will not believe.

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا
بِهِ فَلَعَنَهُ اللَّهُ عَلَى الْكَافِرِينَ ﴿٨٩﴾ بِسْمَا أَشْرَوْا بِهِ أَنْفُسَهُمْ أَن
يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ
مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ
﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَوَّعُّتُمْ بِمَا أَنزَلَ عَلَيْنَا
وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ
أَنْبِيََاءَ اللَّهِ مِن قَبْلُ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ
مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ أَخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ
الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَا يَأْمُرُكُمْ بِهِ ءِيمَنُكُمْ إِن كُنْتُمْ
مُّؤْمِنِينَ ﴿٩٣﴾ قُلْ إِن كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِندَ اللَّهِ خَالِصَةً
مِّن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿٩٤﴾ وَلَن يَتَمَنَّوْهُ
أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَنَجْذِثَهُمْ أَحْرَصَ
النَّاسِ عَلَى حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ
وَمَا هُوَ بِمُزَحَّزَجِهِ مِّنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾
قُلْ مَن كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَن كَانَ عَدُوًّا لِلَّهِ
وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

٩٨ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ
 ٩٩ أَوْكُلَمَا عَنْهُدَا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا
 يُؤْمِنُونَ ١٠٠ وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ
 فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ
 ١٠١ وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ
 الشَّيَاطِينَ كَفَرُوا يُعْلَمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ
 هَارُوتَ وَمَارُوتَ وَمَا يُعْلِمَانِ مِن 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 مِن خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ
 لَوْ كَانُوا يَعْلَمُونَ ١٠٢ وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ
 خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ١٠٣

{And when there comes; to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognized, they refuse to believe in it; but the curse of Allah is on those without Faith (89) Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the Chastisement of those who reject Faith (90) When it is said to them, "Believe in what Allah hath sent down", they say, "We believe in what was sent down to us": yet they reject

all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?" (91) There came to you Moses with clear (Signs); yet ye worshipped the Calf (even) after that, and ye did behave wrongfully (92) And remember We took your Covenant and We raised above you the mount (Sinai): (Saying): "Hold firmly to what We have given you, and hearken (to the Law)" they said: "We hear, and we disobey": and their hearts were filled (with the love) of the Calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!" (93) Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere" (94) But they shall never seek for death, on account of the (sins) which their hands have sent on before them. And Allah is well-acquainted with the wrong-doers (95) Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: each one of them wishes he could be given a life of a thousand years: but the grant of such life will not save him from (due) chastisement for Allah sees well all that they do (96) Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,- (97) Whoever is an enemy to Allah and His angels and prophets, to Gabriel and Michael,- lo! Allah is an enemy to those who reject Faith (98) We have sent down to thee manifest Signs (āyāt); and none reject them but those who are perverse (99) Is it not (the case) that every time they make a Covenant, some party among them throw it aside?- Nay, most of them are faithless (100) And when there came to them a Messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know! (101) They followed

what the Satans recited over Solomon's Kingdom. Solomon did not disbelieve but Satans disbelieved, teaching men magic, and such things as came down at Babylon to the angels Hārūt and Mārūt. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not blaspheme". They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew! (102) If they had kept their Faith and guarded themselves from evil, far better had been the reward from Allah if they but knew! (103)}

The verses are still recounting their crimes and hideous acts:

27. Denying the truth though they recognized it as a true message came to them.

Allah said:

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 ﴿٨٩﴾

{And when there comes to them, a Book from Allah, confirming what is with them, although from of old they had prayed for victory against those without Faith, when there comes to them that which they (should) have recognized, they refuse to believe in it; but the curse of Allah is on those without Faith (89)}.

When the Quran was sent down confirming what they already possess of the Torah, they denied it (the Quran) and denied also the prophethood of Muhammad, peace and blessings of Allah be upon him, though beforehand, they were seeking a victory over their enemies of the unbelievers if they would fight them, threatening them that when the last Prophet will come, they will defeat them under his leadership. But, when this Book was revealed, and

the Prophet whom they recognized very well came to them, they disbelieved it out of their transgression and envy. So, Allah cursed them because of their unbelief.

28. Being repeatedly described with ‘envy’ because it is a rooted quality of them.

Allah said:

يَسْكَمَا أَشْتَرُوا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنْزَلَ اللَّهُ مِنْ فَضْلِهِ عَلَى
مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾

{Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases. Thus have they drawn on themselves Wrath upon Wrath, and humiliating is the Chastisement of those who reject Faith (90)}.

How evil is what they had chosen for themselves when they replaced the truth with falsehood out of injustice and malicious envy because of the Revelation of the Quran and the Prophethood of Muhammad ﷺ. So, they earned the wrath of Allah, and for those not believing in the Prophethood of Muhammad ﷺ is a humiliating punishment. Envy is a firmly established quality of them as the Quran is repeatedly describing them as having this quality.

29. Disbelieving in the truth, claiming having faith, and slaying Allah’s Prophets.

Allah said:

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَوَكَّلْنَا عَلَىٰ مَا نَزَّلَ اللَّهُ وَكُفْرُوتُ بِمَا وَرَأَاهُ
وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

{When it is said to them, ‘Believe in what Allah hath sent down’, they say, ‘we believe in what was sent down to us’, yet they reject all besides, even if it be Truth confirming what is with them. Say: “Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?” (91)}. Allah is stating here that those Jews and the People of the Scripture, when they are invited to believe

in, and follow Prophet Muhammad ﷺ, they would say that “we are sufficed with what we have of the Torah and the Gospel. We only admit that”. They denied the Quran, which is the truth that agrees with what they have. Allah refuted their claims, commanding His Messenger to ask them if they were truthful in their claim, why then did they kill the Prophets of Allah before, though they were forbidden from doing that, if indeed they were believing in what Allah had sent down to them?!

30. Breaking Allah's covenant and worshipping the calf.

Allah said:

﴿وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اخْتَلَفْتُمْ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ۝٩٢﴾
 وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
 وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ
 يَسْكَا يَا مَرْكُومَ بِهِ إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

{There came to you Moses with clear (Signs); yet ye worshipped the Calf (even) after that, and ye did behave wrongfully (92) And remember We took your Covenant and We raised above you the mount (Sinai): (Saying): “Hold firmly to what We have given you, and hearken (to the Law)” they said: “We hear, and we disobey”: and their hearts were filled (with the love) of the Calf because of their Faithlessness. Say: “Vile indeed are the behests of your Faith if ye have any faith!” (93)}.

Prophet Moses ﷺ certainly came to them with clear, dazzling proofs of the truth. Then, however, they adopted the calf as deity soon after he left them for the appointed time of his Lord, proving themselves to be wrongdoers because of their unbelief. Allah, Glory be to Him, was reminding them of the pledge He took from them to obey Allah and His commandments. But they broke this pledge, so Allah raised the Mount (Tur) above them, warning them against breaking the pledge, and commanding them to hold firmly and diligently to what He has given them (of the Book), giving ear in obedience to His

commandments. Yet, they replied: "we hear, and we disobey", because their hearts were saturated with the love of the calf due to their disbelief. Allah, Exalted be He, asked His Prophet ﷺ to say to them, in a deterrent way: "how evil is that which your belief enjoins on you to disbelieve and go stray from the right path, if you claimed to be true believers!"

31. Having excessive greed for life, thinking that it would save them from Allah's torment.

Allah said:

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾ وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾
 وَلَنَجْذِئَهُمْ أَخْرَصَ النَّاسِ عَلَى حَيَوٰةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا
 هُوَ بِمُرَحِّجِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

{Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere" (94) But they shall never seek for death, on account of the (sins) which their hands have sent on before them. And Allah is well-acquainted with the wrong-doers (95) Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: each one of them wishes he could be given a life of a thousand years: but the grant of such life will not save him from (due) chastisement for Allah sees well all that they do (96)}.

When they claimed that Paradise is purely for them alone (to the exclusion of all other people), Allah commanded His Prophet ﷺ to ask them to wish for death, if, indeed, they were truthful in their claim. Allah made it clear that they will never ever do that because of their disbelief and the deeds they had forwarded with their own hands (for the Hereafter). Allah will recompense for what they had done. Then Allah, Sublime be He, told His noble Prophet ﷺ about one of the Jews' qualities which is their greediness for this life and for living a prolonged life that every one of them wishes he might be spared

for a thousand years. However, even if they should live that long, their return shall be to Allah's punishment and torment.

32. Feeling enmity towards Gabriel, peace be upon him, and all angels.

Allah said:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿١٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٨﴾

{Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,- (97) Whoever is an enemy to Allah and His angels and prophets, to Gabriel and Michael,- lo! Allah is an enemy to those who reject Faith (98)}.

Say, O Muhammad, to those Jews who claimed that Gabriel is their enemy: "whoever is an enemy to angel Gabriel should know that it is he who has brought down the Quran on your heart by Allah's permission, confirming all preceeding Divine Books, and serving as guidance to the truth and glad tidings for the believers. Whoever is an enemy to Allah, and His angels and His Messengers, of mankind or of angels, especially to angels Gabriel and Michael, should know that Allah is most surely an enemy to the disbelievers. Anyone whom Allah is his enemy should know that he has no supporter.

33. Breaching of pledges, denying the Messengers, and casting away the Book of Allah.

Allah said:

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٩﴾ أَوَكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَلَكَمَا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ

اللَّهُ مُصَدِّقُ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ
كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

{We have sent down to thee manifest Signs (āyāt); and none reject them but those who are perverse (99) Is it not (the case) that every time they make a Covenant, some party among them throw it aside?- Nay, most of them are faithless (100) And when there came to them a Messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know! (101)}.

We sent down to you, O Messenger, manifest clear signs that testify to your true Prophethood; none shall deny it except those who have strayed from the path of Allah. Allah is dispraising their attitude and disapproving their deed of breaking pledges. Whenever they made a covenant with Allah, a party of them broke it because of their disbelief as most of them did not believe. When Prophet Muhammad ﷺ came to them with the Quran (from Allah) confirming what they already possess (the Torah), a party of them had cast away the Book of Allah behind their backs and broken what it contains, being heedless of it as though they did not know it to be true.

34. Practising magic (sorcery) though they know it is blasphemy.

Allah said:

وَاتَّبِعُوا مَا تَنَلُّوْا الشَّيْطَانُ عَلَىٰ مُلْكٍ سُلَيْمَنَ وَمَا كَفَرَ سُلَيْمَنُ وَلٰكِنَّ الشَّيْطَانِ
كَفَرُوْا يَعْلَمُوْنَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَرْوْتَ وَمَا
يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُوْلَا 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 خَلْقٍ وَلَبَسَ مَا

شَرُّوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

Allah recounts that when the Jews abandoned the (Torah) that proves the messengership of Muhammad ﷺ, they followed, instead, what the devils invented of untrue statements and false incantations, in addition to kinds of magic. They claimed that these were practised by Prophet Solomon ﷺ by which, as they claimed, he was controlling men and jinn in his kingdom. By claiming this, they could mislead people, thus hindering them from looking into the Torah and finding out the truths they had been hiding. But Allah answered them saying that (Solomon did not disbelieve), negating that magic, which is a kind of disbelief, was practised by His noble Messenger ﷺ emphasizing that magic is an act practised by the disbelieving devils who taught people sorcery and what was sent down on angels Harût and Marût (magic) that Allah had given them provided that they should not teach anyone this magic without first warning them by saying (we are only for trial, so do not disbelieve). If they insisted on learning magic, they would direct them to a devil, who would teach them how they could separate a man from his wife, in addition to other kinds of magic. However, they could not harm anyone thereby save by the leave of Allah. If Allah wills, the harm is done, and if He wills not, He prevents its effect so that the person is not affected or harmed. Allah has also warned them against using magic for they would be deprived from all good, especially that of the Hereafter; they would be deprived of the bliss of Paradise, because the only abode of a magician is the Hellfire, drawing their attention that His reward is far greater. Had the Jews believed in Allah, feared His punishment and followed His command, they would have enjoyed the reward of Allah, which is much greater for them than magic and disbelief, if only they knew what was of benefit to them.

﴿يَتَأْتِيَهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا
وَأَسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ
كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ
خَيْرٍ مِنْ رَبِّكُمْ ۖ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾ مَا نَنْسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ
مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ
اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ
مِنْ قَبْلُ ۖ وَمَنْ يَتَّبِدِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ
﴿١٠٨﴾ وَكَثِيرٌ مِنَ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ
إِيمَانِكُمْ كَفَارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ
الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهَ بِأَمْرٍ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ
خَيْرٍ يَّجِدُوهُ عِنْدَ اللَّهِ ۖ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾﴾

{Oye of faith! Say not (to the Prophet) Ra 'ina,"but say 'Unzurna and hearken (to him): to those without Faith is a grievous punishment (104) It is never the wish of those without Faith among the People of the Book nor of the Polytheists. That anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will-for Allah is Lord of grace abounding (105) None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not

that Allah hath power over all things? (106) Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper (107) Would ye question your Messenger as Moses was questioned of old? But whoever changeth from Faith to unbelief, hath strayed without doubt from the even way (108) Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the truth hath become manifest unto them: but forgive and overlook, till Allah brings about His command; for Allah hath power over all things (109) And be steadfast in prayer and give Zakat: and whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees well all that ye do (110)}

35. Twisting their tongues with false and offensive words thus insulting the Messenger of Allah.

Allah said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا أَسْمِعُوا وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

{O ye of faith! Say not (to the Prophet) “ra’ina”, but say “unthorna”, and hearken (to him); to those without Faith is a grievous punishment (104)}.

Allah, Exalted be He, is forbidding the believers from acting like the Jews in their practices and actions. The Jews, when they wanted to say to the Messenger of Allah ﷺ (listen to us), they would say instead (Ra’ina), suggesting an insulting meaning to the Prophet, because it sounds like a word meaning (listen, may you become deaf), [Allah forbid]. So Allah ordered His servants to avoid such an expression (Ra’ina) and use instead (Unthorna) meaning (please look at us and attend to us) – an expression that only holds good meaning. Allah, Glory be to Him, was also threatening those disbelievers that a painful punishment is awaiting them (for being disrespectful to Allah’s Messenger).

36. Bearing grudge and envy against Muslims.

Allah said:

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

{It is never the wish of those without Faith among the People of the Book, nor of the Polytheists, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He wills, for Allah is Lord of grace abounding (105)}.

Allah, Glorified is He, illustrates the severe enmity of the disbelievers towards the believers. He states that those disbelievers, among the People of the Book and polytheists, love not that any good should be sent down (from your Lord) on you (the believers), be it little or much, whether it is a Divine Book, Prophethood or less than that, out of their malice and envy towards the believers. But Allah singles out for His special Mercy, of favoring with Prophethood, Revelation and Faith, whom He wills, for Allah is of tremendous Bounty and Benevolence.

37. Denying the abrogation (of some rules or verses) in the Book or in the Laws.

Allah said:

﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

{None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not that Allah hath power over all things? (106) Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper (107)}.

Allah, Glorified is He, states His wisdom in abrogating verses when He substitutes a verse with another, omits its ruling or its wording leaving it to be

forgotten by people. He brings one better and more useful than it or the like of it; in each case, there is a great wisdom in accordance with the needs of the nation and the requirements of its life.

Allah, the Exalted, states that speaking derogatorily about the abrogation of verses is but a disparagement of His dominion, emphasizing to His Prophet ﷺ and his nation, that He alone has absolute ownership and dominion of the heavens and the earth. He does what He intends and decrees as He wills; He orders and forbids whatever He so wills, and His servants have to obey and submit to Him. Allah, the Exalted, has warned the disobedient that no one, apart from Him alone, can be a patron or supporter to him to prevent Allah's torment of him. This is a manifestation of the Divine Power and Allah's Wisdom.

38. Being so obstinate and ill-mannered with their Prophet, in addition to their excessive questioning of him.

Allah says:

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ
بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

{Would ye question your Messenger as Moses was questioned of old? But whoever changeth from Faith to unbelief hath strayed without doubt from the even way (108)}.

Here in this verse, Allah, Glorified is He, forbids the believers to ask their Messenger in a manner of objection and intransigence, as did the Jews with their Prophet Moses ﷺ when they demanded seeing Allah plainly, out of their obstinacy and arrogance. Then Allah told them that whoever exchanges faith for unbelief, abandoning being submissive to Allah, and persisting in his stubbornness, has surely strayed far from the right, even way of Allah.

39. Having extreme desire to mislead Muslims out of their envy of them.

Allah said:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كَفَّارًا حَسَدًا مِّنْ
عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ
يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

{Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the truth hath become manifest unto them; but forgive and overlook, till Allah brings about His command; for Allah hath power over all things (109) And be steadfast in prayer and give Zakat: and whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees well all that ye do (110)}.

Allah, in these verses, is telling about the envy of many among the People of the Scripture towards Muslims to the extent that they wished they could mislead them and they did seek to do so in order to turn Muslims back as unbelievers, after they had believed, though they knew very well the truth of the Book (Quran) and the Prophethood (of Muhammad ﷺ).

So Allah ordered the believers to overlook their ignorance and ill-intent until Allah brings in His verdict about them, and until He brings about His order for victory and triumph, for surely, Allah has full Power over everything, nothing will cause failure to Allah, Sublime is He.

Then Allah encourages the believers to be preoccupied with working for what is beneficial to them before Allah and ignoring the envy of the unbelievers by establishing the prayer, and paying the prescribed purifying Alms. Also Allah tells them that He is the All-Seeing of all their states and conditions, and He will reward them for every good deed they do. He is the All-Seeing of what they do and nothing is concealed from Him; He will recompense everyone for his deed.

﴿وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ ۖ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَافِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾﴾

{And they say: "None shall enter Paradise unless He be a Jew or a Christian" those are their (vain) desires. Say: "Produce your proof if ye are truthful" (111) Nay,- whoever submits his whole self to Allah and is a doer of good,- he will get his reward with his Lord; on such shall be no fear, nor shall they grieve (112) The Jews say: "The Christians have naught (to stand) upon"; and the Christians say: "The Jews have naught (to stand) upon". Yet they (profess to) study the (same) Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgement (113) And who is more unjust than he who forbids that in places for the worship of Allah, His Name should be celebrated?-whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment (114)}.

40. Having false claims that Paradise is for them alone; Allah refutes their claim by stating it is for good Muslims.

Allah said:

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

{And they say: "None shall enter Paradise unless He be a Jew or a Christian" those are their (vain) desires. Say: "Produce your proof if ye are truthful" (111) Nay,- whoever submits his whole self to Allah and is a doer of good,- he will get his reward with his Lord; on such shall be no fear, nor shall they grieve (112)}.

Allah is showing the self-conceit of the Jews and Christians, as each party claims that Paradise is only for those following its way. But Allah has belied them saying that their sayings are mere wishfulness and fake fancies, having no proof or evidence. What is true is that Paradise is entered by the sincere, faithful Muslims to Allah, who are devoted to doing good in their worship. Whoever has such qualities will have his reward from His Lord, having no fear for his future in the Hereafter, nor grief over what has escaped him in his worldly life.

41. The Jews' and the Christians' accusation of each other of misguidance and unbelief.

Allah said:

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ ۚ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

{The Jews say: 'The Christians have naught (to stand) upon'; and the Christians say: 'The Jews have naught (to stand) upon'. Yet they (profess to) study the same (Book). Like unto their word is

what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgement (113)}.

Allah, in this verse, states the contradiction and hateful rancor among the People of the Book. The Jews claimed that the Christians did not have an authentic revealed religion, and the same was claimed by Christians regarding the Jews, while they both recite the Book (The Torah and the Bible), in which it is stated that they must believe in all the Prophets. So, too, those who had no knowledge (from Allah), among Arab polytheists, said that Muhammad ﷺ had nothing (from Allah) to be based on. Therefore, Allah, Glorified is He, will judge between those at variance on the Judgement Day, out of His Justice, concerning the matters on which they differed; He will judge between truth and falsehood.

42. Striving to destroy the Houses of Allah and prevent people from entering them.

Allah said:

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا
كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَافِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ ﴿١١٤﴾

{And who is more unjust than he who forbids that in places for the worship of Allah, His Name should be celebrated?, whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment (114)}.

Ruining the mosques of Allah and barring the believers from them are the distinctive practice of non believers among the Jews, Christians and polytheists. In the past, Nebuchadnezzar, the Babylon's King, and the Jews destroyed Bayt Al-Maqdis-Jerusalem. The Jews are still continuing their ruining acts until today. This is also the practice of the unbelievers, anytime, anywhere. The polytheists in Makkah were practising different kinds of harm towards the Prophet and his companions, among which was barring them

from performing Umrah and from entering the Holy Mosque. When they (his enemies) plotted for his life, Allah ordered His Prophet to emigrate from Makkah to Madinah, and he did. What the polytheists did against the Prophet and his companions is considered the greatest wrongdoing, in addition to their striving to ruin the mosques of Allah, His places of worship, and to corrupt them by associating partners with Allah. No one is more in the wrong than those who commit these acts. Such wrongdoers should never be allowed to enter Allah's places of worship except in fear and humiliation. For them is disgrace and ignominy in this world, and in the Hereafter a mighty, painful torment awaits them.



﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهُ اللَّهِ إِبَّكَ اللَّهُ وَاسِعٌ عَلَيْهِ ۝۱۱۵﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۖ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونَ ۝۱۱۶ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝۱۱۷ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ۝۱۱۸ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ۝۱۱۹﴾

{To Allah belong the East and the West: whithersoever ye turn, there is Allah's Face. For Allah is All-Embracing, All-Knowing (115) They say: "Allah hath begotten a son": Glory be to Him.- Nay, to Him belongs all that is in the heavens and the earth: everything renders worship to Him (116) The Originator of the heavens and the earth: when He decreeth a matter, He saith to it: "Be", and it is (117) Say those without knowledge: "Why speaketh not Allah unto us? Or why cometh not unto us a Sign? So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts) (118) Verily We have sent thee in truth as a bearer of glad tidings and a warner: but of thee no question shall be asked of the Companions of the Blazing Fire (119)}

Since some of their evil practices and abominable crimes are ruining the places of worshipping Allah and banning people from them, as the previous verses have illustrated, it is apt here that Allah says:

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهُ اللَّهِ إِبَّكَ اللَّهُ وَاسِعٌ عَلَيْهِ ۝۱۱۵﴾

{To Allah belong the East and the West, whithersoever ye turn,

there is Allah's Face. For Allah is All-Embracing, All-Knowing (115)}.

Hence, in response to their hideous act, Allah has made the earth a purifier for Muslims and a place of worship and for prayer, making all directions a (qiblah) for anyone who could not identify the direction of the Qiblah. Besides, whoever wants to offer a supererogatory (voluntary) prayer while riding on his mount can do that whatever direction it takes, for Allah, the Exalted, is the Possessor of vast Mercy for His servants and He is the All-Encompassing of their actions and deeds.

43. Being brazenly insolent towards the Divine Being by attributing sonship to Allah.

Allah said:

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَلْبُونَ ﴿١١٦﴾

{They say 'Allah hath be gotten a son'. Glory be to Him. Nay, to Him belongs all that is in the heavens and the earth: everything renders worship to Him (116)}.

Exalted is He and High above what they say, for Allah is the Self-Sufficient Who is not in need of His creation, to Him alone belongs all the dominion of the heavens and earth. He originates and brings forth anew, Glory be to Him. The whole universe, and whatever is within them, are devoutly obedient to their Lord, in humbleness and submission declaring their servitude to Him, Glorified is He.

Allah said:

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

{The Originator of the heavens and the earth; when He decreeth a matter, He saith to it: "Be", and it is (117)}.

Allah, Exalted is He, is the Creator of the heavens and the earth and He is their Originator; His order is answered and executed by one word 'Be' and it is.

44. Being intransigent and insistent on demanding signs showing misconduct towards the Messenger of Allah ﷺ.

Allah said:

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ
مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا أَرْسَلْنَاكَ
بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

{Say those without knowledge: "Why speaketh not Allah unto us? Or why cometh not unto us a Sign? So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts) (118) Verily We have sent thee in truth as a bearer of glad tidings and a warner: but of thee no question shall be asked of the Companions of the Blazing Fire (119).}

Allah states here the extent of the polytheists' obstinacy when they asked the Prophet ﷺ saying: "why does not Allah speak to us directly (with no intermediary), or you bring to us a miraculous sign that proves your truthfulness?". So spoke those before them (the Jews and Christians to their Prophets) a word like theirs; their hearts are all alike, for unbelief is but one way. Allah has made clear manifest signs and evidence that prove the truthfulness of the Messengers before a people who would in certainty believe in the truth once they see it. Then Allah states, assuredly, that He has sent His Prophet ﷺ with the truth as a bearer of glad tidings of Paradise for the obedient believers, and as a forewarner of Hellfire to the disobedient unbelievers. His Prophet has only to convey the message and he will not be questioned concerning those who disbelieve in him among the companions of the Blazing Flame.

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ءُؤْلِيَّتِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ ءُؤْلِيَّتِكَ هُمْ الْخَاسِرُونَ ﴿١٢١﴾ يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾﴾

{Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "the guidance of Allah,- that is the (only) guidance". Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor Helper against Allah (120) Those to whom We have given the Book study it as it should be studied: they are the ones that believe therein: those who reject faith therein,- the loss is their own (121) O Children of Israel! Call to mind the special favour which I bestowed upon you, and that I preferred you to all others (122) Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside) (123)}

45. Their disapproving of the Messenger ﷺ making constant and incessant attempts to misguide Muslims.

Allah said:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

{Never will the Jews or the Christians be satisfied with thee unless

thou follow their form of religion. Say: 'the guidance of Allah, that is the (only) guidance'. Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector not Helper against Allah (120)}.

The verse is addressing the Prophet ﷺ and his nation in general, in which Allah is telling that the Jews and Christians will not cease attempting to make him follow their false way of belief. So Allah is warning him against following their way and against the evil consequence of doing that.

Allah said:

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَن يَكْفُرْ بِهِ ۖ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢٠﴾

{Those to whom We have given the Book study it as it should be studied: they are the ones that believe therein. Those who reject faith therein, the loss is their own (121)}.

In this verse Allah, Glory be to Him, is telling about a group of believers among the Jews and Christians whom Allah gave the Book (The Torah and the Bible) and they truly believed in it, pondering its verses and following the truth in it. They also believed in Prophet Muhammad ﷺ and did not distort the truth or conceal any part of it. In contrast, those who disbelieve and deny the truth contained in the Book are the losers in both this world and the Hereafter.

As Allah has started these verses by asking the Children of Israel to recall His Grace and Bounty that He bestowed upon them, He also has concluded them by the same reminder:

يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي ۤانْعَمْتُ عَلَيْكُمْ ۖ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَعَةٌ ۖ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

{O Children of Israel! Call to mind the special favour which I bestowed upon you, and that I preferred you to all others (122) Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her nor

shall intercession profit her nor shall anyone be helped (from outside) (123)}.

Here, Allah is emphasizing how great His favors upon them were (both spiritual and material favors), among which was giving them preference above the peoples of the time by granting them a great kingdom and sending prophets from amongst them so that this would encourage them to follow the Messenger of Allah ﷺ. Then Allah, Glorified is He, is commanding them to be fearful of His punishment on the Resurrection Day by following His commands and avoiding his interdictions, stressing as well the individual accountability on the Day of Account. On that day, no soul will be of avail to another soul, nor will compensation be accepted from any of them, nor will any intercession be of use to them, nor will be helped or supported against Allah, Exalted is He.

The Quranic value

- Recalling favors and bounties necessitates being grateful and thankful to the Bestower and following His commands.

Thus, all these verses have explained in detail the errors of the Children of Israel and their failure in the task of succession so that the righteous believers, who will be the successors on this earth, will avoid them, in order to maintain the leading role in their hands and to perpetuate the blessings that Allah has specially bestowed upon them and avoid making them fade away.

The General Quranic Value of the Verses from 40-123:

- Allah's explaining, in these verses, of the Jews' conditions, qualities, iniquities and crimes is for letting us know the reality of our enemies and beware of them, in addition to avoiding lapsing into the same errors so that we would not be subject to similar punishments.

﴿ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۚ قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١١٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١١٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِن الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١١٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١١٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٩﴾ وَمَن يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٢٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٢٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٢٤﴾

{And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imām to the people. He pleaded: "And also (Imāms) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers" (124) Remember We made the House a place of assembly for men and a place of safety; and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and Ismā'īl, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer) (125) And remember Abraham said: "My Lord, make this a City of Peace, and feed its People with fruits,- such of them as believe in Allah and the Last Day". He said: "(Yea), and such as reject Faith,- for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!" (126) And remember Abraham and Ismā'īl raised the foundations of the House (with this prayer): "Our Lord! Accept (this service) from us: for Thou art the All-Hearing, the All-Knowing (127) "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Relenting Most Merciful (128) "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and purify them: for Thou art the Exalted in Might the Wise" (129) And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the Righteous (130) Behold! His Lord said to him: Submit (thy will to Me):" He said: "I submit (my will) to the Lord and Cherisher of the Universe" (131) And Abraham enjoined upon his sons and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the state of submission

(to Me) (132) Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy God and the God of thy fathers,- of Abraham, Ismā'īl and Isaac,- The One (True) God; to Him do we submit" (133) That was a People that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! ye shall not be asked about what they did (134)}

Then the verses mention Abraham's # successful experience of succession as an inspiration for adopting the successful method of vicegerency through obedience and the following (of Allah's way). Abraham # had made a distinct success in obeying and following, as stated by Allah Exalted is He, by saying: *وَإِذْ أَمَرْنَا إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ* {And remember that Abraham was tried by his Lord with certain commands (words), which he fulfilled...}, i.e., he fulfilled them thoroughly in the best manner. Allah, Glory be to Him, tested Abraham with difficult, arduous commands, which he accomplished with love, obedience and undisputed compliance and submission. Allah has recounted parts of this test in the Quran, such as Abraham's argument with his people inviting them to the true religion, his patience when he was thrown into a fire, and his emigration from his homeland, his ordeal of sacrificing his son when he was ordered by Allah to sacrifice his son. Thus, the result of being obedient to His Lord was that Allah took him as (an intimate friend), as He says in the Quran:

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

{And Allah took Abraham as an intimate friend}¹.

Also Allah answered all his prayers, and made him an Imam (leader) for all people to guide them to monotheism. When Abraham pleaded for appointing imams from his offspring, Allah granted that for him but He told him that there will be among his progeny who will not merit it because of their wrongdoing and disobedience.

In addition, Allah has commanded us to take our Prophet, Muhammad ﷺ as an example and a model to be followed, and be guided by his tradition (Sunnah). Allah, Glory be to Him, said in the Quran:

¹ Chapter (Al-Nisaa), 125.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ﴾ (٢١)

{Assuredly you have in Allah's Messenger an excellent example to follow, for whoever looks forward to Allah and the Last Day, and remembers and mentions Allah much}¹.

Then Allah has made the nation of Muhammad ﷺ imams and leaders of people so that the people follow their steps. This nation would only merit this status (of Imamah) * by an absolute obedience of Allah, Glorified is He, and His Messenger ﷺ.

Allah said in the Quran:

﴿وَجَعَلْنَاهُمْ أِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَبِيدٌ﴾ (٧٣)

{And We made them leaders guiding people by Our command, and We inspired them to do good deeds, and to establish the prayer, and pay the prescribed Alms. They were Our servants devoted to worshipping Us}².

Absolute obedience to Allah and His Messenger is a must in order that this nation becomes deservedly entitled for this status.

Afterwards, Allah, Glory be to Him, is reminding all the people, particularly the People of the Book and the polytheists, of the 'Father of the Prophets', the Leader of the monotheists, Abraham # and of his noble, remarkable deeds.

Allah said:

وَإِذْ جَعَلْنَا الْآلِيَّةَ مَثَابَةً لِّلنَّاسِ وَأَمَّا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

1 Chapter (Al-Ahzab), 21.

* The leadership of mankind.

2 Chapter (Al-Anbiaa), 73.

{Remember We made the House a place of assembly for men and a place of safety; and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and Ismā'īl, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer) (125) And remember Abraham said: "My Lord, make this a City of Peace, and feed its People with fruits, - such of them as believe in Allah and the Last Day". He said: "(Yea), and such as reject Faith,- for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!" (126)}.

Among the remarkable deeds of Prophet Abraham # was building the Sacred House of Allah. Allah has conferred as a favor upon His servants the making of the Sacred House a resort for all the people performing pilgrimage and Umrah, and a refuge of safety (a sanctuary), i.e., a place where one feels safe and secured for himself, his wealth and his honor. Then Allah orders His servants (pilgrims and performers of Ummrah) to take up the Station of Abraham¹ as a place of prayer. Thus it has become an established tradition for those who go around the House (circumambulate) to pray two (rakaahs) behind the Station of Abraham. Besides, Allah, Glory be to Him, covenanted with Abraham and his son Ishmael to purify His House from every kind of impurity, whether spiritually such as idols, or materially such as dirt and the like, so that those who go around it (as a rite of worship), and those who bow and pray can perform their worship there.

Then Allah mentions Abraham's supplication to Allah, His Lord, asking Him to Make Makkah a land of security. Abraham specially prayed for the believers to provide them with different kinds of fruits, but Allah answered that His provision is bestowed upon all His creatures, the believers and disbelievers as well. But the unbelievers will have their share of the small temporal enjoyment of the worldly life, then their destination shall be the torment of the Hell-fire. Allah has answered Abraham's prayer, which what we see existent until to date, out of His Favor and Bounty.

1 "Maqam Ibrahim" refers to the rock or stone on which Prophet Ibrahim (#) stood while constructing the Ka'bah in Makkah.

Allah said:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾
 رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
 التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
 وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

{And remember Abraham and Ismā'īl raised the foundations of the House (with this prayer): «Our Lord! Accept (this service) from us: for Thou art the All-Hearing, the All-Knowing (127) "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Relenting Most Merciful (128) "Our Lord! send amongst them a Messenger of their own, who shall rehearse They Signs to them and instruct them in Scripture and Wisdom, and purify them: for Thou art the Exalted in Might The Wise" (129)}.

Allah, Glorified be He, recounts the story of building the Sacred House by Abraham and his son Ishmael, peace be upon them, and their raising of its foundations. They were praying and supplicating Allah by His Beautiful Names and Attributes to accept their deed and their prayer, to make them firm in Islam, and to make also their progeny a community of Muslims, and to teach them the rites of the pilgrimage to His Ancient House. Then they asked Allah in supplication to send amongst their descendants a Messenger of their own, reciting to them the Book of Allah and purifying them with faith and righteous deeds. Allah has answered their prayer and sent amongst their offspring, from the children of Ishmael, the leader of all Messengers, our Prophet Muhammad ﷺ. The messenger of Allah stated once this as he said: 'I am [the answer of Abraham's prayer, and the glad tiding of Jesus¹, peace and blessings of Allah be upon them all.

After this honorable praise of Abraham by Allah The Almighty, citing

1 Reported by Al-Hakem in his (Mustadrak), No. (2587), and Attabreezi in (Mishkatt Al-Masabeeh), No. (5759), and was authenticated by Al-Albani.

all his remarkable good deeds and blessed prayers, Allah is wondering in denunciation at the turning away of many people from this manifest and inclining-toward-the-truth religion when He said:

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

{Who, therefore, shrinks from the Way of Abraham, save him who makes himself a fool? Indeed We chose him as one pure and distinguished in the world, and he is surely among the righteous in the Hereafter (130)}.

No one turns away from this religion except those who have no knowledge and thus become losers of this worldly life and the Hereafter. Allah states the reason for choosing Abraham: it is because of his quick response to Allah's commands without any hesitation. He says:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِربِّ الْعَالَمِينَ ﴿١٣١﴾

{When his Lord told him, 'Submit yourself wholly (to your Lord)', he responded: 'I have submitted myself wholly to the Lord of the worlds' (131)}.

Then Allah, Glorified be He, established the evidence to the athiests and the People of the Book, that Islam's way based on monotheism is Abraham's way and the way of his sons after him. Allah said:

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾

{Abraham enjoined (this submission) to his sons, and so did Jacob,: "O my sons, Allah has chosen for you the religion of Islam. Therefore, make sure that you do not die except as Muslims (those submitted to Him) (132)}.

Then Allah The Almighty rebuked the Jews' claiming in a sheer lie and invented untruth that Abraham, peace be upon him, and his sons were Jews:

أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ

إِلَهُكَ وَإِلَهُ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

{Or were you (O Children of Israel) witnesses when death came to Jacob, when he said to his sons: "What will you worship after me?" they answered: "We will worship your God and the God of your fathers, Abraham, Ishmael and Isaac, One God; we are Muslims Submitted to Him" (133)}.

Allah asked them, in denunciation, was any one of you present at the death-bed of Jacob, peace be upon him, when he was enjoining upon his sons to believe in Allah alone, with no partners, and to follow the religion of their fathers, Abraham, Ishmael, and Isaac, the religion of Islam?. This is an evidence that refutes the claim of the Jews and Christians.

Afterwards, Allah ends up the Jews' argument by saying:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

{Those were a people that has already passed away. They will have the recompense of what they earned, and you will have the recompense of what you earn. Thus, you will not be called to account for what they used to do (in life) (134)}.

Everyone shall be accountable for his/her own deeds, answerable only for his/her own sins.

The Quranic value

- The demonstration of the successful experience of the succession on earth realized by Abraham # is stated for motivation and for following his example.
- Islam is the religion of all the Prophets sent from the Lord of the worlds, because the religion in the sight of Allah is Islam.
- Among the evidence that Abraham # is a Muslim inclining toward truth is the existence of the 'Station of Abraham' in the Holy Mosque in Makkah, which is related to the rite of 'Tawaf' (going round Al-kaabah seven times).

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا وَإِنْ نُؤَلُّوا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾﴾

{They say: “Become Jews, or Christians if ye would be guided (to salvation)”. Say thou: “Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah” (135) Say, ye: “We believe in Allah, and the revelation Given to us, and to Abraham, Ismā’īl, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we submit to Allah (136) So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing (137)}.

The Verses continue in recounting the false claims of the People of the Book. Here, Allah said:

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾﴾
 {And they say, “‘Be Jews’, or ‘Be Christians’, that you may be rightly guided”. Say (to them) ‘Rather, the Way of Abraham of pure faith, for he was never of those who associate partners with Allah’ (135)}.

They said that when they claimed that guidance is restricted to Jews and Christians. So, Allah instructed His Prophet ﷺ to state the truth for them that Abraham’s religion is the pure faith inclining toward truth. Allah is, thus, denouncing such claims of theirs.

Then, Allah, Glory be to Him, commands the believers to declare their true creed. He said:

قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نَفَرُّ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿١٣٦﴾

{Say, you, 'we believe in Allah, and that which was sent down to us, and that which was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that which was given to Moses and Jesus, and that which was given to all other Prophets from their Lord. We make no distinction between any of them, and we are Muslims (submitting wholly to Him alone) (136)}.

This is the Muslims' unified declaration which Allah has commanded them to say repeatedly, loud and clear. Allah is thereby emphasizing for His Messenger ﷺ and the believers that whoever, among the Jews and Christians, believes purely and rightly in Allah as you do, he is rightly guided. But if they turn away, disgrace and misguidance shall encompass them, for Allah suffices and supports His servant (against them), giving His Prophet ﷺ the divine protection. Allah said:

فَإِن ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللّٰهُ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

{If they believe in the same (creed) in which you have believed, then they are guided aright. But if they turn away, then they are in schism. Thus, Allah shall suffice you against them, for He is the All-Hearing, the All-Knowing (137)}.

The Quranic value

- A clear declaration that Abraham # was a Muslim, having a pure faith inclining toward truth, which refutes the Jews' and Christians' claims that he was one of them.

﴿صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾
 قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ
 وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾﴾

{(Our religion) takes its hue from Allah and who can give a better hue than Allah. It is He. Whom we worship (138) Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him? (139)}.

Allah, Glorified be He, is teaching His Prophet ﷺ and the believers to say to the Jews and Christians that we shall only follow and take the hue of Allah's religion that He has put upon us, and it is the pure inherent nature upon which He has created us, which is Islam. There is no guidance but the guidance of Islam, and no happiness except in Islam. Disbelieving in the Messenger of Allah ﷺ means a disbelief in all His Messengers, as Allah said:

﴿صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾﴾

{It is the hue of Allah alone that is upon our religion. And who is there better than Allah to endue the human soul with the true hue of His religion! Thus to Him alone we do worship (138)}.

Then, Allah, Exalted is He, is denouncing the argument of the People of the Book about Allah when they claimed that they have a higher claim on Allah (than the Muslims), as Allah said:

﴿قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾﴾

{Do you dispute with us concerning Allah, seeing that He is our Lord and your Lord, to us are accounted our deeds, and to you your deeds. It is we who are sincere to Him (in our faith) in Him (139)}.

Allah, here, is instructing His Prophet ﷺ to refute their false claims by saying that Allah, Glory be Him, is the Lord of the worlds, and each is responsible for his deeds and we are sincere in believing in Allah alone, worshipping Him exclusively, and obeying Him.

The Quranic value

- The hue from Allah is Islam, which is the religion that Allah approves for and bestows upon humankind.

﴿أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ
مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾
تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا
يَعْمَلُونَ ﴿١٤١﴾﴾

{Or do ye say that Abraham, Ismā‘īl, Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! Who is more unjust than those who conceal the testimony they have from Allah? But Allah is not unmindful of what ye do! (140) That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Ye shall not be asked!- about what they did (141)}.

Then Allah refutes the false claims of the Jews and Christians throughout history that Abraham # and his sons, and the Prophets from Jacob's # progeny were Jews or Christians. This is a manifest lie for those Prophets died long before the Revelation of the Torah and the Injeel (Gospel).

Allah, Glory be to Him, said:

﴿أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ
نَصَارَىٰ قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ
عَمَّا تَعْمَلُونَ ﴿١٤٠﴾﴾

{Or do you claim that Abraham, Ishmael, Isaac, Jacob, and the Tribes were 'Jews or Christians?' say (to them): 'Do you know better, or does Allah?'. Who is more in the wrong than he who conceals the testimony he has from Allah? Allah is never at all heedless and unaware of what you do (140)}.

So, Allah commands His Prophet ﷺ to dispute with them by saying (do you know better, or does Allah?), then, Allah, Exalted is He, disapproves their grave

wrongdoing of suppressing the truth and forgetting about Allah's recompense, for Allah, indeed, encompasses all that they do with His knowledge. Such claims have been strongly and decisively refuted by Allah in Surat (Chapter) Al-Emran when Allah said:

﴿مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٧﴾﴾

{Abraham was not a Jew nor yet a Christian; but he was upright and bowed his will to Allah's (which is Islam) and he joined not gods with Allah}¹.

This refutation has been also stated earlier in this Surah when Allah said to them, emphasizing that Abraham was a Muslim and they were Polytheists:

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾﴾

{And they say, "Be Jews", or 'Be Christians' that you may be rightly guided". Say (to them), 'Rather the Way of Abraham of pure faith, for he was never of those who associate partners with Allah (135)}.

In addition, Allah, Glorified be He, refuted their claim by giving a physical evidence: He has kept the Station of Abraham # there adjacent to Al-Kaabah till to date. Abraham used to mount it up during his building of Al-Kaabah, thus it has become a decisive evidence on the fact that Abraham was not a Jew or a Christian, but an upright Muslim of pure faith, and he never associated partners with Allah.

Then Allah, Glory be to Him, repeats a previous verse emphasizing its significance which reads:

﴿تِلْكَ أُمَمٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَنْ مَا كَانُوا يَعْمَلُونَ ﴿١٤١﴾﴾

{Those were a people that has already passed away. They will have the recompense of what they earned, and you will have the recompense of what you earn. Thus you shall not be called to account for what they used to do (in life) (141)}.

That is to say that Abraham and his progeny had what they had earned of faith

1 Chapter (Al-Emran), 67.

and righteous deeds, and you, the Jews, had what you had earned of disbelief and sins; you will not be asked, on the Judgement Day, about the deeds of others.

Hence, we see that the previous verses present in sequence the ideal example of the successful experience of vicegerency (succession) on earth, and this experience is accompanied by test and trials, then comes the attainment of success and leadership of the excellent example, the Prophet and Messenger of Allah ﷺ whom Allah has honored by saying:

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۝١٢٥﴾

{And Allah took Abraham as an intimate friend}¹;

thus, this was the prize of succeeding in the experience of vicegerency. Allah, The Almighty, has also praised Abraham ﷺ by saying:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ۝١٢٠﴾

{Abraham, was, indeed, in himself a nation of exemplary faith, sincerely obedient to Allah as a man of pure faith, and he was not of those who associate partners with Allah}².

Verily, he is a nation in himself.

The Quranic value

- Concealment of a testimony is a grave sin.

1 Chapter (Al-Nisaa), 125.

2 Chapter (An-Nahl), 120.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ
 لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَلِكَ
 جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
 عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ
 الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى
 اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عِيمَنَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ ﴿١٤٣﴾
 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 مِن رَّبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا
 يَعْمَلُونَ ﴿١٤٤﴾

{The fools among the people will say: "what hath turned them from the Qibla to which they were used?" Say: To Allah belong both East and West: He guideth whom He will to a Way that is straight (142) Thus have We made of you an Ummat justly balanced. That ye might be witnesses over the nation, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people Most surely full of Kindness, Most Merciful (143) We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the Sacred Mosque: wherever ye are, turn your faces in that direction. The People of the Book know well that that is the truth from their Lord, nor is Allah unmindful of what they do (144)}.

Here begins the second part of the Glorious Quran. It shows a close link with the first part, for the Quran is but a precious unique necklace of pearls that catches the attention of beholders as a masterpiece of beauty and a miraculous sign for those who ponder.

In the first part, three stories are introduced to us:

1. The story of Adam # .
2. The story of the Children of Israel.
3. The story of Abraham # .

The common factor among these three stories is that they all represent a test of obedience, starting with Adam's test to refrain from eating from the tree, then the test of the Children of Israel and their disobedience of Allah's Command to slain the Cow, in addition to other violations of promises and covenants that Allah has made with them. Afterwards comes the story of Abraham # in the first part of the Quran, who went through many tests, which he successfully completed and executed Allah's orders in them.

Hence, the second part starts with a test to this nation, as Allah said in this verse:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلِهِمُ الَّذِي كَانُوا عَلَيْهِمْ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ
يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

{The fools among the people shall say (of the Muslims), 'what has turned them away from the direction (Qiblah) they were facing in the prayer'? Say to them, O Messenger: 'To Allah belong the East and the West. He guides whomsoever He so wills to a straight path' (142)}.

Here, Allah The Almighty is making a reference to the incidence of changing the 'Qiblah', in which He commanded the Muslims to change their first direction of prayer from Al-Aqssa (in Jerusalem) to the Sacred Mosque (Al-Kaabah in Makkah), and the doubts made by the Jews in Al-Madinah concerning this issue, together with their counterparts of insolent fools among Arab polytheists and hypocrites. The Messenger of Allah ﷺ had been commanded

(by Allah) to turn his face in prayer to (Bait Al-Maqdis-Jerusalem), even after his emigration to Al-Madinah. He continued to do so for a few months, and he used to invoke and supplicate to His Lord to command him to turn to 'Al-Kaaba', which was the Qiblah of Prophet Abraham # and Allah answered his prayers. The first prayer he performed after the change was 'Asr' prayer, as reported in the two authentic books of hadiths. On the authority of Al-Braa, may Allah be pleased with him, who narrated:

[The Prophet prayed facing Bait Al-Maqdis (i.e., Jerusalem) for sixteen or seventeen months but he wished that his Qibla would be the Kaabah (at Makkah). The first prayer which he offered facing the Kaabah was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayer (facing Jerusalem). He said addressing them: 'By Allah, I testify that I have prayed with Allah's Messenger facing Makkah (Kaabah)'. Hearing that, those people changed their direction towards the Kaabah while they were still bowing]¹.

When this incidence happened, some people among the polytheists, hypocrites and the People of the Book were filled with doubts and confusion straying from the Straight Path saying:

مَا وَلَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا

{What has turned them away from the Qibla they were facing in prayer}

, i.e., why do those people sometimes face Bait-ul-Maqdis and other times face Al-Kaabah?!, and Allah's answer to them is

لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ

{To Allah belong the East and the West...},

in other words, to Allah alone belongs the whole of every affair. In another verse Allah says:

1 Reported in Sahih Al-Bukhari, No. (4486), and Sahih Muslim, No. (525).

فَأَيْنَمَا تُولُوْا فَثَمَّ وَجْهُ اللَّهِ

{...wherever you turn, there is the Face of Allah...},

لَيْسَ الْاِيْرَانُ تُوْلُوْا وُجُوْهَكُمْ قِيْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْاِيْرَانَ مَنِ اٰمَنَ بِاللّٰهِ

{Righteousness in the sight of Allah is not the mere turning of your faces towards the East or the West. Rather, righteousness dwells in one who believes in Allah...},

that is to say in whatever direction Allah The Almighty wants us to turn, we turn, for the perfect obedience is exemplified in obeying His Command and following His Guidance. Raising doubts about Allah's Commands by the People of the Book emanates from their envy and malice that filled their hearts. Narrated by Imam Ahmad, as reported by Aishah, may Allah be pleased with her, who said: The Messenger of Allah said (referring to the People of the Book):

[They do not envy us on nothing but on Friday, that Allah guided us to it while they had strayed from it, and on the Qibla, which Allah guided us to it while they had gone astray from it, and on our saying (Amen) after the Imam finishes (the recitation of Al-Fatiha)]¹.

Since the Children of Israel failed in the test of obedience, the Muslim Nation, represented by the believers in Al-Madinah, came forward to play its role in carrying out the test of obedience, which was the change of Al-Qibla that they used to turn their faces to. Would they obey Allah's commands or would they fail to? But, their response was quick, in spite of the harm they suffered from the People of the Book and the hypocrites who were casting doubts about their religion. The believers passed the test outstandingly, thus they won and deserved, with Allah's favor, the honor of succession on earth, crowned with the medal of justice. Allah The Almighty said:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَسَطًا لِتَكُوْنُوْا شُهَدَآءَ عَلٰى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْنَكُمْ شَهِيدًا
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعِ الرَّسُوْلَ مِمَّنْ يَنْقَلِبُ عَلٰى عَقْبَيْهِ وَاِنْ

1 Reported by Ibn Khuzaimah in his (Sahih), No. (574). See also Sahih Al-Albani, No. (691).

كَانَتْ لَكِبْرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ
رَحِيمٌ ﴿١٤٣﴾

{And in that way (O Muslims) We have now made you a middle-way community, that you may be witnesses for the people, and that the Messenger may be a witness for you. We formerly appointed the direction to turn in the prayer so that We may mark out and distinguish who truly follows the Messenger from him who turns back on his heels. And indeed that testing is burdensome, save for those whom Allah has guided. Allah would never let your faith go to waste. Surely Allah is for humankind All-Compassionate, All-Merciful (143)}.

Allah rewarded them by making them successors and He distinguished them with a religion of the Midmost Way, in its creed, in its rites of worship and in all its rules. This Midmost Way signifies moderation in all matters: no immoderation, no negligence, and this is the most distinguishing characteristic of our upright religion. Allah has even made them more honourable by making them witnesses for all people, in this life and in the Hereafter (just and trustworthy witnesses). Testimony here signifies the religious supervision whereby the Muslim successors undertake the role of the religious supervisor to guard this religion all over the world. The testing was for distinguishing the true believer from others, and in spite of its being burdensome and difficult, it had been easy for the believers whom Allah had guided. Allah gave glad tidings to the believers that He shall protect their faith and make them steadfast in faith rewarding them for their prayer, even those among them who had died before the Qibla was changed shall be rewarded for their prayer and deeds. Allah is Most Compassionate, Most Merciful toward the believers.

Afterwards come verses that are related to the incidence itself which begin with Allah's saying:

قَدْ رَأَى ثَقَلَبٌ وَجْهَكَ فِي السَّمَاءِ فَلَنُؤَيِّنَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ

مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

{We see the turning of thy face (for guidance) to the heavens. Now shall We turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the Sacred Mosque. Wherever you are, turn your faces in that direction. The People of the Book know well that that is the truth from their Lord, nor is Allah unmindful of what they do (144)}.

[Narrated by Ali bin Abi Talhah, and Ibn Abbass, may Allah be pleased with them who said: "The first (rule) that was abrogated was that of Al-Qibla. When the Messenger of Allah emigrated to Al-Madinah, its people there were Jews. So Allah commanded His Prophet to turn to the direction of Bayt Al-Maqdis for prayer. The Jews were pleased about that. He did that for a few months, The Prophet ﷺ would love to turn his face to the Qibla of Abraham and he used to turn his face in supplication to heaven (in expectation of a Revelation), so Allah revealed this verse قَدْ رَأَى تَقَلُّبَ {We see the turning... (144)}]¹.

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

{And you (O believers) turn your faces towards it (in Prayer) wherever you are}

is a commandment from Allah to turn their faces towards Al-Qibla wherever they may be, from all the directions of the earth: East and West, North and South. The exceptions from this rule are when performing an optional prayer during travel, and when fighting (for the cause of Allah) flares up. A person ignorant of the Qibla may pray to any direction after earnestly and genuinely seeking its correct direction.

Allah The Almighty stated that the Jews who were dissatisfied by the turning of Muslims to Al-Kaabah, knew very well that Allah would direct them in prayer to the Sacred Mosque (in Makkah) because it was stated in their

1 The Abridged Tafseer of Ibn Katheer by: Muhammad Nasib Al-Rifaie, 1/120.

Books. Therefore, Allah, Glorified is He, was threatening them by saying:

وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

{Allah is not unaware or unmindful of whatever they do}

for His Knowledge is All-Encompassing of their deeds.

The abrogation (of a rule or verse) is established in the Islamic Legislation for a wisdom that is only known by Allah, Glory be to Him.

The Quranic value

- The change of Al-Qibla is a test of the Muslims' obedience and steadfastness in faith which also reflects their ability to propagate their religion. As a result, Allah makes them distinct by:
 - Making them successors on earth,
 - Giving them a Middle-Way religion,
 - And appointing them, with the Prophet ﷺ, as witnesses over all people.

﴿وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعَكَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾﴾

{Even if thou wert to bring to the people of the Book all the Signs (together), they would not follow thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, wert to follow their (vain) desires, - then wert thou indeed (clearly) in the wrong (145) The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know (146) The truth is from thy Lord; so be not at all in doubt (147)}.

In these verses, Allah, Glorified is He, is stating the Jews' unbelief, intransigence, arrogance and denial of their knowledge of the Prophet ﷺ and of his true Prophethood. Whatever clear evidence they have, their forging of lies is their practice, as Allah The Almighty said:

﴿وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعَكَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾﴾

{Even if (O Messenger) you were to bring to those who were given the Book (before) all kinds of signs in evidence, they would not follow your direction (qiblah) (in prayer). Indeed, you are not a follower of their direction, nor are they followers of one another's direction. Were you ever to follow their whims after the knowledge that has come to you (from Allah), then most surely you would be among the wrongdoers (145)}.

Then, Allah is severely warning His noble Prophet not to deviate from the Truth after sure knowledge from Allah, which is also a warning directed to the whole Muslim Nation. Then, Allah says:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

{Those to whom We gave the Book (before) know him (the Messenger) as they know their own sons. Yet, a party among them conceals the truth and they do it knowingly (146)},

stressing here the fact that the People of the Book do know the truthfulness of Muhammad's Prophethood and recognize his Divine Message exactly as they recognize affirmatively their own sons from amongst other people's sons. Yet, they willfully suppressed that truth out of arrogance and envy. Allah, Glorified is He, says emphatically:

الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

{It is the truth from your Lord, so do not ever be of those who doubt it (147)}.

This is an affirmation after affirmation that the Message of Our Prophet Muhammad ﷺ is, with no doubt, the truth. It is also a consolidation of the Messenger of Allah that he should never have any doubt at all about the truth. Far be it from the Prophet to be overcome with doubts! Though the verse is addressed to the Prophet ﷺ, it is intended for his nation as well.

The Quranic value

- The malice and envy that the People of the Book bear against Muslims are shown in their reaction towards the Muslims' change of direction in prayer towards Al-Kaabah, and in their denial of the Prophethood of Muhammad ﷺ.

﴿وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيًا ۖ فَاسْتَغِيبُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ
 اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (١٤٨) وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
 وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا
 تَعْمَلُونَ ﴿١٤٩﴾ 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 ۚ وَلِأَتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ
 تَهْتَدُونَ ﴿١٥٠﴾

{To each is a goal to which Allah turns him; then strive together (as in a race) towards all that is good. Wheresoever ye are, Allah will bring you together. For Allah hath power over all things (148) From whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do (149) So from whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; and wheresoever ye are, turn your face thither: that there be no ground of dispute against you among the people. Except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye may (consent to) be guided (150)}

In the verse وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيًا {To each is a goal to which Allah turns him...}, Allah, Highly Exalted is He, is referring to all the People of Faith. Every people have a direction (a qibla) towards which they turn. Allah guided Muslims to the truth and chose the qibla to which they turn and which He approved for them.

Then comes Allah's command to them to strive together, as if in a race,

towards all that is good, seeking the good deeds, and racing towards obeying Allah's orders *فَاسْتَبِقُوا الْخَيْرَاتِ* {so strive together towards all that is good}. Doing all that is good and requires racing and zealously running forward to the goal. Allah, Glorified is He, is reckoning all deeds and ages and on the Day of Account He will recompense for all when He gathers us on that Day, for Allah has full Power over everything.

Then Allah said:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ
عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ ۚ إِنَّهَا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ
وَأَخْشَوْنِي وَلَا تُمَيِّزْ عَلَىٰ كُفْرٍ وَّلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

{From wherever you go forth, turn your face (O Messenger) towards the Sacred Mosque (in prayer). That is indeed the truth from your Lord (O believers), for Allah is never headless and unmindful of what you do (149). From wherever you go forth, turn your face (O Messenger) towards the Sacred Mosque (in prayer). Wherever you may be (O believers), turn your faces towards it, so that the people may not have an argument against you except for those of them who are wrongdoers. Therefore, you shall not fear them, but fear Me that I may complete My favor upon you, and that you may be (wholly) guided (150)}.

In this verse, the command to turn the face towards the Sacred Mosque is repeated three times. It seems as if the first command came in response to the Prophet's request, and the second command stated that this is the truth that Allah wanted and approved (for Muslims), while the third command cut conclusively the arguments of the Jews and polytheists and refuted them, hence Allah said:

﴿...so that the people may not have an argument against you...﴾.

This command was addressed to the Messenger of Allah ﷺ and to his nation afterwards, in which there was a warning to Muslims not to be fearful of the Jews or Christians or any opponents, but fear Allah alone and follow His order because Allah has completed His favor of Islam upon Muslims when directing them to turn their faces towards Al-Qibla at the Sacred Mosque.

The Quranic value

- Guidance from Allah to Muslims to avoid being preoccupied with the fools' say; rather, they should care for racing towards all that is good.

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٥٢﴾﴾

{A similar (favour Have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and purifying You, and instructing you in Scripture and Wisdom, and in new Knowledge..... (151)}

Allah, Highly Exalted is He, is stating in this verse that the favor of guiding Muslims to this Qibla (at the Sacred Mosque) is similar to other previous favors that He completed for this nation, the greatest of which was sending a noble Messenger from among their own selves, reciting to them Allah's revealed verses that were sent down with the truth, purifying them of associating partners with Allah and of moral vices, enhancing the good in them and teaching them the rules of the Quran and Sunnah, from which they would attain the goodness of their life and the prosperity in the Hereafter.

When Allah said:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾﴾

{As We have sent among you a Messenger from among your own selves, reciting to you Our revealed verses, purifying you, and instructing you in the Book and the Wisdom...},

He expounds to us the methodology of receiving the Divine Knowledge and the distinguished method for teaching the Quran by illustrating the Messenger's (ﷺ) duty in teaching his followers, which is based on three things:

- a- Teaching them the recitation of the Quran.
- b- Educating and purifying them on the basis of the Quranic ethics.
- c- Teaching them the Quran and its rulings as regards the understanding of Shari'a and the wisdom in the Prophet's Sunnah.

Then Allah commands them to practise and apply the Quran, as reported in continuous tradition about the Companions, may Allah be pleased with them.

[Narrated by Othman, Ibn Masood and Obie, may Allah be pleased with them, that “The Messenger of Allah used to make them read 10 verses, which they do not pass to another ten verses until they learn what they contain of deeds, thus teaching us the Quran and its application together”]¹.

Also, as reported by Abdur Razzaq that Abi Abdur Rahman Al-Solami said: “when we were learning ten verses of the Quran, we would not go to the next ten to learn until we learn about their lawfulness and unlawfulness, their commandment and their prohibition”².

This is the divine clear and useful method for all humanity, anytime, anyplace: to observe the application of Allah’s method on earth, and to be witnesses over all people in this worldly life and in the Hereafter.

Their testimony in the Hereafter is stated in the Prophetic tradition (Hadith) as Abi Saeed said: the Messenger of Allah ﷺ said:

[Noah will be called on the Judgement Day and will be asked: ‘Did you convey the Message?’ He will say ‘Yes’. His nation will then be asked, ‘Did he convey the Message to you?’ they will say, ‘No Warner came to us’. Then Allah will say (to Noah), ‘who will bear witness in your favor?’ He will say, “Muhammad and his Nation’. So they (i. e. Muslims) will testify that he conveyed the Message, and that is what is meant by the statement of Allah (in the Quran):

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

{Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves}³.

Then, he said: ‘Wasat’ means ‘just men’. The Prophet ﷺ then said:

1 Al-Jameà Li-Ahkam Al-Quran, by: Al-Qurtabi, 1/39.

2 Ibid., 1/39.

3 Chapter (Al-Baqarah), 143.

*You will be called to give your testimony and you will testify he conveyed the Message and I shall be a witness over you]*¹.

This verse is similar to another verse in Chapter An-Nisaa (The Women) which reads

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾

*{So how (will it be) when We bring from every nation a witness and We bring you, (O Muhammad), against these (people) as a witness?}*².

Every Muslim, male and female, is honored by this task, if they understand their role in the life and adopt the Divine Method with earnestness, dedication and determination, and learn exactly what Allah wants them to, as Allah did with Adam # before He made him a successor. When doing that, a Muslim is entitled to vicegerency on earth and be a pioneer and a leader so that, on the Judgement Day, he will have the honor of standing next to the Prophet ﷺ to bear witness over other nations.

The Quranic value

- Stating the method of learning religion and teaching it.

1 Reported in Sahih Al-Bukhari, No. (4487).

2 Chapter (Al-Nisaa), 41.

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ ⁽¹⁵²⁾ يَتَأْتِيهَا الَّذِينَ
ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ⁽¹⁵³⁾

{Then do ye remember Me; I will remember you. Be grateful to Me and reject not Faith (152) O ye who believe! Seek help with patient Perseverance and Prayer: for God is with those who patiently persevere (153)}.

The task of vicegerency and pioneership requires a mobilisation of faith for the most important creed issue, which is ‘the belief in Predistination and Destiny’, as this issue might preoccupy man’s mind and divert him from his main task. Hence, these verses come with a clear plan to acquire a psychological immunity in facing crises, worldly afflictions and trials, hinderances that might confront man upon applying the Divine Method and propagating it.

The verses start by Allah’s saying:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ ⁽¹⁵²⁾

{So always remember and make mention of Me that I may remember and make mention of you; and give thanks to me, and do not be ungrateful to Me (152)}.

Allah, Glorified is He, is commanding the believers to remember Him in order to attain the basic provision which is the power resulting from the continuous remembrance of Allah, remembering His Greatness and appreciating His Favors, thus the heart becomes filled with gratefulness, content and peace, which will make the believer mention Him continually and praise Him fervently in thankfulness.

Then, Allah commands the believers to seek help through patience and prayer, He said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ ⁽¹⁵³⁾

{O you who believe! Seek help through persevering patience and through the prayer; surely Allah is with the persevering and patient (153)}.

It is a spiritual seeking through patience, and a practical seeking through the prayer; remembrance of Allah, and recalling His Presence, that results from doing this act:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

{Allah is with the persevering and patient}.

The Quranic value

- The remembrance of Allah by reciting the Quran and all other kinds of remembrance is rewarded for, and it is the basic provision of the believer.
- Constancy in performing the prayer, with all its pillars and conditions at its exact times, requires perseverance patience and an encouragement of each other to be patient vying in it with one another.

﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ
 ۝۱۵۴ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
 وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ۝۱۵۵ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ
 وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝۱۵۶ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ
 هُمُ الْمُهْتَدُونَ ۝۱۵۷﴾

{And say not of those who are slain in the way of Allah: "They are dead". Nay, they are living, though ye perceive (it) not (154) Be sure We shall test you with something of fear and hunger, some loss in goods, lives and the fruits (of your toil), but give glad tidings to those who patiently persevere,- (155) Who say, when afflicted with calamity: "To Allah we belong, and to Him is our return":- (156) They are those on whom (descend) blessings from their Lord, and Mercy. And they are the ones that receive guidance (157)}.

When calamities strike, the severest of which is loss of lives in the cause of Allah. Death in the way of Allah, as Allah states here, is not a real death; it is the real life so that a believer will consider this sacrifice insignificant. The verse then moves from the personal test to the general tests, which are inevitable, so that the believer would not be terrified when they strike him.

Allah said:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ
 الصَّابِرِينَ ۝۱۵۵

{We will certainly test you with something of fear and hunger and loss of wealth and lives, and fruits (of your crops); but give glad tidings to the persevering patient (155)}.

Among these tests are fear: the loss of security that is considered the backbone of life; hunger, which is the lack of food that is considered the basis of one's self; then follows the loss of wealth and the lives of the beloved ones to us,

and the loss of crops. Yet, Allah The Almighty ends the verse by giving glad tidings, which makes easy the impact of the affliction **وَبَشِّرِ الصَّابِرِينَ** {*But give glad tidings to the persevering patient (155)*}.

Then Allah, Glory be to Him, gives us a practical remedy following the strike of affliction, which is by saying (Indeed, to Allah do we belong, and indeed, to Him are we returning), as Allah said:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (156)

{Those who when an affliction strikes them say: Indeed, to Allah do we belong, and, indeed, to Him are we returning (156)}.

The fruits (the rewards) of saying this are Allah's forgiveness and mercy that descend upon them, and Allah's guidance that encompasses them, as Allah said here:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (157)

{Such are those upon whom are blessings from their Lord and mercy, and they are those who are rightly guided (157)}.

The Quranic value

- These verses represent a set of psychological 'immunity' in facing trials and calamities.

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾ (158)

{Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit The House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to Good,- be sure that Allah is He Who recogniseth and knoweth (158)}

This verse comes here to emphasize the point that the distinct feature with which Allah has identified the nation of Islam needs balance; the verse has pointed it out in answering the question of some Muslims about the permissibility of circumambulating (Tawaf) between the two hills of Safa and Marwah in the presence of the pagans' idols there. Allah, Glory be to Him, has made it clear that the distinguished feature of Islam lies in the fact that our endeavour (this practice of Sa'ie) is for Allah's sake and our intention is to obey the command of Allah and His Messenger.

[Narrated `Urwa: I asked `Aisha: "How do you interpret the statement of Allah,.,:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ﴾

{Verily! (the mountains) As-Safa and Al-Marwa are among the symbols of Allah, and whoever performs the Hajj to the Ka'ba or performs `Umra, it is not harmful for him to perform Tawaf between them (Safa and Marwa)} (2.158).

By Allah! (it is evident from this revelation) there is no harm if one does not perform Tawaf between Safa and Marwa". `Aisha said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the statement of Allah should

have been, 'It is not harmful for him if he does not perform Tawaf between them'. But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for worshipping an idol called "Manat" which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to perform Tawaf between Safa and Marwa. When they embraced Islam, they asked Allah's Messenger ﷺ regarding it, saying, "O Allah's Apostle! We used to refrain from Tawaf between Safa and Marwa". So Allah revealed:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

{Verily; (the mountains) As-Safa and Al-Marwa are among the symbols of Allah}.

`Aisha added, "Surely, Allah's Apostle set the tradition of Tawaf between Safa and Marwa, so nobody is allowed to omit the Tawaf between them". Later on, I ('Urwa) told Abu Bakr bin `Abdur-Rahman (of `Aisha's narration) and he said, 'I have not heard of such information, but I heard learned men saying that all the people, except those whom `Aisha mentioned and who used to assume Ihram for the sake of Manat, used to perform Tawaf between Safa and Marwa. When Allah referred to the Tawaf of the Ka`ba and did not mention Safa and Marwa in the Qur'an, the people asked, 'O Allah's Messenger ﷺ! We used to perform Tawaf between Safa and Marwa and Allah has revealed (the verses concerning) Tawaf of the Ka`ba and has not mentioned Safa and Marwa. Is there any harm if we perform Tawaf between Safa and Marwa?' So Allah revealed:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

{Verily As-Safa and Al-Marwa are among the symbols of Allah}.

Abu Bakr said, "It seems that this verse was revealed concerning

the two groups, those who used to refrain from Tawaf between Safa and Marwa in the Pre-Islamic Period of ignorance and those who used to perform the Tawaf then, and after embracing Islam they refrained from the Tawaf between them as Allah had enjoined Tawaf of the Ka`ba and did not mention Tawaf (of Safa and Marwa) till later after mentioning the Tawaf of the Ka`ba]¹.

The Quranic value

- The practice of Sa'ie is related to the worship of Hajj and Umrah. There is an indication here that Muslims are a Middle-Way nation who have no relation to the rules of the time of ignorance (Jahiliyyah) nor to any other legislations.
- Misunderstanding of some verses is cleared upon knowing the occasions of their revelation; an indication to the importance of knowing these occasions when reading their related verses.

¹ Reported in Sahih Al-Bukhari, No. (1643).

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۖ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ ۖ أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾﴾

{Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book,- on them shall be Allah's curse, and the curse of those entitled to curse.- (159) Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful (160) Those who reject Faith, and die rejecting, - on them is Allah's curse, and the curse of angels, and of all mankind (161) They will abide therein: their penalty will not be lightened, nor will respite be their (lot) (162)}.

In order to realize the distinction of the Muslim nation and implement the task of succession on earth, one should start by reading the Quran and knowing the Divine Method (Allah's guidance) to be followed, then applying and propagating it.

Before Allah states His Divine Method to us, the verses begin with severely threatening those who conceal anything of this Method (the Quran), distort, change or sell it for a trifling price. This threat is repeated in two places in this Chapter (surah):

1- In these verses from (159 – 162) in which Allah says:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۖ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ ۖ أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ

وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾

{Those who conceal anything of the clear signs and the guidance that We have sent down, after We have made them clear in the Book, they shall be cursed by Allah and shall be cursed by whoever is entitled to curse (159). Except those who repent and mend their ways and openly declare (the truths) – for those I return their repentance with forgiveness, I am the One Who accepts repentance and returns it with (liberal) forgiveness, Most Merciful (160). But those who reject faith and die unbelievers, on them is the curse of Allah and the angels, and of all humankind (161). Abiding therein (in the Fire) forever; the torment will not be lightened for them, nor will they ever be reprieved (162)}.

These verses convey a threat and a warning for those who suppress what is stated in the Quran or the signs sent down by Allah that show the truth and lead to guidance; on them is the curse of Allah and the curse of all mankind, in addition to their being excluded from Allah's Mercy, except those who repent and mend their ways, making evident what they had formerly concealed, they will be granted repentance from Allah, for Allah is the Acceptor of Repentance Who returns their repentance with forgiveness, Most Merciful towards His servants. As to those who persistently reject faith and die as disbelievers, they are the ones who are cursed by Allah and all creation, excluded from Allah's Mercy, abiding in Hell where their punishment will never be lightened for them, nor shall they be reprieved.

2- The Second place where this threat is repeated is in the verses from (174-176) of this surah. Allah said:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتُرُونَ بِهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۖ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي

الْكِتَابِ لِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

{Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection, nor purify them: grievous will be their Chastisement (174) They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! What boldness (they show) for the Fire! (175) (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose) (176)}.

The threat and warning to Muslims, the holders of this Divine Method, are repeated here against concealing this method, distorting or changing it because it is a grave crime; the punishment shall be consuming the Fire into their bellies, and the befalling of Allah's wrath upon them for He will not speak to them (on the Day of Resurrection), nor will He purify them, thus for them is a painful punishment in the Hell-Fire. Concealing the truth does not belittle its value; however, the holders of the truth should be highly sincere, honest and truthful. It seems as if Allah takes a pledge upon them, as He did with the Children of Israel when He said to them:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

{And (remember) when We took your pledge and We raised the Mount over you: 'Hold firmly to what We have given you', and study its commandments so that you may attain reverent piety towards Allah (63)}.

It is also similar to Allah's guidance to His noble Prophet, Moses # when He said to him (in another Surah):

﴿فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا﴾

{And 'Hold fast to them with strength, and command your people to hold fast to the best thereof...}'¹.

The Quranic value

- Truth is what comes from Allah exactly as it is sent down by Him.
- The curse (from Allah) and the painful torment are for those who conceal what Allah sends down (of truths and evidence), whether they are followers of preceding religions or followers of Islam, except those who repent and set things aright.
- Whoever rejects faith and dies as a disbeliever deserves to be cursed by Allah and the angels and all mankind, abiding eternally in the Hell-Fire.

¹ Chapter (Al-Aaraf), 145.

﴿وَاللَّهُمَّ إِلَهُ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ (١٦٣) إِنَّ فِي خَلْقِ
السَّمَوَاتِ 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 الرِّيْحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

{And your God is One God: there is no god but He, Most Gracious, Most Merciful (163) Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth;- (here) indeed are Signs for a people that are wise (164)}.

Applying this Book (Quran), guarding, conveying and propagating it to all mankind require a sincere love of Allah, Glory be to Him; therefore, the verses here take the righteous believers on a tour to the realms of the heavens and the earth in order to get knowledge of their Great Creator, so that their love and obedience of Allah would increase.

Allah states here to the people that their God is One and Only; there is no deity but He, Who is Unique in His Essence, His Attributes, His Names and His Actions. There is no deity that is truly worthy to be worshipped but He; He is Most Compassionate Who has the great Mercy that embraces all His creation, Most Merciful towards the obedient people of Him.

Then Allah mentions some of His Cosmic Signs that are evidence of His being One and only, of being the Supreme Determiner of the creation and of His governing of all affairs. In the creation of the heavens, their highness

and their celestial bodies; and in the creation of the earth, with all its plains, mountains, seas and depths; in the phenomena of the night and day and their alteration, with their different periods shortening and lengthening; in the sailing of ships running through the sea, with their weights and loads that benefit people; in the water sent down from the sky for the relief of the earth, reviving it after its dryness and death; and in Allah's spreading about therein of every treading creature; and in His disposal of the winds, as some are from the North, while others are from the south, some are cold and some are hot, that Allah turns them about to the benefit of the servants of Allah; and in the clouds subservient between the sky and earth, all these are but signs and evidence of their Creator and their Originator. For the people who reason and give thought, they are manifest evidence of the Oneness of Allah and of His Power and Might.

Thus, these verses establish the Oneness of Allah, Exalted is He, presenting some evidence in the universe of His Power and Ability, of His Kingdoms and Perfect Creation. They all indicate that the proof of the love of Allah is obedience and following of His commands.

The Quranic value

- Manifestations of cosmic signs that bear witness to the Oneness of Allah and His being the Supreme Determiner in conducting the affairs of this universe, which are also manifest signs of the Greatness and Grandeur of the Creator, Exalted is He.

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِي فَنَتَّبِعَ لَمَّا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾﴾

{Yet there are men who take (for worship) others besides Allah, as equal (with Allah): they love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the Punishment: that to Allah belongs all power, and Allah will strongly enforce the Punishment (165) Then would those who are followed clear themselves of those who follow (them): they would see the Chastisement and all relations between them would be cut off (166) And those who followed would say: "If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us". Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets, nor will there be a way for them out of the Fire (167)}.

Allah, Glory be to Him, is disapproving a people who take gods other than Allah, after showing all these evidence and signs of Allah's Oneness. Not only that, they also love those gods although they are of no benefit to them at all nor do they avail them in anything.

Following this disgraceful picture of this kind of people, Allah presents a picture of true believers who have a far greater love for Allah, their Lord.

But, what is the punishment of those who turn away from their Lord? Indeed, it is the severe torment when those who were followed disassociate themselves from those who followed them and renounce them on a day in

which they are in a dire need for a supporter and intercessor. The followers would wish to return to life in the world and disavow those who were followed in revenge of them, but alas! How would they do that as this door of returning to the world is closed permanently to be left to their wishes that have become bitter regrets upon them, and, thus, they abide eternally in the Hell-Fire.

The Quranic value

- Love necessitates following and obedience. The believers strongly love Allah so they shall win Paradise and Allah's Pleasure, while the disbelievers follow their patrons and gods out of love and obedience so they shall return with deep regrets on the Judgement Day and eternal abode in Hell.

﴿يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِى الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٩﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أُولُو كَاثٍ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بَكُمْ عُمًى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُّوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمْ أَلْمِئَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٧٣﴾﴾

{O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan for he is to you an avowed enemy (168) For he commands you what is evil and shameful. And that ye should say of Allah that of which ye have no knowledge (169) When it is said to them: "Follow what Allah hath revealed:" they say: "Nay! we shall follow the ways of our fathers". What! Even though their fathers were void of wisdom and guidance? (170) The parable of those who reject Faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries: deaf, dumb, and blind. They are void of wisdom (171) O ye who believe! Eat of the good things that We have provided for you. And be grateful to Allah, if it is Him ye worship (172) He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked

besides that of Allah, but if one is forced by necessity, without willful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-Forgiving Most Merciful (173)}.

These verses address the issue of food. On the whole, they indicate a command to eat what is lawful and wholesome (good) and leave what is unlawful and impure. Allah, Exalted is He, makes pure and wholesome foods lawful for His servants, and prohibits for them bad and impure ones. He warns the people against following the footsteps of Satan who is their manifest enemy, for Satan only commands them to commit shameful and indecent deeds as well as saying things about Allah of which they have no knowledge. He (Satan) makes unlawful things lawful, and lawful ones unlawful, inventing lies against Allah. Allah, Glory be to Him, makes clear that the reason of the unbelievers' turning away from the truth is the following of their forefathers who were ignorant and not rightly guided. When the disbelievers adopted disbelief as being lawful claiming that they were adhering to the religion of their forefathers, Allah gave an abominable description of them that befits their conduct: they are like animals that only hear their shepherd's voice and follow it without understanding what he says. Their senses are suspended, thus they are deaf, not hearing, or making sense of the truth; dumb, not speaking the truth; and blind, not seeing the truth or considering it.

Stressing the point of eating what is good and wholesome of food, which is made lawful by Allah, Allah is appealing to the believers in particular, after the general appeal to all people, and is commanding them to eat the pure and wholesome things, because every prohibited thing is defective and bad for man's health, while every lawful thing is good for man's health, though man might be heedless of his own interest. Then Allah commands the believers to be thankful of Him for all His Favor and Bounty, because gratitude is a form of worship of Allah and a symbol of monotheism; with gratitude and thankfulness, Allah maintains and increases His favors upon us.

Afterwards, Allah specifies the unlawful, prohibited foods such as: carrion (dead meat), of all kinds, the flesh of swine, and that which is slaughtered in

the name of other than Allah; the exception is the existence of dire necessity that leads to death out of starvation, as Allah states:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٧٣﴾

{He has only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name has been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, then is he guiltless. For Allah is Oft-Forgiving, Most Merciful (173)}.

In these verses of (Al-Baqarah), the prohibited foods are mentioned as a whole, while in Chapter (5), "Al-Maidah" (The Table), they are mentioned in detail. If one asks what is the reason behind mentioning these items of food before presenting the Method of Allah, the answer would be that Allah The Almighty is stating for us that eating lawful food is the basis for accepting acts of worship such as prayer, fasting, hajj and supplication. This is also stated in the Prophet's tradition, as narrated by Abu Hurairah, may Allah be pleased with him, who said that the Messenger of Allah ﷺ said:

[O people! Allah is Good and, therefore, accepts only that which is good. Allah has commanded the believers as He has commanded His Messengers by saying:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾

{O Messengers! Eat of the good things, and do good deeds.....}¹(23:51).

And He said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

{O you who believe (in the Oneness of Allah)! Eat of the lawful things that We have provided you...}² (2:172).

Then he ﷺ made mention of a man who, having journeyed far, is disheveled and dusty. He spreads out his hands to the sky in

1 Chapter (Al-Mumenoon), 51.

2 Chapter (Al-Baqarah), 172.

supplication saying: (O Lord! O Lord!); but his food is unlawful, his drink is unlawful, his clothing is unlawful and his nourishment is unlawful. So how can, (then), his supplication be answered?]]¹.

The Quranic value

- A warning against following the footsteps of Satan, among which are making lawful of unlawful things and prohibiting lawful things.
- Adhering to customs and traditions even if they are falsehood, and turning away from the truth are indeed clear error and obvious misguidance.
- Eating lawful food is part and parcel of our religion, likewise is eating lawful, good and wholesome food which is considered an act of worship by which we worship Allah, Exalted is He.
- Legislating is the sole right of Allah alone, and following His Command as regards lawful and unlawful things is part of our belief in His Oneness and His being solely designated for Divinity.

¹ Reported in Sahih Muslim, No. (1015).

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ
 ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ
 يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰئِكَ الَّذِينَ
 اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى
 النَّارِ ﴿١٧٥﴾ ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي
 الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾﴾

{Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection, nor purify them: Grievous will be their Chastisement (174) They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! What boldness (they show) for the Fire! (175) (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose) (176)}.

Through the presentation of the issue of foods, Allah, Glory be to Him, is stating that legislating belongs to Him alone, and that following His command as regards what is lawful and unlawful is part of believing in His Oneness and His Unity of Worship. Hence, Allah reiterates His warning and threat to whoever conceals the truth or distorts it in exchange for a perishable worldly gain that a severe punishment is awaiting for him on the Resurrection Day.

The previous verses talked about the prohibition of eating unlawful food; hence, it is appropriate here that Allah mentions another kind of unlawful thing consumed by those who sell Allah's revelations in the Book for a trifling price. He states that their punishment shall be the severest because the prices they consumed were nothing but a blazing fire eaten up into their bellies, in addition to Allah's wrath upon them, so He will not speak to them on the Judgement Day, nor will He purify them of their sins, and for them is a painful

torment. Those people have chosen error in exchange for guidance, Hell-fire in exchange for Paradise. With what kind of patience shall they endure the torment of Fire which they earned?! They deserve that because Allah sent down a Book that falsehood can never have access to it, whether from before it or from behind it. Yet, the disbelievers in Allah's Book, who are adversaries of the Truth, are deeply immersed in error and perversity.

The Quranic value

- A statement on the grave sin of those who suppress the truth and do not convey it. Their punishment on the Judgement Day shall be a tremendous disgrace and a painful torment in Hell-Fire.

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
 ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ
 عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ
 وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا
 عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا
 وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

{It is not righteousness that ye turn your faces towards East or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and give Zakat, to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic, such are the people of truth, the God-fearing (177)}.

The comprehensive Divine Method starts from here. This verse is a strong introduction in which Allah moves the readers of His Book from the issue of ‘changing the Qiblah, where the hypocrites and disbelievers among the People of the Book tried to divert the Muslims’ attention from their duty, and from other great issues in their lives, and He directs them to the pivotal issue, which is to establish the Oneness of Allah and the Unity of Worship and the Unity of Lordship to Him alone, with emphasis on the rest of the pillars of faith. Then Allah guides them to charity deeds in order to realize social justice, which is considered part of the core of the creed, and to the worship of Allah, the Lord of the worlds, then He states the ethics and morals of the truthful and pious believers before embarking on the details of the Divine Method in order to adhere to it.

From all that is discussed before, one may notice the following:

1. The distinction of the Muslim Ummah (nation) is realized by the change of Qiblah.
2. A balanced distinction is one of the features of the Muslim Ummah.
3. Turning the direction is not everything; rather, the goal is the obedience of Allah in all His legislation in accordance with the Divine Method, which has made an overall reformation of all aspects of life for the welfare of the creation.

The Quranic value

- Islam is a 'part and parcel' complete whole in which creed cannot be separated from ethics, nor worship is separated from creed and ethics. Religion is one, and all that is stated in the Method is closely interrelated with faith.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ
بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۖ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَتْبَاعُهُ بِالْمَعْرُوفِ وَأَدَاءُهُ
إِلَيْهِ بِإِحْسَنٍ ۚ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۖ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ
أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَىٰ الْأَلْبَابِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٧٩﴾﴾

{O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave chastisement (178) In the Law of Equality there is (saving of) Life to you. O ye men of understanding; that ye may restrain yourselves (179)}

These verses present the general characteristics of the Divine Method, which includes the following topics: The law of equitable retribution – Making a will – Fasting – The rules of Jihad (fighting for the cause of Allah) – Pilgrimage – Payment of charity – The creed – Family rules – Worship – Wine – Transactions – and special family laws.

- **The law of equitable retribution:**

The Divine Method starts with the verses on the law of equality in retribution, because in them there is self-preservation, which is the principal objective of Islamic legislation. By implementing the rules of equitable retribution, real life exists. If the life is preserved and protected, the living beings benefit from the legislation. Allah states that equality in retribution is a must, and He also commands an alleviation of its execution by taking the blood money after the ruling of retribution is issued. This means a pardon, or forgiveness, is granted. Hence, the murderer should pay the blood money in a kind manner, and the

aggrieved party should suitably follow-up the payment of the blood money if it accepts it, with no harm or aggression. Then Allah, The Almighty, explains His great Wisdoms in the legislation of equitable retribution: peoples' life is protected and preserved, their blood is spared and the evil doers are suppressed. Only the people of sound judgement realize this great wisdom; they fear Allah's torment, thus they follow His command and refrain from disobeying Him.

The Quranic value

- In spite of being severe, the law of equitable retribution embodies the real life for the human society, if applied by mankind as willed by the Lord of mankind.

﴿كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ
 لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾ (١٨٠)
 سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِنْ مُوصٍ
 جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾

{It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin. According to reasonable usage; this is due from the God-fearing (180) If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (all things) (181) But if anyone fears partiality or wrong-doing on the part of the testator. And brings about a settlement among (the parties concerned), there is no wrong in him: for Allah is Oft-Forgiving, Most Merciful (182)}

- **Making testament (a will):**

When killing is mentioned in the previous verses, death also occurs to the mind, thus Allah The Almighty has ordained the making of a will for every Muslim who has wealth before death approaches him, so that no dispute rises among his heirs after his death. Once the will is written, no one has the right to abrogate it, for the nearest relatives have a higher claim on the deceased (inheritance). Allah, Glory be to Him, warns against changing the just testament, for Allah is All-Hearing, All-Knowing whose Knowledge encompasses everything. But if there is injustice in the will, then changing this unjust will is obligatory in the Islamic Law.

The Quranic value

- An ordinance from Allah to make a bequest (Will) for protecting the heirs' rights. Death is true, but no one knows when it comes.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
 مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ
 مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ
 طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ
 كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْءَانُ 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 ﴿١٨٥﴾
 وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
 فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ أَجَلٌ لَكُمْ
 لَيْلَةُ الصِّيَامِ الرِّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ
 اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ
 فَالْآنَ بَشِّرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ
 الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا
 تُبَشِّرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا
 كَذَلِكَ يُبَيِّنُ اللَّهُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾﴾

{O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.-
 (183) (Fasting) for a fixed number of days; but if any of you is ill,

or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, - it is better for him. And it is better for you that ye fast, if ye only knew (184) *Ramadhān* is the (month) in which was sent down the *Qur-ān*, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spent it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful (185) When My servants ask thee concerning Me, I am indeed close (to them): I respond to the prayer of every suppliant when he calleth of Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way (186) Permitted to you on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves: but He turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: approach not night thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint (187)}.

- **Fasting:**

Fasting is a religious duty prescribed to Muslims and the People of the Book before them. Allah says:

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

تَتَّقُونَ

{O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may attain piety (183)}.

In fasting, there are great benefits to fasting people, the most important of which is piety. The verses elaborate the rules concerning fasting, most importantly is the concept of easiness, for fasting is only for a fixed number of days, and Allah has made it easy for those who cannot fast because of illness, or being on a journey. They may, later, fast the same number of days when they can. If they cannot, then there is redemption for each day missed by feeding an indigent person instead. Allah makes it permissible for aged people (males and females), if they are hardly able to endure it and do not fast, that they may feed a needy person for each missed day. Some scholars include to this case a woman expecting a child, or one who is nursing a baby if they fear a risk endangering their life or their babies' (death). Then, the same ruling (for the aged people) is applied to them. Yet, fasting, despite difficulty, is best for those who realize the merit of fasting in the sight of Allah.

When Allah prescribed fasting, He elucidates its time, assigning it in the month of Ramadan. Ramadan, the glorious month, is praised by Allah Who distinguishes it with the honor of sending down the great Quran on the blessed Night of Decree (Al-Qadar). On that night, the Quran was descended from the (Preserved Tablet) to the House of Dignity in the Lowest Heaven, and was delivered to the Messenger of Allah ﷺ by the Angel Gabriel ؑ and revealed in stages over a period of 23 years. Allah, Exalted is He, explains the merit of the month of Ramadan and its distinctive glorious status because of the revelation of the Quran in that month. Quran is the great Book that carries guidance to all mankind, the clear sign and the criterion that distinguishes truth from falsehood. All this indicates the necessity for giving an enhanced care to the Quran during the month of Ramadan in more glorification for it than the rest of the months. When Allah ordains fasting, He commands (Muslims) to fast the month of Ramadan for whoever bears witness to the month. However, those who have (eligible) excuses for not fasting, such as the sick and those on a journey, may not fast, but they must, later, fast the same number of other days, when they become well or return from their journey. This facilitation in the Islamic legislation is a blessing and a favor from Allah The Almighty

which He establishes in all religious matters, as a mercy and ease for His servants so that they can attain His pleasure. Allah commands to complete the number of the days required for fasting in Ramadan, and also to exalt Allah upon the completion of the month in glorification and praise for Him for His great favors, in addition to giving thanks due to Him by remaining steadfast in His obedience and following His command willingly out and of love, not in pretension and affectation.

Among the verses on fasting comes the verse of supplication:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

{And when My servants ask you about Me, then, surely I am near: I answer the prayer of the suppliant when he prays to Me. So let them respond to Me, and believe in Me, so that they may be rightly guided (186)}.

It gives glad tidings that Allah is near to answer the prayer of the caller. Since Allah is near to His creation in His knowledge, and nothing is concealed from Him, He is also near to His worshippers and His suppliants by answering their prayers and by assisting them. The servant must obey Allah in His commands and interdictions; he must believe in Him so that he attains guidance to what is best for him. To illustrate the merit of supplication, particularly during fasting, a number of hadiths are narrated, among which is the following:

[The Messenger of Allah ﷺ said: [Three supplications are not turned back: the supplication of the parent for his son, the supplication of a fasting person, and the supplication of the traveler]¹.

Furthermore, it was appropriate to mention, in this part, other issues related to fasting, such as the sexual intercourse, times of eating and drinking, and the practice of retreating in the mosques (for devotion and worship). Allah, Glorified is He, permits for His servant to have sexual intercourse (with his

1 Reported by Al-Bayhaqi in his (Sunan), No. (6185), and reported as (authentic) by: Al-Albani. See his (Assilsela Assahiha), No. (1797).

wife) and to eat and drink during night, after sunset till before the true dawn. A special ruling is assigned to the person in ritual retreat in the mosques, which is not to approach his wife neither at night nor during the day. Then Allah warns against violating His command and transgressing His limits, for Allah has made clear His rulings, and by obeying His Command, they are protected against His torment.

The Quranic value

- Fasting is a religious duty, and it was as such in the previous religions. It has many benefits, one of which is piety.
- The merit of the month of Ramadan and the merit of the night of its revelation.
- A promise from Allah to answer prayers for supplication is the essence of worship.
- The distinctive features of the rules of fasting in Islam are ease and moderation. Fasting in Islam differs from that practised by former nations.

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ
لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾

{And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property (188)}.

Following the verses on fasting, that include the abstention from eating, drinking and having sexual intercourse (during fasting), this verse states another kind of abstention, which is consuming one another's wealth in falsehood by false means, that is to say unrightfully by theft, usury or bribery to rulers or judges in order to judge unlawfully for one's benefit ...etc.

In mentioning this verse among the verses on fasting and pilgrimage there is a strong indication that accepting fasting and pilgrimage, as well as other worships, depends on lawful earnings.

The appropriateness of these verses lies in the fact that the pivot of accepting a worship, whether it is fasting, pilgrimage, or fighting in Allah's cause, is that the performer's earning, food, and drink should all be lawful so that Allah may accept his deed, because Allah the Almighty is Good and accepts only what is good, as narrated by Abu Hurairah, may Allah be pleased with him, who said: the Messenger of Allah ﷺ said:

[Allah is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So He said:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

{O (you) Messengers! Eat of the tyayibat (all kinds of lawful foods) and perform righteous deeds...}¹,

and He said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾

1 Chapter (Al-Mumenuon), 51

{O you who believe! Eat of the lawful things that We have provided you}¹.

Then, he mentioned (the case) of a man who, having journeyed far; is disheveled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord!", while his food is 'haram' (unlawful), his drink is unlawful, his clothing is unlawful, and his nourishment is unlawful, so how can, then, his supplication be accepted?]².

The Quranic value

- The mentioning of this verse among the verses on fasting and pilgrimage is a strong indication that the pivot of accepting these worships depends on one's lawful (halal) earnings together with sincerity and conformity to Allah's Law in the Quran and Sunnah.

1 Chapter (Al-Baqarah), 172.

2 Reported in Sahih Muslim, No. (1015).

﴿يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ
 الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا
 الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (189)

{They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men. And for Pilgrimage. It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors; and fear Allah: that ye may prosper (189)}

Now comes the question about the New Moons (the lunar crescents), and the wisdom in them. The answer was that they are appointed times or markers for the people to determine time periods of their worships, such as the months of pilgrimage and its days, and Ramadan. It is known that Fasting begins when the new moon is seen. Narrated by Abu Hurairah, may Allah is pleased with him, who said: the Prophet ﷺ said:

[Start fasting on seeing it (the crescent of Ramadan), and stop fasting on seeing it (the crescent of Shawwal), and if it is obscured from you (it is too cloudy), complete thirty days of Shaaban]¹.

Besides, the new moons determine the months and days of the pilgrimage. Allah, Exalted is He, said:

الْحَجَّ أَشْهُرٌ مَّعْلُومَاتٌ

{For Hajj are the months well-known... (197)}.

They also indicate the end of the year as regards the payment of Zakat (the obligatory charity or alms due), and the transactions that are determined by a fixed time, such as payment of debts and blood money. Islam has invalidated some pre-Islamic superstitious rituals like entering their houses from the back door (during and after the pilgrimage). So, Allah commanded them to enter

¹ Reported in Sahih Al-Bukhari, No. (1909), and Sahih Muslim, No. (1081)

their houses from the proper doors, stating that virtue and righteousness lie in fearing Allah and obeying His Commandments so that they may prosper and triumph. The wisdom in that is that Allah, Glorified is He, has laid down the landmarks of Hajj for the middle-way nation in an independent distinct system.

The Quranic value

- In the new moons and their different phases are a great benefit and favor (from Allah) as through them times of worships and transactions are known and determined.

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعَدُوا إِتَّ اللَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (١٩٠) وَأَقْتُلُوهُمْ حَيْثُ تَقْبِضُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِنَاءُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقْبِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنْ أَنُوهَا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنُوهَا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ أَعَدَّى عَلَيْكُمْ فَأَعِدُوا عَلَيْهِ بِمِثْلِ مَا أَعَدَّى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ (١٩٤)

{Fight in the cause of Allah those who fight you but do not transgress limits; for Allah loveth not transgressors (190) And slay them wherever ye catch them, and turn them out from where they have turned you out; for Persecution is worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who reject faith (191) But if they cease, Allah is Oft-Forgiving, Most Merciful (192) And fight them on until there is no more Persecution and the religion becomes Allah's. But if they cease, let there be no hostility except to those who practise oppression (193) The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves (194)}

The verses on fighting come here appropriately with the previous verses, because fighting is also related to the New Moons. There are four months

during which war is forbidden from the day Allah created the heavens and the earth. They are: Rajab, Dhul-Qa'dah, Dhul-Hijjah, and Muharram.

- **Rulings on Fighting (fight in the cause of Allah “Jihad”), which is considered Islam’s fortified shield:**

When we reflect on the Quran’s verses, it draws our attention that the first verses that mention fighting come in the first Chapter (surah) after Al-Fatihah. They emphasize two control rules upon which fight in the cause of Allah is based:

1. That we fight whoever is fighting us wherever we come upon them, except, as Allah commands, at the Sacred Mosque because of its sanctity; thus, it is not permissible to fight there. However, if they (the disbelievers) fight against us in it, we fight them and we drive them out from where they drove us out, on the basis of the rule of (The recompense of an evil deed is its equivalent (the like of it).
2. That we should not transgress. Prohibition of transgression is stated here three times:

□ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

- {...But do not transgress limits, for Allah loves not transgressors}.

□ فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

- {But if they cease, Allah is oft-Forgiving, Most Merciful}.

□ فَإِنْ أَنْهَوْا فَلَا عُدُونِ إِلَّا عَلَى الظَّالِمِينَ

- {...But if they cease, let there be no hostility except to those who practise oppression}.

These two control rules are such a wonderful introduction to the issue of fighting according to the Divine Method.

The rulings on fighting in Allah’s cause come according to these Divine controls: that we fight whoever fights against us, and that a Muslim should not transgress against others. Therefore, Allah has stressed this great humane

value in the verses on fighting in Surat Al-Baqarah. He commands Muslims, when fighting in His cause and making His word the Highest, that they fight against whoever is fighting against them among the disbelievers, and restrain from those who are not fighting them. Allah prohibits aggression in all forms, such as killing peaceful people, women or children; mutilation (of dead bodies); burning of trees or killing animals without a reason, for Allah does not love transgressors. Thus, it is stated in the Prophet's hadith that he ﷺ used to say:

[Fight in the name of Allah and in the way of Allah. Fight those who disbelieve in Allah. Fight but do not be treacherous; do not steal from the booty; do not mutilate and do not kill children]¹.

Allah commands Muslims to fight disbelievers wherever they encounter them and to expel them from where they have expelled the emigrant Muslims from Makkah, that they should not be reluctant about killing, because 'fitnah', which is disbelieving in Allah, associating partners with Him, and hindering others from His religion, is more grievous and more corrupt than killing. Allah excludes the Holy Mosque from fighting in it out of veneration and glorification of it, unless the disbelievers start first the fighting there, then Muslims should fight against them and kill them in deterrence of the disbelievers and a recompense for their aggression. If the disbelievers abandon their disbelief and surrender themselves to Allah and become Muslims, Allah will forgive what they had done before and have mercy upon them, for He is All-Forgiving, All-Compassionate.

Allah is emphasizing His command to fight the disbelievers stating the noble purpose of fighting in Islam. It is not for a material purpose or a worldly gain. Rather, it is for repelling persecution and corruption of disbelief, polytheism and hinderance from Allah's religion, so that religion is wholly and purely for Allah alone, no one to be worshipped but Allah alone. If the disbelievers stop their fighting, Allah orders to withhold from fighting them and prohibits committing aggression, for fighting is only against the

¹ Reported in Shaikh Muslim, No. (1731).

wrongdoers who remain disbelievers.

Allah also states for the Muslims that their fight during the sacred month is but a just retribution and an equal action to the disbelievers' hostility during the sacred month. He allows them to repulse the aggression of those attacking them, warning them from going beyond the bounds of equal punishment, and commanding them to be fearful of Him, giving glad tidings that He is with the Allah-revering, pious people.

The Quranic value

- Fighting in the cause of Allah is Islam's fortified shield, within the controls laid down in accordance with the Divine Method.

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ﴾

{And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good (195)}

In this verse, there is a command to spend (in the cause of Allah). Its place here is appropriate between the verses on fighting and that on pilgrimage to indicate that the best charity and the best expending are the ones in Allah's cause by equipping the fighters in Allah's cause and providing Hajj expenses. Refraining from spending on these two areas, and others, contributes to one's ruining of himself. Allah, the Exalted, encourages Muslims to do good in the best way, and in every act of obedience, for Allah, Glory be to Him, loves those who excel in doing good.

The Quranic value

- A strong indication of the merit of spending in the cause of Allah and spending on performing Hajj. Whoever refrains from spending is making himself vulnerable to destruction.

﴿وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ ۖ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٌ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَّعْلَمُهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَأْتُوا فِي الْأَلْبَابِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوهُ كَمَا هَدَيْتُكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾ فَإِذَا قَضَيْتُمْ مَّنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۚ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا

أَنْتُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

{And complete the Hajj or 'Umra in the service of Allah, but if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj he must make an offering such as he can afford, but if he cannot afford it, he should fast three days during the hajj, and seven days on his return, making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah. And know that Allah is strict in punishment (196) For Hajj are the months well known. If any one undertakes that duty therein, let there be no obscenity, nor wickedness nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, O ye that are wise (197) It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) 'Arafāt, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray (198) Then return from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful (199) So when ye have Accomplished your rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more heart and soul. There are men who say: "Our Lord! Give us (thy bounties) in this world!" but they will have no portion in the Hereafter (200) And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and save us from the torment of the Fire!" (201) To

these will be allotted what they have earned; and Allah is quick in account (202) Remember Allah during the Appointed Days, but if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him (203)}

• **Hajj:**

Hajj (pilgrimage) is Islam's biggest school and training field for fighting in Allah's cause. Hence, the verses on the rulings of Hajj come after the verses on fighting. In Hajj, there are great wisdom and grand benefits; nonetheless, it is also a training to shoulder up difficulties and to strive for self-betterment. This is clearly stated in the Prophet's (ﷺ) saying to the female companions who wanted to participate in Jihad that women's jihad is in pilgrimage. Narrated by Aisha, the mother of the faithful believers, may Allah be pleased with her, who said: 'I requested the Prophet permit me to participate in jihad, but he said:

[Your Jihad is the performance of Hajj]]¹.

Allah, the Almighty, mentions verses related to Hajj, which start with

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

{And complete the Hajj or 'Umra in the service of Allah. But if you are prevented (from completing it), send an offering for sacrifice...}. this verse contains a number of rules, such as:

- a. A command to complete Hajj and Umrah, i.e, to complete their rites after initiating them, and to perform them in all sincerity to Allah alone.
- b. Rules related to the offering (of an animal) for sacrifice and expiations:
 - Prevention (from completing the rites): Being withheld or prevented from performing the rites of Hajj for emergency reasons that happen to the pilgrim, such as illness. Upon being prevented, the pilgrim should sacrifice a sheep before ending his state of consecration

¹ Reported in Sahih Al-Bukhari, No. (2875).

(Ihram) by shaving his head.

- Expiations made for committing a prohibited act of Ihram: to fast three days, to feed six needy people or to sacrifice a sheep (to choose one of these expiations).
- c. Hajj At-Tamattu: which means that the pilgrim performs Umrah during the Hajj season, and on the 8th of Hajj, the pilgrim gets into the state of Ihram for Hajj. He must offer a sheep. If he cannot do that, he should fast three days during the Hajj, and seven days on his return home, making ten days in all.

The verse concludes by a command from Allah to be fearful of Him and avoid His Anger, threatening those who disobey His commands and rules on Hajj rituals by saying:

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ {And fear Allah, and know that Allah is strict in punishment}.

Then the verses follow to state the timing for Ihram for Hajj and its conditions, Allah said:

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

{For Hajj are the months well known. If anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj...}.

Allah explains in this verse the time for commencing the rites of Hajj which is the months of Shawwal, Dhul-Qa'dah and ten days of Dhul-Hijjah, during which the pilgrim must enter the state of consecration (Ihram) for the pilgrimage. He also states that the conditions for a blessed, accepted pilgrimage are that there should be no sexual intercourse (with one's wife), with all its advances, verbal or non verbal, nor wicked conduct (i.e., any act of disobedience of Allah by committing sins), nor arguing (disputing, wrangling) during the Hajj. Narrated by Abu Hurairah, may Allah be pleased with him, who said: I heard the Prophet ﷺ say:

[Whoever performs Hajj (pilgrimage) to this Kaaba and does not

*have sexual relations (with his wife), nor commits sins, he will come out as sinless as a newborn child]*¹,

(i.e., he will return, after Hajj free from all sins, as if he were born anew, as far as Allah's right is concerned. But as regards the people's rights, they must be returned to them in the first place).

Then, Allah, Exalted is He, concludes the verse by encouraging His servants to do good and to seek piety and righteousness for they are the best provision to be provided with, commanding people of faith and sound understanding to be fearful of Him:

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَكْزِدُوا فَإِنَّ خَيْرَ الْزَّادِ الْقَوَىٰ وَأَتَّقُوا يَتَأُولَى
الْأَلْبَابِ

{...And whatever good you do, Allah knows it. So take with you your own provisions, and, indeed, the best provision is to be ever Allah-fearing, O you people of discernment (197)}.

Allah said:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ
عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْكُمْ
وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

{It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) 'Arafāt, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray (198) Then return from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful (199)}.

Allah, Exalted is He, allows for the pilgrims to practise trading and seek a means for earning money; He said:

¹ Reported in Sahih Al-Bukhari, No. (1521).

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ
عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ
كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ

{There is no blame upon you that you seek of the bounty of your Lord. When you pour forth from the plain of Arafat, remember Allah at Al-Mash'ar Al-Haram (Muzdalifah) and remember Him always as He has guided you, for formerly you were of those gone astray}.

Then Allah mentions certain good deeds that will help pilgrims and strengthen them to complete the rites:

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

{Then, press on in multitude from where all the other people press on, and implore Allah's forgiveness for, indeed, Allah is All-forgiving, All-Compassionate}.

Among such deeds of Al-Hajj are supplicating at Al-Mash'ar Al-Haram, and asking for forgiveness on the way to Jamarat Al-Aqabah for casting pebbles. This seeking of forgiveness by the pilgrim has multiple benefits for him, among which are: Increasing his physical and spiritual strength, as stated by Prophet Hūd # in the Quran:

﴿وَيَنْقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً
إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾﴾

{O my people! Implore your Lord to forgive you, and turn to Him repentant that He may cause the sky to pour down upon you abundant rain and add strength to your strength. So, do not turn your backs as disbelieving criminals!}¹.

Thus, the pilgrim becomes stronger for performing the next Hajj rites, such as throwing the pebbles, circumambulating round the Kaaba for (Ifadah) and performing Saei. Allah also commands that the pilgrims should remember

1 Chapter (Hūd), 52.

Him much during Mina days (Tashriq days).

When Allah commands them to offer supplication, He explains the states of the pilgrims as regards supplication: those who are moderate in their prayers by offering appropriate supplication, and others who fail in supplicating because they did not ask for the good of the Hereafter. Allah said:

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا
فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾
وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

{So when ye have Accomplished your rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers, - yea, with far more heart and soul. There are men who say: "Our Lord! Give us (thy bounties) in this world!" but they will have no portion in the Hereafter (200) And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and save us from the torment of the Fire!" (201) To these will be allotted what they have earned; and Allah is quick in account (202)}

Allah gives us an example of the servant who is moderate in his supplication, the one who prays asking Allah for the good of this life and the Hereafter.

Then Allah concludes these verses on Hajj by saying:

وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَا
إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَآتَقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

{Mention Allah during the (three) appointed days of (Eid-Al-Adhaa). Whoever is in haste and content with two days, it is no sin for him; and whoever delays (continuing the rite to the third day), it is no sin for him, for him who is careful of the bounds of piety. Then fear Allah, and know that all of you shall, surely, be gathered to Him (203)}.

As the verse shows, Allah commands to remember Him during Tashriq days, giving the option for the pilgrim to either stay for three days of Tashriq days, which are: day eleven, day twelve and day thirteen of Dul-Hijjah, or to be in haste by staying in Mina for two days only, which are day eleven and day twelve of Dul-Hijjah. Whatever the pilgrim chooses, there is no blame upon him, and no sin, if he is fearful of Allah. Allah commands pilgrims to be steadfast in their piety reminding them of the Day of Gathering and standing before Him.

The Quranic value

- Among the great wisdoms in Hajj is the training on enduring hardships and maintaining self-command.
- The explanation of Hajj rules and conditions.
- Trading and seeking sustenance are not in conflict with the performing of the Hajj rites.
- The importance of remembering Allah and asking for His forgiveness after pouring down from Arafat.
- Stating the pilgrims' categories in supplication: those supplicating for the good of both this life and the Hereafter, and others who do not pray for their Hereafter.
- A permission for hastening to leave in two days for those who wish to.

﴿وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ ﴿٢٠٦﴾ وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾﴾

{There is the type of man whose speech about this world's life may dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies (204) When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and progeny but Allah loveth not mischief (205) When it is said to him, "Fear Allah", he is led by arrogance to (more) crime. Enough for him is Hell;- an evil bed indeed (to lie on)! (206) And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees (207)}

After Allah has mentioned the two types of pilgrims during Hajj, one is moderate in his supplication asking for the good of this life and the Hereafter, and the other one cares only for this worldly life and forgets about his Hereafter, it is appropriate that the following verses mention two types among the people who are common to see in public life: the first one is the hypocrite and the corrupt who ostensibly speaks eloquently and has a smooth tongue, giving false oaths that he loves Islam and Muslims, yet, deep in his heart there are corruption, malice, hatred, evil and a strong desire to cause corruption and mischief in the land. He also rejects admonition and the return to the Truth. Thus Hell is sufficient for him, how evil a cradle indeed it is (to lie on)!

In contrast is the other type which is the pious and righteous believer who

gives his life in pursuit of Allah's Pleasure. He fights in Allah's cause and follows His command; thus Allah's mercy embraces him.

These verses are a reminder from Allah to His servants; they explain the types of people so that the Muslim may choose which type of them he wants to be in his life, as formerly has been demonstrated to him in the Hajj rituals and the other rites which type of pilgrims he wants to be: the moderate pilgrim adhering to moderation and steadfastness or the opposite type.

The Quranic value

- A reminder from Allah, the Exalted, to His servants by showing them the types of people found in life: the hypocrite and corrupt, and the believer and pious, so that the Muslim chooses of which type he wants to be.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا
خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ فَإِنْ زَلَلْتُمْ مِنْ
بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾ هَلْ
يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ
الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

{O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the Satan for he is to you an avowed enemy (208) If ye backslide after the clear (Signs) have come to you, then know that Allah is Exalted in Power, Wise (209) Will they wait until Allah comes to them in canopies of clouds with angels (in His train) and the question is (thus) settled? But to Allah do all questions go back (for decision) (210)}

Allah, Exalted is He, is calling upon all believers to enter into Islam, commanding them to enter into Islam completely with all its rules and legislations, warning them, as well, from Satan's seduction to make them abandon some religious matters. Allah is also forbidding the believers from following the footsteps of Satan, emphasizing his manifest enmity to them.

After commanding the believers to do what benefits them, and warning them against their enemy, Allah, the Almighty, is also warning them of the outcome of making errors as he said:

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

{If you stumble and fall back after the clear proofs from Allah come to you, then know that Allah is All Mighty, All-Wise (209)}.

Then Allah told them that He is capable of punishing the disobedient and torture the sinful, for all matters are referred to Him, and to Him alone belongs all judgement, Glorified is He. He is Exalted in Power, with irresistible Might, the All-Wise in His Law and in whatever He wills and commands.

However, Allah is wondering in denunciation at those who listen to this call and fail to respond, He says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

{Do those look for but that Allah should come to them in the shades of clouds along with angels and the matter is (thus) settled?! Indeed, to Allah alone all matters are returned (for judgement) (210)}.

Those who shun from Allah's commands, for how long can they do that?! Do they await for the Judgement Day when Allah, Glory be to Him, comes to them in canopies of clouds with the angels to judge among the creation on the Land of Resurrection, and then the punishment is ordained and Allah finishes their account?! Would not be better that they respond to the call of Allah and say: We are responding our Lord to Your call and we have entered into Islam, we hear and we obey You!

The Quranic value

- Islam is the religion of peace. Fighting in Allah's cause is ordained to prevent and deter terrorism and injustice.
- To enter into the religion of Allah, and His Prophet's method, is a blessing for humanity and good for the servants of Allah Who is capable of punishing the disobedient.

﴿سَلِّ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَهُم مِّنْ ءَايَةٍ بَيِّنَةٍ وَمَن يُبَدِّل نِعْمَةَ اللَّهِ مِن بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾﴾

{Ask the Children of Israel how many Clear (Signs) We have sent them. But if any one after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment (211) The life of this world is alluring to those who reject Faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will (212)}

These verses are addressed to Prophet Muhammad ﷺ and his nation afterwards. The question is for the purpose of establishing the fact that the Children of Israel had received clear signs and Allah had bestowed upon them abundant favors, but how was their gratefulness for these favors?! They had been ungrateful and they even disbelieved showing disobedience and ingratitude.

Thus, Allah threatened them with His severe punishment. Similarly, if Muslims today do the same, they will be subject to severe penalty as if Allah, Exalted is He, wanted here to remind the believers to be grateful to Him for His favors upon them and not to follow the footsteps of the Children of Israel.

Then Allah says:

﴿زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾﴾

{The present worldly life is made alluring to those who disbelieve, and so they scoff (ridicule) at those who believe. But those who are righteous and fearful of Allah will be above them on the Day of Resurrection, for Allah provides for whomever He wills without reckoning (212)}.

This verse comes as a follow up of the previous one; it shows that the principal cause for unbelief and being ungrateful is the attachment of the disbelievers to the allurements of the worldly life, especially that Allah may give them from the good things and adornment of the worldly life that some people may wonder at that. This worldly success and profits they gain might make those who are weak in their faith skeptical and they wonder how Allah is subjecting everything to the disbelievers, giving them from the good things of the earth; they even, upon possessing something of the life's enjoyment, ridicule in arrogance at the Muslims who are poor, and boast about what they have. Allah, Glory be to Him, has answered those arrogant disbelievers according to the rule (As they sow, so let them reap) so He said:

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

{But those who are righteous and fearful of Allah will be above them on the Day of Resurrection; for Allah provides for whomever He wills without reckoning (212)}.

This doubt that might penetrate the hearts of those whose faith is weak as regards the disbelievers' enjoyment of the life has also a similar occurrence in Surat Al-Emran in which Allah said:

﴿لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۚ مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَيُسَ ۖ
الْمِهَادُ ۚ﴾ ﴿١٧٧﴾

{Let it not deceive you that those who disbelieve strut about the land (It is but) a small enjoyment, then their (final) abode is Hell: how evil a cradle it is¹}.

Also, in the same Chapter Allah said:

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْتِيهِمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُمَلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ ۖ
عَذَابٌ مُّهِينٌ ۚ﴾ ﴿١٧٨﴾

{Let not the unbelievers think that Our respite to them is good for themselves: We grant them respite that they may grow in sin, but

1 Chapter (Al-Emran), 196-197.

*they will have a shameful punishment}*¹.

Therefore, Allah gives glad tidings to the believers, who are ridiculed by the disbelievers as He said:

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ

{But those who are righteous and fearful of Allah will be above them on the Day of Resurrection (212)}.

If the disbelievers have attained exaltedness in the worldly life, exaltedness in the Hereafter shall only be for the faithful believers, and in this is a restoration of the status it is entitled for the believers, so that the believers will not be dazzled by what the disbelievers have (of worldly gains). It is also a glad tidings for them of the superiority and bliss they will have on the Resurrection Day. The believers will be in the highest ranks in Paradise, while the disbelievers will be in the lowest depths of the Fire. Then, Allah concludes His glad tidings by saying:

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

{...for Allah provides for whomever He wills without reckoning (212)},

as if this verse were a call for the faithful believers to look forward to what is better and more enduring, and to be attached to Allah alone, the Sustainer who gives provision to whom He wills without account.

The Quranic value

- The superiority of the unbelievers and their ridicule of the believers in this worldly life shall be reversed on the Resurrection Day, because the true superiority and dominion shall be only for the believers on that day.

¹ Chapter (Al-Emran), 178.

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنْذِرِينَ 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 ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ
الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ
وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾﴾

{Mankind was one single nation. And Allah sent Messengers with glad tidings and warnings; and with them He sent The Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the Believers to the Truth, concerning that wherein they differed. For Allah guides whom He will to a path that is straight (213) Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah" Ah! Verily, the help of Allah is (always) near! (214)}

This verse (213) seems to be a pause for pondering over the rules of the comprehensive reform method and the Divine Method (the Holy Quran). It also calls for looking into the people's conditions.

When Allah, Glory be to Him, mentioned the state of the disbelievers and how this worldly life was beautified for them, He explained that this disbelief happened after the truth was manifested to people, and that differences arose

after their being united. Allah's way is to send Prophets to the inhabitants of the earth and to send down Books for them; He states that the Quran is the Truth from Him, Exalted is He, and in it there is the decisive truth and the basis of 'one nation'. Yet, the People of the Book differed and disputed among themselves. But Allah has guided the people of faith to the truth by His Grace, and in completion of His Justice and Wisdom. It is, therefore, no wonder that you see some of our people did not follow this Divine Guidance because most nations denied and disbelieved in their Prophets after the clear proofs were given to them. Afterwards, Allah comments on the previous verse by saying:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ
الْبَاسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّا
نَصْرُ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

{Do you think that you will enter Paradise while there has not yet come upon you the like of what came upon those who passed away before you? They were struck by such hardships and adversities, and were so shaken as by earthquake that the Messenger and those who believed with him nearly cried out: 'when comes Allah's help?' Ah! Verily, the help of Allah is (always) near! (214)}.

This verse comes to state to the believers that believing in Allah and being firm and steadfast in the Truth need patience and endurance. The Prophets, peace be upon them, had gone through situations where hardships and affliction were so severe on them, and they were shaken by different kinds of trials and sufferings until they thought that Allah's victory had slowed, in spite of their certainty (of Allah's help).

This verse served as a psychological mobilisation for those who want to propagate the religion of Allah and establish Allah's law on earth. Victory is guaranteed if there is patience. It is an established rule and an inevitable outcome as the Prophet ﷺ said:

[..And know that victory comes with patience, relief with affliction, and hardship with ease]¹.

The Quranic value

- The comprehensive Divine reform method is for guiding humanity by sending down the Quran and sending Messengers.
- The belief in Allah and steadfastness in the truth need patience, and the fruit of patience is victory.

¹ Reported by Ahmad in his (Musnad), No. (2803), and made authentic by: Al-Albani. See (Sahih Al-Jamea Assagheer) by: Al-Albani, No. (6806).

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ
وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ
بِهِ عَلِيمٌ﴾

{They ask thee what they should spend (in charity). Say: Whatever wealth ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good,- Allah knoweth it well (215)}

Since the previous verses have talked about the Divine comprehensive reform method, it was appropriate that the Companions would ask about matters on which they needed verdicts. When they were asking, the Revelation came with the answer. Among their questions were:

1. They ask you what they should spend (in charity)?
2. They ask you about the Sacred Month?
3. They ask you about wine and gambling?
4. They ask you what they should spend (for the second time)?
5. They ask you concerning orphans?
6. They ask you concerning women's menstruation? (the injunctions on this issue).

The first question is about spending. Allah said:

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ
وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

{They ask you what they should spend (in charity). Say: 'whatever you spend of your wealth is for (your) parents and the near relatives, and the orphans and the needy and the wayfarer (the traveler)'. Whatever good you do, Allah, indeed, is All-knowing of it (215)}.

The verse here states the priority of categories that deserve spending on them in charity (to provide sustenance for), beginning with the parents, the near relatives, the orphans, the needy and the wayfarer. Allah is encouraging the believers to spend and give charity, which is considered a good deed they do and shall be reckoned and rewarded for by Allah.

The Quranic value

- A statement on the priority categories that deserve to be spent on, and the merit of spending in Allah’s cause.

﴿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 ﴿٢١٦﴾ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمَتَ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾﴾

{Fighting is prescribed upon you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not (216) They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah to deny Him, to prevent access to the Sacred Mosque, and drive out its members". Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein (217) Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,- they

have the hope of the Mercy of Allah: and Allah is Oft-forgiving, Most Merciful (218)}.

Following the verse on spending comes the verse on fighting (Jihad) as if Allah, Exalted is He, was pointing out that fighting (in His cause) could be with one's own life, and with money, and it is of a highest reward and one of the best means of nearness to Allah.

Allah has ordained fighting for preserving the Divine Method and its followers among Muslims. Allah's religion needs a power to protect it against its enemies who are awaiting for its turns of misfortune. This power has nothing to do with terrorism, as claimed by ignorant people. To elaborate this truth, one of the Muslim scholars, may Allah have mercy upon him, presents an example and says: "If a Man was walking carrying a lamp in a dark road, where there was no other lamp but his. He was holding it up high in order to illuminate the road. However, there were some people there who hate to see light, so they threw stones at the lamp. Is not it the right of the lamp-holder to protect his lamp?! This lamp exemplifies Islam and the light sent by Allah, Glory be to Him, to the worlds, and the Muslims are the holders of this light. Since there are people who do not like the light and fight for extinguishing it, hence it is the right of Muslims to protect this lamp and defend it with this obligation imposed by Allah of fighting in His cause"¹. In order that people do not think that fighting is pure evil, though it is ordained by Allah as an obligation when He said:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ

{Prescribed upon you is fighting, though it is disliked by you...},

Allah continues this verse by saying:

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

{It may well be that you dislike a thing but it is good for you, and it may well be that you like a thing but it is bad for you. But Allah knows, and you do not know (216)}.

1 "Al-Thekr and Duaa.." by: Muhammad Al-Gazali, p. 125, with adaptation.

Fighting in Allah's cause is ordained in order to protect weak, helpless and oppressed people on earth, as Allah said in Chapter An-Nisaa (Women):

﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ٧٥﴾
*{Why, then, should you not fight in the cause of Allah and of the weak, oppressed and utterly helpless men, women, and children who cry out: "O our Lord! Bring us out of this land whose people are oppressors, and appoint for us from Yourself a protector, and appoint for us from Yourself a helper!"}*¹

The protector, and the helper, after Allah, of this weak, oppressed category of people is the Muslim, the successor on earth, and the protector of this religion.

Then the companions of the Prophet ﷺ kept asking him about matters of concern to them, so the second question was about the ruling on fighting in the Sacred Month. Hence, the following verses state the ethics and rulings on fighting. Allah said:

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 يَقْتُلُونَكُمْ 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 ﴿٢١٧﴾

{they ask you (O Muhammad) about the Sacred Month and fighting in it. Say: "fighting in it is a grave sin; but barring people from the way of Allah, unbelief in Him, and denying entry into the Sacred Mosque, and expelling its people from it, are far graver and more sinful in the sight of Allah; persecution and oppression (fitnah) are even worse than killing. And they will not cease fighting against you until they turn you away from your Religion, if they can. Whoever of you turns away from his Religion and dies an unbeliever for those, their works (deeds) have been wasted in this

¹ Chapter (Al-Nisaa), 75.

world and in the Hereafter, and those are the companions of the Fire; they will abide therein eternally (217)}.

The Prophet ﷺ was asked: 'Is fighting in the sacred months permissible?', and we already know that fighting in the Sacred Month is prohibited. But when an expedition, headed by Abdullah bin Jahsh, may Allah be pleased with him, took off to fight some disbelievers on the last day of the month (Muharram), which is a sacred month, the honorable companion Abdullah bin Jahsh was confused between the end of Muharram, and the beginning of the month (Safar). So, the disbelievers took this chance to raise doubts among the people about this religion. They were aiming at proving that the Prophet and the believers with him had violated the sanctity of this glorious month¹. But Allah, the Exalted, undertook answering the question, on behalf of His Messenger, by stating the crimes of the disbelievers, who were awaiting for Muslims' errors in order to raise doubts among the people about the Religion of Muhammad ﷺ. Allah's answer was:

قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

{Say: "fighting in it is a grave sin; but barring people from the way of Allah, unbelieving in Him, and denying entry into the Sacred Mosque, and expelling its people from it, are far graver and more sinful in the sight of Allah; persecution and oppression (fitnah) are even worse than killing (217)}.

In other words, your crimes are graver, which are barring people from the religion of Allah, your unbelief in Allah, and your driving out the believers from the Sacred Land. Unbelief is the gravest and greatest crime; it is incomprable. Besides, the disbelievers are still persistent in their crimes and aggression until they divert Muslims from their religion. But whoever reverts from his religion will have his recompense which is abiding eternally in the Hell-Fire. When the honorable companion Ibn Jahsh heard that question and understood that he was meant by it, he felt distressed about what he did. But Allah, the Exalted, sent down a glad tiding for him when He said:

1 Al-Rifaei, op. cit., 1/175.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ
عَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

{Those who believed and those who emigrated and strove in the path of Allah, they have hope for the Mercy of Allah and Allah is All-Forgiving, Most Merciful (218)}.

Allah, here, is emphasizing the fact that whoever believes in Him, and departs from his homeland migrating for the sake of Allah, and fights in the cause of Allah, will have Allah's Mercy upon him because he has taken all means necessitating Allah's Mercy by His Grace, for Allah is oft-forgiving, Most Merciful whose Mercy embraces everything.

The Quranic value

- Fighting in Allah's cause is a religious obligation (from Allah) to protect Allah's religion and its followers. Every good requires a power to protect it against its enemies who await for it, and also to protect the weak, oppressed and helpless people.
- An assertion from Allah on the keenness of the disbelievers and the people of falsehood to make Muslims turn back from their religion, in addition to their persistence in their plots aiming at that purpose.

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ
لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا
وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الِئْتِمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ
فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ أَنْ
اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾﴾

{They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit". They ask thee how much they are to spend; say: "What is beyond your needs". Thus doth Allah make clear to you His signs: in order that ye may consider- (219) (Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise" (220)}

Here comes the third question:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

{They ask you about wine and gambling (219)}.

The question was necessary in order to know the religious ruling on them. They were people who were used to drinking wine and practising gambling. That was their way of life. But after embracing Islam, they were hesitant about them. This was the beginning of the question about wine, so the verse came with the answer stating that their sin is greater than their benefit, paving the way for their being prohibited later on.

The fourth question is about spending again:

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

{*And they also ask you what they should spend...(219)*},

in order to illustrate how much they should spend. Thus the answer was fit for the question: قُلِ الْعَفْوَ {Say: "what is beyond your needs"} (The Arabic term (al'afou) means the excess of money, which is beyond one's needs), after illustrating, in the previous verse, the channels of spending. The verses reflect Allah's bounties in His Law, which necessitates reflecting upon their benefits and interests in this worldly life and in the Hereafter.

The fifth question then followed: وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ {*And they ask you about orphans... (220)*}, reflecting the Muslims' need to know Allah's ruling so that they will not fall into committing a forbidden act by consuming the orphans' wealth. At-Tabari mentioned the reason of this verse's revelation as it is narrated by Ibn Abbas: when Allah, Most High, revealed the verses:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

{*Come not nigh to the orphan's property except to improve it*}¹,

and

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

{*Those who unjustly eat up the property of orphans*}²,

everyone who had an orphan with him went and separated his food from his (orphan's) food, and his drink from his drink, and began to detain the remaining food which he (the orphan) himself ate or spoiled. This fell heavy on them, and they mentioned this to the Messenger of Allah ﷺ. So Allah, Most High, revealed the verse:

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَيْتَكُمْ إِنْ اللَّهُ عَزِيزٌ حَكِيمٌ

1 Chapter (Al-Anaam), 152.

2 Chapter (Al-Nisaa), 10.

{They ask thee concerning orphans. Say: The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren (220)}.

Then they mixed their food with his food and their drink with his drink¹.

Allah, Exalted is He, said:

وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ

{...If you mix their affairs with your affairs, they are your brethren (brothers)...},

i.e., if you mix your food with their food and your drink with their drink, there is no harm in that. This is a permission from Allah which shows His Grace upon the believers, drawing their attention that He knows the people's conditions and states of affairs, both seen and unseen. If Allah had willed, He could have put you in difficulty and overburdened you. Allah, Exalted is He, is All-Mighty in His Dominion, All-Wise in His Command and His ordinance.

The Quranic value

- The first ruling on drinking wine and the beginning of its prohibition.
- The question about orphans is for the purpose of knowing their rights, then follows Allah's command to give them (orphans) their property. Allah makes a condition that what is in their best interest should be done.

¹ Attabari in (Jamea Al-Bayan in Taaeweel Al-Quran), 4/250.

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۖ وَلَا أُمَةً مُّؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ
وَلَوْ أَغَبَتْكُمْ ۖ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ
مِّنْ مُّشْرِكٍ وَلَوْ أَغَبَكُمْ ۖ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾﴾

{Do not marry unbelieving woman until they believe: a slave woman who believes is better than an unbelieving woman. Even though she allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever even though he allure you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of Bliss) and forgiveness. And makes His Signs clear to mankind: that they may receive admonition (221)}

The verse here states the ruling on marrying polytheistic women. At the time, polytheists were living in the same community with Muslims, or near it. Since there were polytheistic women living there, it was normal that a ruling is given to state the prohibition of a Muslim marrying a polytheistic woman, and a Muslim woman marrying a polytheistic man, eliminating the basis that each party pleases the other, consolidating only the criterion of faith (believing in Allah alone) upon which the choice of a husband and wife is based. Allah, Glory be to Him, gives the reason that the polytheists, with their words and deeds, call to things and acts leading to the Fire, while Allah, Exalted is He, invites His servants to the ways of His Pleasure that lead to Paradise. Allah explains the rulings of His religion so that the people may remember and be mindful of them, particularly in the age of globalization and openness. Muslims traveling abroad, or living there, should know this prohibition so that a Muslim man should not marry a polytheistic woman, and he should not marry the woman under his guardianship to a polytheistic man, whatever the reasons are.

The Quranic value

- The prohibition of marrying polytheistic women and marrying (Muslim women) to polytheistic men, with a statement on the wisdom in that.



﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ
وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ
يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ
أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ
الْمُؤْمِنِينَ ﴿٢٢٣﴾﴾

{They ask thee concerning women's courses. Say: They are a hurt and a pollution: so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them as ordained for you by Allah for Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean (222) Your wives are as a tilth unto you so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe (223)}

Then comes the sixth question that fits its place here. The question is about the ruling on the husband's having sexual intercourse with his wife during her menses. The answer as ordained by Allah is that it is forbidden, and Allah explains that the reason for that is it is (atha), i.e., a harmful thing (for both spouses). Purity during the intimate relation between husband and wife is necessarily required because it is the place of tillage (cultivation) where progeny is created. A human being is pure, whether an infant or an adult, dead or alive, which is an honour from Allah to Man. When Allah said:

﴿فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

{...when they have purified themselves (cleansed), then come to them from where Allah has ordained for you...},

the verse implies an advice and guidance to approach them after performing (ghusl), i.e., taking a complete bath. Jurists are unanimous as regards a

woman should take a bath, or perform 'Tayammum' if not possible with all its conditions, when her menses stops as it is forbidden for her husband to have sex with her before doing that. Ibn Abbas, may Allah be pleased with him, said: *حَتَّى يَطْهُرَنَّ* {...until they are purified...}, i.e., from blood, *فَإِذَا تَطَهَّرَنَّ* {...when they purified themselves...}, i.e., with water¹.

In explaining what Allah said in the verse:

فَأَتَوْهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

{...then come to them from where Allah has ordained for you...},

Ibn Abbas said: "in their vagina, and do not do it in any other place for whoever does that he has transgressed". In this, there is an indication that having sex in the woman's behinds (anus) is forbidden². Then Allah said: *إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ* {...for Allah loves those who constantly return to Him in repentance} (i.e., from sins) *وَيُحِبُّ الْمُتَطَهِّرِينَ* {and He loves those who purify themselves}, i.e., purifying and cleansing themselves from bodily and spiritual impurities.

Allah, Glory be to Him, in the following verse said:

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ
وَبَشِّرِ الْمُؤْمِنِينَ

{Your wives are like a tilth for you, so come to your tilth as you wish, but advance good deeds for your souls, and fear Allah and know that you are to meet with Him; and give glad tidings to the believers (223)},

in which the verse illustrates the ethics of the intimate relation between husband and wife in a lofty manner that is highly superior in politeness, decency and humane treatment when Allah said: *وَقَدِّمُوا لِأَنفُسِكُمْ* {...and advance good deeds for your souls...} by the remembrance of Allah, Exalted is He. In Sahih Al-Bukhari, it is narrated by Ibn Abbas, may Allah be pleased with him, who said: The Messenger of Allah ﷺ said:

[If anyone of you, when intending to have sexual intercourse with

1 Al-Rifaei, op. cit., 1/181.

2 Ibid.

*his wife, says: 'Bismillah (in the name of Allah), O Allah! Protect us from Satan and protect what You bestow upon us from Satan', then if Allah decrees that they should have a child, Satan will never be able to harm that child]*¹.

The verse also indicates a consideration of the wife's psychological and emotional aspect which cares for making gentle advances before having sex. One should learn and know these ethics related to the sexual relation and the issues concerning lawful and unlawful matters in this relation particularly before one gets married and forms a family. One may notice that these matters are mostly not addressed by people either because of heedlessness, or shyness, which results in many problems. Any failure that takes place in such a relation might lead to committing forbidden acts or to diseases unbearable by Man. Thus, spouses should learn about these matters before making the marriage contract. Muslims should learn these ethics out of obedience to Allah, and for preserving health and progeny against the harms of such violations.

Thus, Allah, the Almighty commands Muslims to be fearful of Him, encouraging for obeying His ordinances and warning against violating His laws:

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوُهُ {...And fear Allah, and know that you are to meet with Him...} so that Muslims would adhere to these ethics as they adhere to the rulings. In the end Allah said: *وَبَشِّرِ الْمُؤْمِنِينَ* {...And give glad tidings to the believers} promising glad tidings for those who abide by the Divine ordinances.

The Quranic value

- A statement on the ruling of having sexual intercourse with one's wife during menstruation. It is forbidden and the reason for that ruling is because it is "harm".
- The ethics pertaining to the intimate relation between husband and wife, which are expressed in a lofty style and reflect superior descency and humane treatment. Muslims should conform to these ethics also as they do with the rulings.

¹ Reported in Sahih Al-Bukhari, No. (6388).

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا
بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾﴾

{And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things (224) Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts, and He is Oft-forgiving Most Forbearing (225)}

Following the rulings on the intimate marital relationship, the rulings on oaths come here fitting their place. In the pre-Islam era (the Age of Ignorance), the husband used to make oaths that he would not have sex with his wife for a period of time. The verse here shows the rulings on oaths generally, and warns against using an oath in everything out of reverence for Allah's Name. if someone swears an oath to commit a sinful act, he should expiate for it by doing an act of charity. Ibn Abbas (May Allah be pleased with him, said: "Don't make your oath by Allah an excuse against doing good, but make expiation for your oath and do what is good"¹.

Afterwards, Allah, Exalted is He, followed the previous verse by saying:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ

{Allah will not hold you accountable for what is unintentional in your oaths, but He will hold you accountable for what your hearts have earned, for Allah is All-Forgiving, All-Forbearing (225)}.

In other words, Allah will not punish you and will not oblige you with thoughtlessness in oaths you made, which the person does not intend to do but it is commonly said in everyday speech without intention or affirmation, such as his saying (No, by Allah..) (Indeed yes, by Allah..) (which are commonly

1 Al-Rifaei, op. cit., 1/183.

used). Allah will only call you to account for a predetermined intention and the heart does mean it to do. However, Allah the Almighty is Ever-Forgiving for those who commit sins, and Most Forbearing to His servants, Glorified is He.

The Quranic value

- An admonition to avoid swearing by Allah's Name frequently out of reverence for Allah and because of the great importance of oaths in the sight of Allah, unless it is deemed of an utmost necessity.

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾
وَإِن عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

{For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful (226) But if their intention is firm for divorce, Allah heareth and knoweth all things (227)}

In these two verses, Allah, Exalted is He, moves from talking about making oaths in general terms to talking about making specific oaths mentioning here the ruling on (Ilaa), which is the husband's taking an oath for abstinence from having sexual intercourse with his wife for ever or for a stipulated period of time. It is either the husband takes an oath of abstaining from having sex with his wife for more, or less, than four months. If he returns to his wife and resumes his marital life before the end of his stipulated time, he will have to expiate for the oath he makes before touching his wife. The wife should endure that and be patient because making oaths and fulfilling them in the sight of Allah are so great. It might seem to the wife that this is unfair and unjust to her right, but upon reflecting on the issue, it is a punishment for the husband for he has no right to have sexual relation with his wife until the prescribed period is over. Upon the completion of the four months (stated by Allah), either he goes back to his wife (having sexual intercourse with her) or divorces her, and the judge is empowered to force him to divorce if he refuses.

In the verse:

فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

{...but if they go back to their wives (during this period), then surely Allah is All-Forgiving, All-Compassionate},

there is an indication that (Ilaa) is sinful because the husband has deprived the wife of her right to have sexual intercourse all that time as evidenced by Allah's saying:

فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {...Allah is All-Forgiving, All-Compassionate}. If there

were no sin, there would be no forgiveness. The sin lies in the failure of giving the wife her right because of this oath. There is also a hint in the verse that refraining from (Ilaa) is better¹.

Then Allah said:

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

{But if they resolve on divorce, then, indeed, Allah is All-Hearing All-Knowing (227)}:

The husband either returns or divorces. If his intention is firm on divorce, then Allah is All-Hearing of all his words and All-Knowing of his conditions and intentions, so he should be mindful of Allah's commands because he will be recompensed by Him.

The Quranic value

- A statement about the ruling on (Ilaa), with an indication to the expiation for taking that oath.

¹ Ibid., 1/185.

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعُولِهِنَّ أَحقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ الطَّلَاقُ مَرَّتَانٍ ۖ فَاِمْسَاكِ بِمَعْرُوفٍ أَوْ تَسْرِحِي بِإِحْسَنِ ۖ وَلَا يَحِلُّ لَكُمُ أَنْ تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ 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 فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۚ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبِغْنَ أَجَلَهُنَّ فَأُمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتِدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا ءَايَةَ اللَّهِ هُزُوعًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبِغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾﴾

{Divorced women shall wait concerning themselves for three monthly periods. And it is not lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women

shall have rights similar to the rights against them, according to what is equitable; but men have a degree over them and Allah is Exalted in Power, Wise (228) A divorce is only permissible twice; after that the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives). Except when both parties fear that they would be unable to keep the limits ordained by Allah if ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom these are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others) (229) So if a husband divorces his wife (irrevocably), he cannot, after that, re-marry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who know (230) When ye divorce women, and they (are about to) fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms: but do not take them back to injure them, (or) to take undue advantage; if any one does that, he wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you The Book and Wisdom, for your instruction. and fear Allah, and know that Allah is well acquainted with all things (231) When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not (232)}

Here it is befitting that the ruling on divorce is mentioned. This verse (228) indicates the waiting period for a divorced woman, which is stated by Allah

that it is three (Quroùe) waiting periods. Scholars differ on the meaning of (Quroùe): Is it a menstrual period or a period of purity between menstruation? The time difference is not big between them, and those seeking a ruling on that can take either meaning.

However, some scholars have the evidence that (Quroùe) is the period of purity because Allah The Almighty said in Chapter (At-Talaq/Divorce):

﴿فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ﴾

*{...divorce them at (the commencement of) their prescribed waiting period and count (accurately) the prescribed waiting period...}*¹.

The true correct divorce is done during a period in which the husband did not have a sexual intercourse with his wife. Besides, it is not lawful for divorced women to hide being pregnant, and conceal what Allah has created in their wombs for any reason. In order to motivate them to abide by that, Allah said:

﴿إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

{...if they believe in Allah and the Last Day...}.

their being truthful is a proof of their faith, but if they conceal that, they do not deserve to be called 'believing women'.

Then Allah, Exalted is He, said;

﴿وَيُعْطِيهِنَّ أَحَقُّ بِرَيْبِهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا﴾

{...And their husbands have better right to take them back during this waiting period if they want reconciliation...}:

the husband has full right to return his wife to him in the waiting period if his intention is reconciliation and good, and not intending to harm her. This is the revocable divorce (first and second divorce).

Then Allah directs husbands towards good treatment (of their wives) that is based on equality, justice, and goodness. He said:

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

{...and they (women) have rights similar to those against them (that men have), according to customary good (approvable) practice...}.

¹ Chapter (Attalaq), 1.

Here, there is a strong clear indication that Islam cares for prevalence of fair treatment in the family life so that life becomes upright and the children are raised in a climate of love and mercy. The wife has rights upon her husband, just as the husband has rights upon her according to what is right and equitable.

Allah said: *وَالرِّجَالُ عَلَى النِّسَاءِ دَرَجَةٌ* {...but men have a degree over them...}, this degree is the degree of (qawamah), i.e., protection and maintenance. It might be understood from the verse that there is a distinction in the husband's rights upon his wife, but if the situation is as such, it would be contrary to the beginning of the verse: *وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ* {and they (women) have rights similar to those against them (that the men have), according to customary good (approvable) practice...}, because this degree of (qawamah) is given by Allah to the man if he undertakes two things:

1. Protecting the family with his physical strength that is bestowed by Allah upon him, with which he protects his wife and family. This strength is expressed in Allah's saying:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

{Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other, and because they support them from their means}¹.

2. Spending, out of generosity and the feeling of duty, on what the family requires of the life's basic needs.

Then Allah concludes the verse by saying: *وَاللَّهُ عَزِيزٌ حَكِيمٌ* {...And Allah is All-Mighty, All-Wise}: a warning and a threat to the one who abuses the life of the other that Allah is Exalted in Power and All-Dominant over anyone disobeying Him, and is All-Wise in His legislation, for He is the Knower of the spouses' interest.

Afterwards comes the verse that explains the divorce with the possibility of reunion. Allah said:

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمُ 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

1 Chapter (Al-Nisaa), 34.

{Divorce is twice. Then the husband should either retain (his wife) without offending her and in a fair manner, or release (her) kindly and in a manner fairer (to her). It is not lawful for you to take back anything of what you have given them unless both fear that they might not be able to keep within the bounds set by Allah. If you fear that they might not be able to keep within the bounds set by Allah, there is no blame on them that the wife might pay some compensation to be released from the marriage tie. Those are the bounds set by Allah; therefore, do not transgress them. Whoever transgresses the bounds set by Allah, it is those who are the wrongdoers (229)}.

In this verse, Allah explains that the revocable divorce is two times, after which the husband can still reunite with his wife. Either he retains her with kindness and good treatment, or sets her free giving all her rights with generous kindness. Then the husbands are warned not to take back anything of what they have given to their wives, such as the dowry of the wife as Allah said:

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا {It is not lawful for you to take back anything of what you have given them...}. This means that this act is forbidden as it is stated in the Quran. Allah, Exalted is He, has warned against offending the wife or badly treating her in order that she ransoms herself by giving back to the husband her dower, or some of it, except in one situation only: when the wife cannot fulfill the marital rights and the husband refuses to divorce her, then she may ransom herself and demand (Khulà)*.¹

Allah concludes the verse by saying:

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

{Those are the bounds set by Allah; therefore, do not transgress them. Whoever transgresses the bounds set by Allah, it is those who are the wrongdoers}.

Those rulings that clarify the lawful and unlawful are Allah's ordained limits that you should stop at and not exceed what Allah has made lawful to the unlawful, and not transgress Allah's obedience to His disobedience. Whoever

¹ *"Khulà" is a form of divorce initiated by the wife from her husband by giving him a certain compensation, or by returning back the dower which he gave her.

does that is among the wrongdoers. This is, surely, a warning and threat to whoever thinks of disobeying Allah's commands and rulings on divorce.

Then the following verse states the ruling on the irrevocable divorce:

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 ﴿٢٣٠﴾

{If he divorces her (for the third time), she will no longer be lawful to him unless she takes another husband in wedlock. If he (the new husband) divorces her, there is no blame on either of them (the woman and her first husband) to return to each other (if they agree) provided they feel that they can keep within the limits ordained by Allah. And these are the limits ordained by Allah which He makes clear for a people who know (230)}.

If a man pronounces divorce against his wife for the third time, after the first two revocable ones, the man forfeits his right to reunite with her. It is forbidden for him to marry her, unless she marries another husband, and the second husband divorces her, after having sexual intercourse with her, then it is allowed to return to the first husband, with a new marriage contract and new dower, and a genuine intention to establish Allah's judgements among them. Finally the verse is concluded by Allah's saying: *{...And these are the limits ordained by Allah which He makes clear for a people who know}*. All these rulings pertaining to divorce are explained by Allah for a people who consider Allah's rulings and understand and know the good and benefits of abiding by them, and the evil and disadvantages of transgressing them.

Allah says:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَمَّا أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ
ضِرَارًا لِنَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ
اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِمَكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ ۚ وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣١﴾

{And when you divorce women and they reach the end of their

waiting term (ʾIddah), then either retain them in accordance with what is right, or release them in accordance with what is right, and do not retain them to their hurt and to transgress (their rights). Whoever does that, surely he has wronged himself. Do not take Allah's Revelations for a mockery, and remember Allah's favor on you and what He has sent down on you of the Book and the Wisdom, wherewith He exhorts you (to guidance), and fear Allah and know that Allah has full knowledge of everything (231)}.

Here, Allah is commanding the husbands to do goodness to their wives upon divorcing them, whether the divorce is revocable or irrevocable. If it is revocable and her waiting period is about to end, he may retain her, either returning her to his wedlock with kindness and testifying on her return, with the intention to live with her in a fair manner, or releasing her upon the termination of her waiting period, departing her without hurting her. This command has abolished the practices that were prevalent in the Jahilyah period (before Islam) when the man divorces his wife, and when her waiting period is about to end, he returns her for offending her so that she will not marry another man. Then he divorces her again and she waits her prescribed term, then he returns her before it ends in order to prolong her waiting period. Hence, Allah prohibits them from doing that, and warns, whoever does that for harm, of a punishment which he deserves for wronging himself by disobeying Allah's order. Allah warns again of treating His rulings frivolously or playfully. He said: *وَلَا تَنۡخِذُواْ ءَايٰتِ اللّٰهِ هُزُوًا* {Do not take Allah's Revelations for a mockery...}¹. It was narrated by Abu Hurairah that the Messenger of Allah ﷺ said:

[There are three things which, whether undertaken seriously or in jest, are treated as serious: Marriage, divorce, and taking back a wife (after a divorce which is not final)]².

Then, Allah concludes the verse by saying: *وَاذْكُرُواْ اللّٰهَ نِعْمَتَہٗ عَلَیْكُمْ* {...And remember Allah's favor on you...}, that is to say: remember His favor

1 Al-Rifaei, op. cit., 1/196.

2 Reported by Abi Dawood in his sunan, No. (2194), and authenticated by Al-Albani. See Sahih Al-Albani, No. (2194).

of sending His Messenger to you with guidance. {...*He exhorts you (to guidance), and fear Allah and know that He has full knowledge of everything*}. Exhortation comes only from a loving person who cares for the person to be admonished. Allah has also commanded to be fearful of Him, because fearing Allah controls things and reflects a respect for the rulings, and with it a Muslim attains Allah's Pleasure.

Then comes the warning at the end of the verse that Allah's knowledge is All-Encompassing; He knows every person's thinking of transgressing or violating Allah's sanctity. He said:

يَعِظُكُمْ بِهِ وَيَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٣﴾

{...*And know that Allah has full knowledge of everything*}.

After addressing the husbands in the previous verses, Allah, The Almighty, addresses in the following verse the wives' guardians saying:

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعَنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَصَّوْنَ بَيْنَهُنَّ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٣﴾

{*And if you divorce women and they have reached the end of their waiting period, do not prevent them from marrying their (former) husbands, if they agree among themselves on equitable terms. This is an admonition to whoever among you truly believes in Allah and the Last Day; That is more virtuous and purer for you, and Allah knows and you do not know (232)*}.

The occasion of this verse's revelation was reported by Ibn Abbas, may Allah be pleased with both of them, who said: 'This verse was revealed about a man divorcing his wife one or two times. When her waiting period (Iddah) came to an end, he thinks, then, of marrying her and of being reunited with her, and the woman wants that too. But her guardians prevent it. So, Allah forbids her being prevented from reuniting with her husband if he wanted to'¹.

Hence, the verse implies prohibiting the guardians from harassing the women

1 Ar-Rifaei, op. cit., 1/196.

divorced revocably by preventing their return to their former husbands with a new marriage contract if they desired to and agreed on it with their husbands. Allah, Exalted is He, stated that this prohibition is an admonition from Him to whoever believes in Him and in the Day of Resurrection and Recompense in order that he becomes fearful of Allah and avoids wrongdoing himself by harming the woman under his guardianship. In abandoning the prevention of women from marriage are a realization of benefits, a purification of one's honor, and a growing of goodness in addition to the increasing rewards. Allah, Glorified is He, knows what are of interest and good in whatever you do.

The Quranic value

- A statement on the women's waiting period and the rulings on divorce, as well as an encouragement for good treatment between the two parties.
- Islam's great care for establishing fair treatment in the family life so that love and mercy will prevail.
- The rulings on family issues are Allah's bounds, which should be adhered to. Also, there is a strong warning to those who violate them.
- An explanation of the revocable and irrevocable divorce.
- A constant emphasis from Allah on good companionship between the spouses together with treating the wife kindly even in the event of divorce.
- The guardian has no right to hinder the woman, who is under his guardianship, from returning to her husband if she wanted to, and they (the spouses) come to a satisfactory agreement together, for the benefit of the two parties and the preservation of the purity of one's honor.

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ
الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا
وُسْعَهَا لَا تَضَارَّ وَلِدَةٌ يُؤَلِّدُهَا وَلَا مَوْلُودٌ لَهُ يُولِّدُهَا وَعَلَى الْوَارِثِ مِثْلُ
ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَشَاوِرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ
أَنْ تَسْرِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

{The mothers shall give suck to their offspring for two whole years, for him who desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent and after due consultation. There is no blame on them, if ye decide on a foster-mother for your offspring there is no blame on you, provided ye pay (the foster mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do. (233)}

This verse shows the importance of breastfeeding, so Allah instructs the mothers in this refined manner to encourage them to undertake this serious issue that is related to the care of the children in the family; it also shows how Allah, Most Merciful, is keen on good and strong upbringing of the young children so that they can be a support for their families and later their societies and their nation, which reflects Allah's knowledge, who is The All-Subtle, The All-Aware.

Here, in the verse, Allah, Exalted is He, is guiding the mothers to breastfeed their children for the maximum period of two complete years, and after that period, suckling is not considered. Then Allah addresses the fathers as He said:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ {...And the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis...}; in other words, the child's father should bear the expenditure of the divorced suckling mother's food and clothing, according to the good customary practice, and as applied in her own country, without excessiveness or stinginess, and within his financial means.

In the verse in which Allah said: لَا تَضَارَّ وَالِدَةُ بِوَلَدِهَا {...no mother shall be treated unfairly on account of her child}, the mother should not be made to suffer because of her child. For example, the father should not snatch the child from his mother or refuse to bear maintenance of her or of the child in order to harm her. At the same time, Allah said: وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ {...nor any father on account of his child...}, which also means that the father of the child should not be treated unfairly on account of his child. For example, the mother should not stop nursing the baby in order to harm the father, or insist on not giving the child to his father until she finishes suckling the child with the "colostrum"; the foremilk that contains the basic nutrients needed by the infant upon his birth, which has many health benefits for the child that Allah has guided us to. The verse forbids any unjust behaviour on either side, or using the child as a means of harm and harassment to either of them.

In Allah's saying: وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ {...And on the (father's) heir is incumbent the like of that} (which was incumbent on the father), the verse shows that in case the child's father dies, then the same duty towards the suckling Mother (during the suckling period) and her infant rests with the heir(s) of the father as regards maintaining her, giving her rights and not harming her.

If the parents, by mutual consent, agree to wean, i.e. stop feeding the infant with the mother's milk, before the end of two years, and consider that it is in the child's interest, there is no blame on their part, as Allah said:

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا

{If they both decide on weaning by mutual consent and after due consultation, then there is no blame on them}.

No one of them should decide on that alone without consulting the other party. This shows the significance of consultation and agreement even in the event of divorce, let alone if the mother is still his wife! In such an arrangement, there are a precaution and care for the interest of the infant in custody, and that consideration should be given to his condition, which reveals Allah's Mercy of His servants as He advises the parents and guides them to what is in their interest and the child's interest as well, as Allah said in another Chapter (At-Talaq, Divorce):

﴿فَإِنْ أَرْضَعْنَ لَكُمْ فَآؤُهُنَّ أَجُورُهُنَّ وَأْتِمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمَ فَسْتَزِيعَ لَهَا أُخْرَىٰ ۖ﴾

{...And if they breastfeed for you then give them their payment and confer among yourselves in an acceptable way and if there is a discord, then there may breastfeed for the father another woman}¹.

In the event that the parents agree on hiring a wet nurse for breastfeeding the child, for some reason of the mother, there is no blame on their part, provided that the father pays the mother what she is entitled to for the past days of breastfeeding and the wet nurse should also be paid her entitled payment, as Allah said:

﴿وَإِنْ أَرَدْتُمْ أَنْ تَسْتَزِيعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا ءَاتَيْتُم بِالْمَعْرُوفِ﴾

{...And if you decide on a foster suckling mother for your children, then there is no blame on you, provided you give payment according to what is acceptable...}.

In the end, Allah concludes the verse by saying:

﴿وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ *{...And fear Allah and remember that Allah sees all that you do}*, commanding to be fearful of Him in all cases, for nothing is hidden from Allah of your deeds or your sayings.

We notice that in the midst of the various regulations related to the family, the verses on breastfeeding come. This shows how much Allah cares for the family and the wellbeing of its members from the very beginning, from both health and psychological aspects, through the attention given to the issue of breastfeeding and its rulings. In this, Allah takes into consideration both the

1 Chapter (Attalaq), 6.

child and the parents, stressing in all that on the child's interest, his health, his psychological and physical needs.

Today, modern science has discovered the importance of breastfeeding for the child from the health point of view during the period stated by Allah, and how much it is useful for the mother as well. Breastfeeding is considered the best way of nutrition and more beneficial and effective for the child. Mother's milk is the ideal food for newborns and the infant does not need another food till the fifth month. In spite of the tremendous progress in the field of the child's nutrition, no substitute food for the mother's milk has been found that meets the psychological, emotional and nutritional needs which are satisfied by breastfeeding with the mother's milk.

The Quranic value

- The importance of breastfeeding for children, and guidance for mothers to that issue, which is also called for today by the World Health Organisation (WHO) after trying several methods.
- In the event of a separation between the spouses, the child's interest comes first and his breastfeeding has a paramount importance.
- The command in the Quran on breastfeeding is considered a precedence and a scientific miraculous sign as it has been only recently that this issue is discovered by modern science.

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝﴾ (٢٣٤) وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۖ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۖ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾﴾

{If any of you die and leave widows behind; they shall wait concerning themselves four months and ten days when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do (234) There is no blame on you if ye make an indirect offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except that you speak to them in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving. Most Forbearing (235)}

The verses on the divorce's waiting period are followed by Allah's stating of the waiting period (Iddah) of widowhood. The verse here indicates this waiting period for a widow, which is four months and ten days. It includes the mourning period for a dead husband. When the term is over, the widow is completely free to marry another husband, as permitted by the Islamic Law. This is what Allah meant when He said:

جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ

{...there is no blame on you for what they (the wives) do with

themselves in a reasonable acceptable manner}.

Then the verse is concluded by Allah's saying: **وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ** {*And Allah is well acquainted with what you do*}, reminding them that His Knowledge encompasses all actions, seen and unseen, apparent and hidden, and that He, Glory be to Him, will recompense His creation for them.

Then comes the following verse to state some rules concerning women's offer of betrothal. Allah said:

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ. وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

{There is no blame on you that you indicate (during the waiting period) a marriage proposal to such women (in waiting) or keep it hidden in yourselves. Allah knows that you will think of them, but do not make any secret engagement with them, except that you speak it properly in decent words. Do not resolve on the marriage tie until the ordained time has come to its end. And know that Allah knows what is in your hearts, so take heed of Him; and know that Allah is All-Forgiving, All-Forbearing (235)}.

Islam has given women the right to remarry again after the expiration of their waiting period (Iddah), (whether the woman is a widow or a divorcee), on the basis of the controls laid down in this verse. These are: a man cannot propose to her during the waiting period until it reaches its end, except for her former husband who divorced her (if she is a divorcee). The man can only allude to his desire to marry her. Allah exempts him from the blame if he conceals his desire of marrying a woman in her waiting period; but he can do that by only alluding to his desire and not stating it openly. The allusion is only permissible during the prescribed period of a widow, or an irrevocably divorced woman. This permission from Allah because He knows a man's weakness and impatience that he couldn't wait until her term has reached its

end. Concluding a marriage contract is forbidden until the term is over. Then Allah warns against going beyond his command threatening that He is All-Encompassing in His Knowledge of what is hidden in the hearts, reminding also of His Forgiveness for those who repent and His being All-Forbearing to the disobedient.

The Quranic value

- A statement on the waiting term of a widow, which is four months and ten days.
- A statement on the rules pertaining to proposing to a woman during her waiting term and the controls concerning this matter.
- It is not permissible to propose to a woman during her prescribed period of widowhood or irrevocable divorce, except through allusion.

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً
وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُحْسِنِينَ ﴿٢٣٦﴾ وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ
فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوا أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ
النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾﴾

{There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means;- a gift of reasonable amount is due from those who wish to do the right thing (236) And if ye divorce them before consummation but after the fixation of a dower for them, then the half of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) if the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that ye do (237)}

These two verses continue the rulings on divorce. Here, Allah states the issue of divorcing a woman after making a marriage contract, and before having sexual intercourse with her, and without fixing a dower for her. So, Allah has made incumbent upon the man to give her (a gift) of compensation according to his financial means and status. This gift is a duty upon those devoted to doing good.

Then, in the following verse, Allah, Exalted is He, explains that if the woman is divorced before having sexual intercourse, and a dower is already fixed for her, then she is entitled for half of her appointed dower, unless she forgoes it, or the husband forgoes and gives her the full appointed dower. This act of benevolence and tolerance is a practical sign of their piety. In the end,

Allah concludes the verse by a great advice for the spouses, commanding them to treat each other with graciousness, benevolence and tolerance with which they were treating each other during their marriage contract, for Allah is All-Seeing of the deeds they do, and All-Knowing as well, and He will recompense for them.

The Quranic value

- The divorce gift given to a divorcee is a consolation and comfort for her.
- The rulings on divorcing a woman before having sexual intercourse:
- If he appoints a dower for her, she will have half of it.
- If no dower is fixed for her, he should give her a (consolation gift) for comforting her.

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ ﴾

{Guard strictly your (habit of) prayers. Especially the Middle Prayer; and stand before Allah in a devout (frame of mind) (238) If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before) (239)}

In the midst of the family rules, such as those concerning marriage, divorce, death, waiting period and mourning, comes the command to be mindful and protective of the prescribed prayers because Allah wants to indicate that these previous rulings are important and we should adhere to them exactly in the same way a Muslim guards his obligatory prayer which is a symbol of piety and the emblem of religion. Besides, by performing the Prayer, the Muslim refrains from all evil and shameful deeds. As a Muslim adheres to the Prayer, his adherence to the family rules should be likewise at the same level of importance. In the above mentioned verses, Allah orders to be mindful of the (obligatory) Prayers, and all that they necessitate such as guarding their appointed times, requisites, pillars and obligations. Allah, Glory be to Him, has emphasized in particular the (Asr) prayer because it is the Middle Prayer, as stated in the Prophet's ﷺ hadith:

[...they have diverted us from (offering) the middle prayer. i.e. the "Asr" prayer...]¹.

Then Allah, Exalted is He, asserts the necessity of performing the Prayer even in times when one might neglect it for being preoccupied with some affairs, such as in times of fear of anything, whether an enemy or a dangerous

1 Reported in Sahih Muslim, No. (627).

animal. The Muslim must perform it whether on foot or riding, heading or not heading his face towards Al-Kaabah, and this is a permission from Allah. When he is secure, he goes back to performing it as originally taught by Allah, the Almighty.

The Quranic value

- A command (from Allah) to be mindful of the Prayer in its stated times, with an emphasis on performing it in all situations and conditions, even in the battlefield.

The verses continue in explaining the rules concerning divorced women. Allah said:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَلَمَّا طَلَّقَتِ مَتْعُ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾﴾

{Those of you who die and leave widows should bequeath for their widows a year's maintenance without expulsion; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise (240) For divorced women is a suitable Gift this is a duty on the righteous (241) Thus doth Allah make clear His Signs to you: in order that ye may understand (242)}.

Most exegetes (interpreters of the Quran) say this verse (240) is abrogated by the former verse (234) which states the waiting term of a widow. Mujahid and Ataa said that this verse (240) is stated as a kind advice concerning the wives to enable them to live in their husbands' houses after their death for one year if they (the wives) choose that¹.

Afterwards, Allah, Glory be to Him, states a verse that emphasizes the right of a divorced woman, in general, for a (consolation gift), as Allah said:

﴿وَلَمَّا طَلَّقَتِ مَتْعُ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾﴾

{Likewise, there should be a provision for the divorced women according to customary good practice, as a duty upon the righteous and pious (241)}.

This is it what Allah has obliged His pious, obedient servants to do, who are

¹ Ar-Rifaei, op.cit., 1/208.

seeking His reward and avoiding His torment. Then Allah concludes these verses on family and divorce rulings by saying:

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

{Thus does Allah make His Revelations clear to you, that you may reason and understand (242)}.

All these verses convey crystal, clear rulings that explain every issue in your lives so that you understand and apply them.

The Quranic value

- The ruling on the right of a widow for a provision (as a gift) stated in this verse could be a kind recommendation regarding women in this situation (though it is said that the verse is abrogated).
- An emphasis from Allah, the Almighty, on giving a divorced woman a (consolation gift).

﴿الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ
 فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ
 أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا
 أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ
 لَهُ أَضْعَافًا كَثِيرَةً ۚ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

{Didst thou not turn by vision to those who abandoned their home, though they were thousands (in number), for fear of death? Allah said to them: "Die": then He restored them to life. For Allah is full of bounty to mankind, but most of them are ungrateful (243) Then fight in the cause of Allah, and know that Allah heareth and knoweth all things (244) Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) Want or Plenty. And to Him shall be your return (245)}

Allah, Glory be to Him, has guided the people who have believing hearts and sound minds to observe the manifest signs of Allah, both legal and cosmic signs in order to act upon them in their judgements and to consider the lessons of their stories. Thus, Allah mention here to His Prophet ﷺ the story of a people who fled from the fate of Allah, but His fate descended swiftly upon them and overtook them.

These verses start with a story that Allah recounted about a people who, upon hearing that their enemies were coming to fight them, abandoned their homes fearing them, though they were in thousands, i.e., they were so many. But they feared fighting the enemies because of their fear of death. So Allah made them die to emphasize for them that fighting in Allah's cause is not a cause of death. Then Allah restored them to life so that they would repent and realize the importance of fighting in Allah's cause and not to fear death, for life and death are in Allah's Hand alone. Indeed, Allah is Gracious and Bountiful for mankind; His favors are super abundant, and are apparent and

unapparent, yet most people are ungrateful towards them. Then, Allah plainly ordered them to fight stating to them that He is All-Hearing, All-Knowing. Had they prayed to Allah to protect them against their enemy, He would have answered their prayer, and they would not need to flee their homes for Allah is All-Hearing of their prayers, All-Knowing of their conditions. Allah is also stressing the fact that spending in Allah's cause (fighting) is among the deeds for which He has promised to reward whoever does that, and Allah shall pay him back in full exactly like a loan; rather, He will pay him back doubled and multiplied. For Allah is the Sustainer and the Provider, He provides sustenance for whom He wills, and He straitens it (for whom He wills). To Him is the return and, then, He will recompense for all deeds on the Day of Recompense.

The Quranic value

- Death and life are in Allah's Hand, and fighting in the cause of Allah is not a cause of death.

﴿ أَلَمْ تَرَ إِلَى الْمَلَا مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ
أَبْعَثْ لَنَا مَلِكًا نُنْقِذَ فِي سَبِيلِ اللَّهِ قَالَهُ هَلْ عَسَيْتُمْ إِنْ كُتِبَ
عَلَيْكُمْ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ
وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا
إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾ 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 أَصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ
يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ
نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ
مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَى وَءَالُ هَارُونَ تَحْمِلُهُ
الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾ فَلَمَّا
فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ
مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ
فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ
قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ
أَنَّهُم مُّلتَقُوا اللَّهَ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ
اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ يَازْنِبِ اللَّهُ وَقَتْلَ دَاوُدَ دُجَالُوتَ
وَأَتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ
اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ
ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا
عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

{Has thou not turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses they said to a Prophet (that was) among them: "Appoint for us a King, that we may fight in the cause of Allah", he said; "Is it not possible, if ye were commanded to fight, that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" But when they were commanded to fight, they turned back. Except a small band among them. But Allah Has full knowledge of those who do wrong (246) Their Prophet said to them; "Allah hath appointed Tālūt as king over you", they said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth; Allah is All-embracing, and He knoweth all things (247) And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a Symbol for you if ye indeed have faith" (248) When Tālūt set forth with the armies, he said: "Allah will test you at the stream; if any drinks of its water, he goes not with my army: only those who taste not of it go with me: a mere sip out of the hand is excused". But

they drank of it, except a few. When they crossed the river,- he and the faithful ones with him,- they said: "This day we cannot cope with Goliath and his forces". But those who were convinced that they must meet Allah, said: "How oft, by Allah's will. Hath a small force vanquished a big one? Allah is with those who steadfastly persevere" (249) When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm: help us against those that reject faith" (250) By Allah's will, they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) he willed. And did not Allah check one set of people by means of another, the earth would indeed be full of mischief: but Allah is full of bounty to all the worlds (251) These are the signs of Allah: we rehearse them to thee in truth: verily thou art one of the Messengers (252)}

The second part of Chapter (The Cow) has started with testing Muslims as regards changing the direction of Al-Qibla; it was a test of obedience, and their response was quick. They deservingly passed the test, thus they were entitled for the succession (on earth) out of Allah's Grace upon them. Therefore, it is appropriate here to mention the story of the eminent people among the Children of Israel to conclude this part. The theme of the story was a test of obedience. The verses relate to our Prophet, Muhammad ﷺ the story of the eminent people and chiefs among the Children of Israel when they appealed to their Prophet to appoint for them a king so that they would fight under his banner. Yet their Prophet advised them to ask Allah for being relieved from this task, but they insisted on fighting (in Allah's cause) since it had been prescribed for them, as they said, because they were driven from their homes and their children were killed. But when Allah answered their request and fighting was prescribed for them, they did turn away, except a few of them.

Then, their Prophet told them that Allah, the Exalted, had set up "Tālūt" (Saul) for them as king over them; a choice that necessitated submission and obedience. However, they met this Divine choice by refusal raising doubts about Tālūt's capabilities and his lack of kingship's essentials, which, in

their view, were based on abundant wealth and high standing. Their Prophet explained to them that this was a Divine choice that they should comply with and submit. Allah had favoured him over them by the power of knowledge and the physical power, with which full kingship is attained and completed, for Allah is All-Embracing in His Bounty and Grace, All-Knowing of who deserves His Bounty, and who deserves not. Their Prophet, then, told them that the physical sign of his kingship was the return of the ark (the coffin), which was captured from them (by the enemy). In its return, they would find tranquillity and assurance to their hearts as well as a remnant of the relics left by the family of Moses and the family of Aaron, such as Moses' staff and remnants of the Tablets which were carried by the angels to put them in front of Tālūt. This signifies a greatest sign and most assured proof for them if they were true believers in Allah.

When Tālūt set out with the army, he said to them that Allah would test their patience, obedience and steadfastness towards His orders when they were crossed by the river. Tālūt, as per Allah's command, ordered them not to drink from the river, except if one took thereof in the hollow of his hand. Most of them drank from it, except a few who were firm and obeyed the order.

When Tālūt crossed the river with the believing few, they were appalled upon seeing the strength of their enemy, "Jalūt" (Goliath), and the size of the enemy's number, and some of them said they could not fight them. Here, the faithful believers who had true confidence in Allah spoke reminding those fearful of the enemy that victory is not counted by number, equipment and ordnances; rather, it is by Allah's will and help, for how often a small believing company has overcome disbelieving company by Allah's will, and Allah always supports those who are steadfastly persevere by granting them success and victory.

When the believers faced their enemies, they turned to Allah praying and supplicating that He, the Almighty, poured out upon their hearts patience and perseverance and set out their feet firm and grant them victory over their enemies. By Allah's leave, they defeated them and David # killed Goliath. Allah granted David kingdom and Prophethood and taught him from that

which He willed, of the knowledge of religion and worldly life. Allah, Exalted is He, is telling us that if it were not for Him checking the people of faith by means of the people of unbelief, the earth would surely have been corrupted by tyranny and disobedience. But Allah is Gracious and Bountiful for all the worlds.

Then the second part ends by Allah's saying:

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

{Those are the Revelations of Allah and His signs that We recite to you in truth, for indeed you (O Muhammad) are one of the Messengers (252)}.

Those verses which We recited to you, O Prophet Muhammad, from the beginning of Chapter (The Cow) till this verse are all truth and an affirmation that the Prophet, Muhammad ﷺ is sent in truth from Allah. He (Prophet Muhammad), and the Messengers before him, are all sent from Allah, the Exalted, to the nations as bearers of glad tidings and warners.

The Quranic value

- Superiority among people over each other is not by high standing or wealth; it is but by power and knowledge.
- Steadfastness and obedience are qualifying factors for succession to the Divine Method in order to attain victory, kingship and empowerment on earth.
- All previous and following verses are from Allah, The Almighty; they are True, and the Messenger of Allah ﷺ who was sent with them, is True, as the verse has already stated.

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ
بَعْضُهُمْ دَرَجَاتٍ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ
شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴾ (٢٥٣)

{Those Messengers We endowed with gifts, some above others: to some of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave Clear (Signs), and strengthened him with the Holy Spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them but they (chose) to wrangle some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah does what He wills (253)}

Now the third part starts with this verse to complete the end of the second part by emphasizing that all the Messengers are sent from Allah, and that Allah has favored some of them over the other. This preference is in Allah's Hand only. Allah said: *{..Among them are those to whom Allah spoke..}*, i.e., Moses # . Allah also said: *{..And He raised some others in degrees...}*, these degrees are the Prophets' ranks which vary according to their status, as mentioned in the (hadith) about 'Israà' (The Night Journey of Prophet Muhammad ﷺ). Prophet Muhammad ﷺ has the highest degree because his Message is for all mankind and he is the seal of the Prophets.

Then, Allah mentioned in the verse Jesus # to state that he is one of the Prophets sent by the Lord of the heavens and earth strengthened by clear proofs and signs, and supported by Gabriel # and the magnificent miracles, which they were, too, from Allah. It was supposed that the people would meet all those signs with full faith and belief in Allah and the Messengers altogether. However, each Messenger faced either a belief in him or non-

belief. So, Allah, Glory be to Him, said that had He so willed, He would have guided all people and they would not have differed among themselves after sending their Messengers to them, and they would not, also, have fought each other after the manifest truths had come to them by their Messengers. But Allah judges whatever He wills, and when He has judged, there is none to revise His Judgement, Glory be to Him.

The Quranic value

- It is obligatory to have full belief in Allah, the Exalted, and in all His Messengers, peace be upon them. It is not for us to make any difference between one and another; they are Allah's Messengers and their Message is one.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّآتِيَ يَوْمٌ لَاۡ بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ ۗ وَالْكَافِرُوْنَ هُمْ الظَّالِمُوْنَ ﴿٢٥٤﴾

{O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith-they are the wrong-doers (254)}

When Allah talked, in the previous verses, about fighting, He followed it up with His command to spend (in His cause) when He said: *{... اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ {... Spend out of what We have provided for you...}}*, i.e., spend in Allah's cause from the wealth He has bestowed upon you before comes a Day when there will be no trading, nor friendship, nor intercession, nothing will avail except what you have given in this life of charity and spending in Allah's cause. Those ungrateful of Allah's Bounties, who do not spend, are the wrongdoers.

Allah, Exalted is He, knows that spending raises fear and selfish avarice (stinginess) in the human soul. So, He follows up this verse by "the Verse of the Seat" (Ayat Al-Kursi), which is the 'Divine guarantee' for the protection of one's self, wealth, and every precious thing so that the believers' hearts are filled with assurance and tranquillity. Afterwards, the following verses talk about the financial and economic system in Allah's Method. Allah, the Almighty, starts by urging the believers to righteousness and spending in His cause, stating that the Divine Rule says: 'The real investment and good profitable trade are in giving and spending', so that the love for money comes out of our hearts, and we will not be preoccupied with money gathering and its investment that may overwhelm all our effort and attention. Besides, we must seek to earn it lawfully.

The Quranic value

- Allah's urging us for doing righteousness and spending in His cause.

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

{Allah! There is no god but He,-the Living, the Self-subsisting, Supporter of all no slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is thee can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory) (255)}

Following Allah's command on spending comes "the verse of the Seat" (Chair) (*Ayat Al-Kursi*). As Prophet Muhammad ﷺ told us, it is the greatest ayah (verse) in the Book of Allah (Quran). In this verse, Allah, the Exalted, states to us that He is the Protector, the Disposer of all affairs, conducting and maintaining everything in the heavens and the earth. Whoever spends in Allah's cause and obeys His Lord in all his financial transactions and dealings and all his acts of giving, Allah shall protect him because of this verse and because of his giving so that it will be firmly established in our hearts the fact that Allah is One, no deity but He, and that He undertakes to protect and guard all property and its owner if he obeys His Lord in all financial matters.

Reported by Abu Abdullah Al-Hakeem At-Termethi who said: "This verse was descended from Allah, Glory be to Him, and He has made its reward for its reader sooner or later. As for sooner, it is a guard for the one who reads it against any harm or evil"¹.

This verse is of great and supreme status and rank. It falls upon the heart in

1 Al-Qurtobi, op. cit., (2/267).

coolness and peace, and makes the heart rejoice and the soul feel serene and pleased. It is loved by the All-Compassionate; it protects Man, and expells Satan. Besides, in memorizing it are security and safety. It is the greatest verse in the Quran. In the Hadith, Prophet Muhammad ﷺ asked Obaiy bin Kaab and said:

[O Obaie! Which Ayah (verse) in the Book of Allah is the greatest?.. O Abu Al-Munthir! Which verse in the Book of Allah is the greatest?- I said: 'Allah and His Messenger know best'. He (the Prophet) repeated the question many times. Then Obaiy said: اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ "Allah, there is no deity but He, the Ever-Living, the All-Sustainer...". Thereupon, he patted me on the chest and said: [Rejoice by this knowledge, O Abu Al-Munthir¹.

By the One in whose Hand my soul is, this verse has a tongue and two lips glorifying the King at the Throne's leg².

Truly, this verse is the protector and the guard. It is narrated by Abu Hurairah who said:

[Allah's Messenger ﷺ deputed me to keep Sadaqat (Al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Messenger ﷺ". He said, "I am needy and have many dependents, and I am in great need". I released him, and in the morning Allah's Messenger ﷺ asked me, "What did your prisoner do yesterday?" I said, "O Allah's Messenger! The person complained of being needy and of having many dependents, so, I pitied him and let him go". Allah's Messenger ﷺ said, "Indeed, he told you a lie and he will be coming again". I believed that he would show up again as Allah's Messenger ﷺ had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and

1 Reported in Sahih Muslim, No. (810).

2 Reported by Al-Munthari in (Targheeb and Tarheeb), and authenticated by Al-Albani See also: 'Sahih Al-Targheeb' by: Al-Albani, No. (1471).

said, "I will definitely take you to Allah's Messenger ﷺ. He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again". I pitied him and let him go. In the morning Allah's Messenger ﷺ asked me, "What did your prisoner do". I replied, "O Allah's Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free". Allah's Apostle said, "Verily, he told you a lie and he will return". I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Messenger ﷺ as it is the third time you promise not to return, yet you break your promise and come". He said, "(Forgive me and) I will teach you some words with which Allah will benefit you". I asked, "What are they?" He replied, "Whenever you go to bed, recite "Ayat-Al-Kursi" - **اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ اَلْحَيُّ الْقَيُّوْمُ** 'Allahu la ilaha illa huwa-Al-Haiy-ul Qaiyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no Satan will come near you till morning". So, I released him. In the morning, Allah's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go". Allah's Messenger ﷺ asked, "What are they?" I replied, "He said to me, 'whenever you go to bed, recite Ayat Al-Kursi from the beginning to the end --- 'Allahu la ilaha illa huwa- Al-Haiy-ul Qaiyum---'. He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no Satan will come near you till morning'. (Abu Huraira or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet ﷺ said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No". He said, "It was Satan"]¹.

Also narrated by Abu Omamah Al-Bahli, who said that the Messenger of

¹ Reported in Sahih Al-Bukhari, No. (2311).

Allah ﷻ said:

[Whoever recites Ayat Al-Kursi (the verse of the Seat) immediately after each prescribed prayer, there will be nothing standing between him and entering Paradise except death]¹.

Abdulrahman bin Auaf, may Allah be pleased with him used to read Ayat Al-Kursi when he enters his house at its four corners. It seemed as if he were seeking by reading the verse to ensure its benefit as a guard for the house from its four sides, and also to drive away Satan from the corners of his house².

Showing the significance of Ayat Al-Kursi, it was narrated by Abdullah bin Mas'ud: "Allah has not created in the heavens nor in the earth what is more magnificent than Ayat Al-Kursi". Sufyan said: "Because Ayat Al-Kursi is the Speech of Allah, and Allah's Speech is greater than Allah's creation of the heavens and the earth"³.

The verse begins with the greatest name, which is Allah, the One whom worship, divinity and servitude belong exclusively to Him. All His Names and Attributes are of absolute perfection.

Then comes the greatest matter, which is the word of monotheism:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ {Allah, there is no deity but He, the Ever-Living, the All-Sustainer...}. It is a word for which Prophets were sent and Books were sent down and by which the affairs of the worldly life and the Hereafter are set right.

He is الْحَيُّ الْقَيُّومُ (the Ever-Living, the All-Sustainer). It is said in some narrations that this is the Greatest Name of Allah that if anyone asks Allah with it, Allah will answer his prayer, as reported in the authentic hadith:

[Allah's greatest Name is in these two Ayahs (verses):

وَالَهُمُّ إِلَهٌ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

{And your deity is One deity, there is none who has the right to be worshipped but He, Most Gracious, Most Merciful (163)}, and the

1 Reported by Al-Munthari in (Targheeb and Tarheeb), and authenticated by Al-Albani See also: 'Sahih At-Targheeb' by: Al-Albani, No. (1595).

2 Al-Qurtobi, op. cit., 2/268.

3 Jamie At-Termithi, chapters on the virtue of the Quran.

opening of Surat Al-Imran:

﴿الْعَلَّمَ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

{Alif, Lam, Mim (1) Allah, None has the right to be worshipped but He, the Ever-Living, the All-Sustainer (2)}¹.

Allah is **الْحَيُّ الْقَيُّومُ** *{the Ever-Living, the All-Sustainer}*: He is the Ever Living in His Essence, Exalted is He, the One who will remain and will never die. His Life is the Sempiternity, and He is the source of every life in this Existence. His Life is Ever-Perpetual, Ever-Eternal. He is the First, there is naught before Him, and He is the Last and there is naught after Him, He is the Manifest (the All-Outward) and there is nothing above Him, and He is the All-Inward (Unmanifest) and there is nothing beyond Him.

Allah is **الْقَيُّومُ** *{Al-Qayyum}*: the All-Sustainer, the Self-Subsisting, by Whom all subsist, and everything exists because of Him, the One Who administers His creation and everything other than Him needs Him and totally depends on Him. This name also means that He is the One Who neither changes nor ceases, the Immutable, the Ever-Living and the Self-Subsisting. It was reported that the Messenger of Allah ﷺ said to his daughter, Fatimah, may Allah be pleased with her,:

[What prevents you from listening to what I instruct you with, to say in the morning and in the evening (O All-Living, Self-Subsisting One! I beseech You for Your mercy. Put all my affairs in order and do not leave me alone to myself even for the twinkling of an eye)]².

Also, the Prophet ﷺ used to say at a time of distress:

[O the Ever-Living, the All-Sustainer! I beseech You for Your mercy]³.

لَا تَأْخُذْهُ سِنَّةٌ وَلَا نَوْمٌ

{...neither sleep nor slumber overtake Him}:

Allah, Glorified is He, is not seized by slumber, nor heedlessness; He never sleeps, nor slackens, nor becomes weary. He is never unmindful of His

1 Reported by Abu Dawood, op. cit., see also (Sahih Abu Dawood) by: Al-Al-bani, No. (1343).

2 Al-Munthari, op. cit.; Al-Albani, op. cit. No. (661).

3 Attermethi, op. cit; al-Albani, op. cit. No. (3524).

creation for He is The Witness over everything, which signifies perfection in His Being All-Sustainer. In the prophetic tradition, it is narrated:

[The Messenger of Allah ﷺ was standing amongst us and (he said) four (things): "Verily, Allah does not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night, and the deeds of the night (are taken up to Him) in the day]"¹.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

{His is all that is in the heavens and all that is on the earth...}:

Everything in the seven heavens and the seven earths belongs to Allah and comes from Allah alone. Nothing gets out of His Dominion, Glory be to Him, and everything in the universe is under the command of Allah, and everything declares His praises, of rocks and all inanimate things except those who are unbelieving.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

{...Who is it that can intercede with Him save by His leave?},

for He is Lord of Majesty and Bounty, the Ever-Living, the All-Sustainer. Because of His Perfect Greatness and Tremendousness and Majesty, no one can intercede with Him on the Day of Judgement except with His permission, even Prophet Muhammad ﷺ, who will not intercede until Allah commands him to do so.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

{...He knows what lies before them and what lies after them...}:

He knows everything in their past and what lies in their future, and nothing of their affairs is hidden from Him.

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

{...they do not encompass a thing of His knowledge save what He wills...}, for no one can ever reach Allah's Knowledge. Rather, He gives

¹ Reported in Sahih Muslim, No. (179).

a very little of His Knowledge to whom He wills among His creation. No one can conceive or identify the Essence of Allah, the Sublime, for there is nothing like unto Him and He is the All-Mighty, the All-Wise.

وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ

{...His Seat embraces the heavens and the earth...}:

This signifies His perfect Glory and Majesty that His Seat embraces the heavens and the earth. The Seat is the base of the Throne, and His Foot Position, Exalted is He, as it was reported by Ibn Abbass, may Allah be pleased of both of them, who said: "The Seat is the position of the Feet, and no one can estimate the Throne with true estimation"⁰¹; for no one can envisage or conceive the Throne, nor can he estimate its size or capacity.

The Prophet ﷺ said:

[The seven heavens compared to the Seat are nothing but like a ring thrown out upon a desert land, and the supremacy of the Throne over the Seat is similar to that of the desert land over that ring]².

Among the Hadiths reported on the description of the Seat are the ones reported by Addarmi and Attabarani; narrated by Ibn Masūd:

[The distance between the nearest (the lowest) heaven and the next one is a distance of five hundred years; And between the seventh heaven and the Seat is a distance of five hundred years, and between the Seat and the water a distance of five hundred years. The Throne is above the water, and Allah, Glory be to Him, is above the Throne and He knows well where you stand and what you are about]³.

The mentioning of 'Al-Kursi' (The Seat) demonstrates Allah's Absolute Highness, His Greatness and Tremendousness, and His being Ever Watchful

- 1 Reported by Al-Hakim in (Al-Mustadrak), Mawqūf (stopped)- attributed to Abd Allah ibn Abbas only (رضي الله عنه)- and said it is sahih (sound) by the terms of Imam Muslim and Bukari but they did not authenticate it. Al-Dhahabi concurred with him (3116). And graded Sahih (sound) by Al-Albani in (Mukhtasar Al-ulow) (45).
- 2 Reported by Al-Bayhaqi in (Al-Asmaa wa Assifatt), No. (861), and considered as (authentic) by Al-Albani. See Sahih Al-Albani, No. (109).
- 3 Ibn Al-Qayyem and Al-Thahabi considered this hadith as (authentic), Ibn Uthaymeen said in "Majmoo' al-Fatawa" (9/1125).

over His creatures. No one can depart from His Command or Will, Glory be to Him.

وَلَا يَئُودُهُ حِفْظُهُمَا

{...and their preservation does not weary Him...}:

Allah does not fail to administer the universe and all that is in it, or to direct and conduct all the affairs of His creatures and Protect them. Rather, all this for Allah is an effortless matter.

وَهُوَ الْعَلِيُّ الْعَظِيمُ

{...He is the All-Exalted, the Tremendous}:

He is the Most High, the Exalted. He is of Absolute Highness in His Essence and Attributes over all His creation. To Him all heads bowed, all foreheads are humbled, and all beings are subdued. He is the Greatest who combines all attributes of greatness, pride and glory. All hearts love Him, and all souls glorify Him. Contemplating this verse and the great words it includes makes us remember Allah, Glorifying His praises and His greatest attributes, beseeching the help of the Creator, the Administrator of this universe, showing to Him the emblem of piety and monotheism, counting on Him in every matter for He is the Sovereign, and He is the Ever-Living, the All-Sustainer. He is the All-Embracing, Most Merciful to whoever seeks His Mercy, Most Generous to whoever beseeches Him, the All-Mighty to whoever seeks His refuge, the All-Sufficient for whoever commits himself to Him. He is the Sovereign who has no partner, and He is the One and Unique for whom there is no equal, having no like or resemblance in His Being. Everything perishes except His face (except Himself), Glorified is He.

The Quranic value

- ‘Ayat Al-Kursi’ (the verse of the Seat) is considered the Protector and the Divine shield that guards against devils and Jinn and all evils and evil beings.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
 وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ
 سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى
 النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى
 الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

{Let there be no compulsion in religion: Truth stands out clear from Error: whoever Rejects Tagut and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things (256) Allah is the Protector of those who have faith: from the depths of darkness He leads them forth into light. Of those who reject faith the patrons are the Tagut from light they will lead them forth into the depths of darkness. They will be Companions of the fire, to dwell therein (for ever) (257)}

In this verse (256) Allah, Exalted is He, states that there is no compulsion in the religion because it is bound to be accepted for the clarity of its truth. Embracing Islam and adhering to the Quran are attained through sound thinking, guidance and will, not through compulsion and force. Whoever disbelieves in Satan and believes in Allah and His religion, with conviction and acceptance, has firmly established himself on the straight path, and Allah is All-Hearing to whatever is said, out of belief or out of rejection, and He is also All-Knowing of the conditions of the believers and disbelievers.

Then Allah gives glad tidings to the people of faith that He is their Ally and Guardian. Their belief has been a cause for His Guardianship and it is a protection from Allah to the believers and an enlightenment of their ways and hearts. As for those who disbelieve and take Satan as their guardian,

they are living in darknesses and shall be in an eternal torment from Allah, expelled from His Mercy.

The Quranic value

- There is no compulsion in the religion. Embracing Islam and abiding by what is contained in the Quran are attained through will and sound reasoning, not through compulsion and coercion.

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ
 إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ
 فَإِنَّ اللَّهَ يَأْتِي بِالسَّمَسِ مِنَ الْمَشْرِقِ فَأَتِي بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي
 كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ
 وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ
 مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ
 لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ
 إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ
 كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ
 اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ
 تُحْيِي الْمَوْتَى قَالَ أُولِمُ تَوَمِّنٌ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمِئِنَّ قُلُوبُكَ قَالَ فَخُذْ أَرْبَعَةً
 مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْأً ثُمَّ ادْعُهُنَّ
 يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

{Hast thou not turned thy thought to one who disputed with Abraham about his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who giveth life and death". He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the East: do thou then cause it to rise from the West". Thus was he confounded who (in arrogance) rejected Faith. Nor doth Allah give guidance to a people unjust (258) Or (take) the similitude of one who passed by a hamlet, all in ruins to its roots. He said: "Oh! How shall Allah bring it (ever)

to life, after (this) its death?” But Allah caused him to die for a hundred years, then raised him up (again). He said: “How long didst thou tarry (thus)?” He said: “(Perhaps) a day or part of a day”. He said: “Nay, thou hast tarried thus a hundred years: but look at thy food and they drink; they show no signs of age: and look at thy donkey: and that We may make of thee a Sign unto the people. Look further at the bones, how We bring them together and clothe them with flesh”. When this was shown clearly to him, he said: “I know that Allah hath power over all things”. (259) Behold! Abraham said: “My Lord! Show me how thou givest life to the dead”. He said: “Dost thou not then believe?” He said: “Yea! But to satisfy my own heart”. He said: “Take four birds; tie them (cut them into pieces), then put a portion of them: on every hill, and call to them: they will come to thee (flying) with speed. Then know that Allah is Exalted in Power, Wise” (260)}

The verses then follow that demonstrate Allah's Might and Power, Majesty and Glory in three successive verses stating aspects of Allah's Power, His being the Supreme Determiner of creation, and His Oneness, as well as His Perfect Ability as reflected in conducting, disposing of, and regulating all affairs of the universe being established on firm laws and steady ways in accordance with Allah's Will, Glory be to Him. This Perfect Ability is manifested in a significant issue which is the question of life and death; it stresses the fact that Allah, only and alone, is the Able to give life to the dead in various ways. So Allah addresses here His Prophet ﷺ in an exclamatory context at the state of this arrogant and liar whom Allah had granted kingship, but he was deluded by this kingdom and argued with Abraham # in defiance of Allah Who was the Patron and Guardian of his favor, saying: “Who is Your Lord?”. Abraham replied that His Lord is the One Who is the Supreme Determiner of life and death. Then the arrogant retorted that he could kill whoever he willed, so it was like causing death to him, and he could spare the life of whomever he willed, so it was like giving life to him! When Abraham # saw how

flagrantly ungrateful and intransigent he was, he stopped arguing with him and hastened to baffle him with Allah's cosmic signs and ways asking him to cause the sun to rise in the west because Allah causes the sun to rise in the east! Would this obstinate arrogant be capable of changing these ways?! Thus, this unbeliever was confounded and lost his argument and lacked proof, like all wrongdoers, for Allah does not give them guidance to the right path, nor make them succeed to it.

Allah, Glory be to Him, gives another proof that He is alone the only Creator, which also reflects His Supreme Power manifested in His causing of life and death. He recounted to His Prophet ﷺ the story of the man who passed by a town that had fallen into utter ruin to its roots. He stopped to contemplate over its fate and its destruction and asked himself, in bewilderment: How will Allah restore life and prosperity to this town?! So Allah caused him to die for a hundred years and then He raised him up to life again and asked him to estimate how long did he remain dead. He said: for a day or part of a day. Then Allah told him that he had rather remained thus for a hundred years. Then He commanded him to look at his food which it has not spoiled or changed, although it is quick to be spoiled, and it was only preserved by Allah's Power. Allah asked him also to look at his donkey, how will Allah restore it to life after its death before his sight. Allah told him that He would make him a sign and proof of resurrection after death. He commanded him to look at the bones, how He will set them together with His Perfect Ability, and then clothe them with flesh restoring life to them. Thus, when the truth became evident before his eyes he said: "I know that Allah has full power over everything", admitting Allah's Perfect Ability and declaring His Grandeur, Glory be to Him.

Then Allah commanded His noble Prophet ﷺ to mention Allah's Perfect Ability, the Life-Giver, the Death-Giver, when Abraham # asked his Lord to show him how He gives life to the dead. Allah said to him: 'Why? Do you not believe?' Abraham said: "I do indeed, but I am asking for increasing my certainty". Abraham's question had not been out of doubt, but out of seeking

knowledge by one's sight, and it had not been a question about ability, but about how this ability works. The educational answer came to him from His Lord, so Allah commanded him to take four of the birds and tame them to himself to know them fully, then to cut them into pieces, and to put on everyone of the hills a piece from each, and then to summon them; they will come to him flying quickly. And he will know, then, that Allah is All-Mighty in His Dominion, All-Wise in all His affair.

The Quranic value

- These three verses are a manifest of some aspects of Allah's Perfect Ability, Power, and Grandeur, in addition to His Being the Supreme Determiner of Creation and arrangement of affairs, particularly as regards giving life and causing death.

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾
 ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
 ﴿٢٦٢﴾ قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ
 حَلِيمٌ ﴿٢٦٣﴾

{The parable of those who spend their wealth in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: and Allah careth for all and He knoweth all things (261) Those who spend their wealth in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, - for them their reward is with their Lord: on them shall be no fear, nor shall they grieve (262) Kind words and covering of faults are better than charity followed by injury. Allah is Free of all wants, and He is most Forbearing (263)}

Then comes the verse which exhorts the believers to spend in Allah's cause, carrying glad tidings for those who abide by the Divine commandment; Allah, Glory be to Him, is giving glad tidings to those who spend of great rewards and abundant gifts from Him. Allah said:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾
 ﴿٢٦١﴾

{The parable of those who spend their wealth in Allah's cause is like that of a grain (of corn) that sprouts seven ears (spikes), and in every ear there are a hundred grains. Thus does Allah multiply

(His reward) for whom He wills, for Allah is All-Embracing (in His mercy), All-Knowing (261)}.

In this verse, Allah strikes a parable of multiplying the rewards for those spending in His cause and pursuing His Pleasure that it is like a seed of grain that a farmer sows over a good land, then Allah grows it for him and it sprouts seven spikes, each has a one hundred grains, thus the grain has multiplied to seven hundred grains. Therefore, the state of the spender is like that of the farmer: Allah shall multiply his rewards, the minimum of which is seven hundred, and the maximum is limitless, for Allah multiplies for whom He wills, He is the Boundless in His Bounty, the Knower of those who deserve His Bounty and Grace.

This verse, together with the many verses that follow, are about urging people to spend in Allah's cause and they state the great rewards that Allah has prepared for those spending in His cause and the high profits which are only given by Allah, and which might vary from 100% to 700%, to even 1000%! Thus, this is the way of trading with Allah, the Almighty; *تِجَارَةٌ لَّن تَبُورَ* {*a trade which will never perish*}.

When Allah has stated the multiplied rewards of spending in His cause and the growing prizes, He warns against nullifying them with boastful reminders or any harm to the recipient, verbally or physically. Those who sincerely spend without following it up with any reminders (of their charity) or harm shall have their glad tidings from Allah: a great reward of having no fear from what they will encounter in the Hereafter, nor grieving over what they have missed in the worldly life.

Afterwards, Allah opens the door for those who do not have wealth to spend in charity, so that they can have the merit of spending in charity and win also the rewards from Allah on that. Allah guides them to saying words of kindness to a beggar and forgiving him about his pushiness, which shall be accepted by Him as a charity; rather, this act is better than a charity followed up by constant reminders, harm or hurt. Allah, the Exalted, is All-Wealthy,

and Self-Sufficient, absolutely independent of the charity of people, and He is also Most Forbearing, Who shows no haste in punishing.

The Quranic value

- The importance of spending in Allah's cause and of urging towards it by explaining the high returns that are given by Allah alone.
- The conditions for accepting charity are a kind word and good treatment, in addition to not following it up with reminders (of it) or harm. By doing that, there is a promise from Allah of a great reward on the Judgement Day.

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا بُطْلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾﴾

{O ye who believe! Cancel not your charity by reminders of your generosity or by injury-like those who spend their wealth to be seen of men, but believe neither in Allah nor in the Last Day. They are in Parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith (264) And the likeness of those who spend their wealth seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture sufficeth it, Allah seeth well whatever ye do (265) Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look, after themselves)- that it should be

caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider (266)}

In verse (264), Allah, the Exalted, is warning the believers against nullifying the rewards of their charities by reminders of their generosity or by injury. By doing this, they are like the hypocrite who always reminds the poor (or the recipient) of his charity. His example is like that of a smooth barren rock on which there is a little soil; a heavy rain falls upon it and washes away everything on it, no soil, no plant, leaving it barren. Likewise is the hypocrite's deed: it is invalidated and rendered vain, having no reward for it but returning with sins. Allah, Glorified is He, does not guide the ungrateful disbelieving people to any good. On the opposite side, Allah strikes the example of the believer, who spends in pursuit of Allah's Pleasure and firmly has faith in the truthfulness of Allah's promise, to that of a garden on high ground, upon which a heavy rain falls, and it yields its produce twofold; even if no heavy rain falls upon it, yet a light shower suffices it to yield. Similarly is the believer's deed that is never perished in the sight of Allah, for Allah is the All-Seeing, Who sees everything that His servants do, nothing is concealed from Him, recompensing them for what they do out of His Knowledge, and rewarding them out of His Mercy.

Verse (266): Allah, in this verse, raises a question here to this hypocrite who does not spend his wealth for seeking Allah's Pleasure, and this question is also for the believers who hear it in order to learn from it. Allah said:

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا
مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

{Would any of you wish to have a garden of palm trees and grapevines with rivers flowing underneath, where he has all kinds of fruit (crops), but he is stricken with old age and has feeble offspring, and a whirlwind with fire therein hit it and burnt it up? Thus does Allah make clear to you the Revelations so that you may reflect (on them) (266)}.

Would any one of you like to own a garden that has all good of palms, vines and streams, so he spends his youth and effort to cultivate and take care of this garden in order to secure sustenance to his young and weak children; thus, this garden ensures an income for them that guarantees meeting their needs, and when he gets old in age, and has no more the strength or ability to take care of it, the garden is hit by a whirlwind containing fire and is burnt up. So, all his effort and the fruit of his work are gone in a time in which he is in a dire need for its fruit, being too old and having feeble offspring. Likewise, the hypocrite, who spends his wealth to show off to people and follows his act by taunting, will find himself on the Judgement Day in a desperate need of the fruit of his deed, but he finds his deeds are made as dust scattered about.

By striking such examples and parables, and presenting such signs, Allah is making clear to the people that which benefits them, out of His Grace and Bounty, so that they will learn from and act accordingly.

The Quranic value

- A realistic example of the hypocrite's deed so that it becomes stronger and more effective in demonstrating what nullifies the deeds. The opposite example of this is that of the true believer who gives charity in sincerity and for bringing himself nearer to Allah Who is spurring and urging His servants towards good deeds.
- Allah's striking of parables for people is for their benefit and for learning from them.

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِكَافِرِينَ إِلَّا أَنْ تَغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَنِّي حَمِيدٌ ﴿٢٦٧﴾ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾﴾

{O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not aim at anything which is bad, out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and Worthy of all praise (267) Satan threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things (268) He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will receive admonition but men of understanding (269)}

Allah, Exalted is He, commands the believers to spend from the good, pure things of their wealth and the produce of their land, and not to contemplate giving bad or tainted things in charity, which they would not accept for themselves, nor would they take except with 'closed eyes', with disdain or disgust. So, how would they accept that for Allah, which they did not accept for themselves?! Therefore, you should know that Allah is All-Wealthy and Self-Sufficient Who is not in need and absolutely independent of your charity, and He is the Praiseworthy, Who is worthy of all thanks and praise due to His abundant favors and bounties that He bestows upon His creation.

Then Allah stated that the choice of bad or defective things for charity is an

act spurred by Satan who encourages miserliness, threatens with poverty and bids you to the disobedience of Allah, while Allah promises the believers, for their spending in His cause, with forgiveness of their sins and concealment of their faults, bestowing all His bounty and favors on them, for He is the All-Embracing of bounty and favor, All-Knowing of their intentions and deeds.

Moreover, Allah grants wisdom to whom He wills, which signifies the knowledge and understanding of religious matters, and the ability to speak and act in the correct and right way. Whoever Allah grants him the wisdom has indeed been granted abundant good and will attain prosperity in this worldly life and the Hereafter. Ibn Masūd (may Allah be pleased with him) reported: The Prophet ﷺ said:

[Envy is permitted only in two cases: A man whom Allah gives wealth and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it]¹.

We notice that the verse on Allah's bestowal of wisdom upon whom He wills comes in the midst of the verses on spending which signifies that wisdom is one of the fruits of spending (in Allah's cause) that Allah grants to those who spend as a reward for them and which He guides them to. Then Allah concludes the verse by saying: وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ {...But none will remember except men of understanding}, for none will receive admonition and benefit from that except men of discretion and discernment who obey Allah's commands and interdictions.

1 Reported in Sahih Al-Bukhari, No. (1409), and Sahih Muslim, No. (816).

The Quranic value

- Urging for spending in charity and for paying almsgiving (Zakat), in Allah’s cause, from the best of one’s wealth in the manner due to Allah’s Majesty and Grandeur.
- Satan frightens us with poverty when we want to spend in charity, but Allah’s promise is the truth, for He promises forgiveness from Himself and bounty for those who spend.
- Spending in Allah’s cause is indicative of wisdom and perfect understanding.



﴿وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ. وَمَا لِلظَّالِمِينَ مِّنْ أَنْصَارٍ﴾ (٢٧٠) **إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُم مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ** ﴿٢٧١﴾

{And whatever ye spend in charity or whatever vow you make, be sure Allah knows it all. But the wrong-doers have no helpers (270) If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do (271)}

This verse tells about Allah's Encompassing Knowledge. When Allah calls upon His servants to seek the pure and good lawful of wealth for charity, He states that He knows every charity one gives and every vow one makes, such as the act one makes incumbent upon himself to fulfill in order to bring himself closer to Allah and out of obedience to Him, whether little or much, good or bad, for Allah surely knows it and nothing is concealed from Him, and He will recompense everyone for his deed, but the hypocrite wrongdoers, who do not spend nor they fulfill their vows, will have no helpers to protect them from Allah or prevent His torment on them on the Judgement Day.

After stating the kind of charity accepted by Allah, which is sincerely spent in His cause of good and pure provision of His, Allah encourages the believers to spend in public and in secret. If they dispense their charity openly, it is well, and this is praised by Allah and an affirmation of being accepted and rewarded. But if they conceal their charity from the people's eyes and give it to the needy secretly, it is even better for them as it will be free from any show-off or hypocrisy, and it conceals the identity of the needy. Charity is all good for the believer by which Allah raises his ranks, multiplies his good

deeds, and erases his misdeeds out of His Bounty. Allah is All-Knowing of the conditions of His creatures, All-Aware of their deeds, apparent or hidden, and all their secrets.

The Quranic value

- Allah is All-Aware, All-Knowing of anything we spend or any vow we make, whether little or much, big or small, hidden or apparent..



﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾﴾
 لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾﴾

{It is not for you to guide them to the right path. But Allah guides to the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly (272) (Charity is) for those in need, who, in Allah's cause are restricted (from travel). And cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good ye give, be assured Allah knoweth it well (273) Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve (274)}

When Allah guided His Prophet to all that is good, the Prophet ﷺ was wishing that all people would follow and do this good. But Allah told him that guiding people to faith and good deeds is not in his hand, for his duty is to convey

the Message, and Allah alone is the One Who is Able to guide whomever He wills and to make him steadfast in the right path.

Then Allah, the Exalted, states the acceptance of the general spending (of charity) from the faithful and sincere in their intention for the poor and needy, whether believers or non believers (voluntary charity) as He said:

وَمَا تُنْفِقُوا مِنْ خَيْرٍ {...*Whatever good you spend...*}, i.e., of property, wealth, kind act, whether little or much, it is for your own benefit if you spend for the sake of Allah, and Allah shall repay you in full and you shall be rewarded for it by Him.

Afterwards, when Allah has encouraged (the believers) to spend in His cause and put many rewards for that, He, Glory be to Him, specified a category of poor people to spend on and directed the attention of the believers to them when He said:

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
 {(charity is) for the poor who have dedicated themselves to Allah's
 cause, who are in distress circumstances. They are unable to move
 about the earth (seeking for trade or work)...}.

They were the poor emigrants who were driven out from their homes and property and were settled in Al-Madinah in the vicinity of the Prophet ﷺ, and they have become constrained, unable to go out or travel for trade or work. The clever insightful believer could not fail to recognize those people, and the like, by their characteristic mark of not pestering people for help, or not begging of people importunately (or at all). The one who is ignorant of their condition would think them rich (because of their self-restraint), but the believer's insight enables him to recognize them. Then Allah gives His glad tidings to those who spend that His Knowledge encompasses every act of their charity or deed, whether small or big, little or much, and that He will abundantly and tremendously reward them for it.

In the end, Allah praises those who spend in His cause at all times, day or night, and in all situations, in public or in secret, giving them His greatest glad tidings: The reward for their charity is saved with Allah Who shall grow it for

them so that when they meet with Him (on the judgement Day), He will repay them in full and there shall be no fear on them of what will come, no grief over what they had missed as Allah is All-Sufficient for them.

The Quranic value

- The association of guidance with spending in the verse seems to signify that those who spend are the ones whom Allah has provided with guidance and wisdom.
- A promise from Allah that the good of their spending shall be rendered back to them.
- The good of spending in Allah's cause shall be returned to the society, realizing, therefore, social coherence and spreading love and cooperation in righteousness. In giving charities, it is sage to look for the real needy people.
- Spending is not restricted by time or date. A believer spends at all times and in all situations. The reward for that is great on the Judgement Day and he will be safe from the terror of that Day.

Upon considering the previous verses, from (261-274), it becomes evident to us that Allah is exhorting the believers to spend in His cause in sincerity, seeking the Face of Allah (i.e., approval) and spending from their good things and lawful earnings. He promises them great rewards and Divine prizes, sooner and later, among which are, according to the serial number of the verses:

1- Multiplication of rewards and increase of profits: Allah said:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ
مِائَةُ حَبٍّ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

{The parable of those who spend their wealth in Allah's cause is like that of a grain (of corn) that sprouts seven ears (spikes), and in every ear there are hundred grains. Thus does All multiply (His reward) for whom He wills, for Allah is All-Embracing (in His Mercy), All-Knowing (261)}.

2- A safety document against fear and grief: Allah said:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

{Those who spend their wealth in Allah's cause and then do not follow up what they have spent with reminders (of it) or with harm, their reward is with their Lord and they will have no fear, nor will they grieve (262)}.

3- A promise of forgiveness of sins and Divine Bounty: Allah said:

وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

{...Allah promises you forgiveness from Himself and Bounty. Allah is All-Embracing (with His Mercy), All-Knowing (268)}.

- 4- Allah's granting of wisdom,
which is in itself much goodness: Allah said:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذْكُرُ
إِلَّا أُولُوا الْأَلْبَابِ ﴿٣١﴾

{He grants the wisdom to whomever He wills, and whoever is granted the wisdom has indeed been granted much good. Yet, none will remember except people of understanding (269)}.

- 5- Expiation of sins, and the good that will be rendered back out
of this charity: Allah said:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ
وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

{If you disclose your charity, it is well, but if you conceal it and give it to the poor (in secret), this is better for you; and Allah will forgive some of your evil deeds, and Allah is fully Aware of all that you do (271)}.

- 6- Guidance and adherence to it are among the fruits reaped
from spending: Allah said:

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَلَا تُنْفِسُكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ
إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٢٧٢﴾

{Not upon you (O Muhammad) is their guidance, but Allah guides whomever He wills. Whatever good you spend is to your own benefit, and you do not spend except seeking the Face of Allah. And whatever you spend of good it will be fully repaid to you, and you will not be wronged (272)}.

- 7- A promise for (full) repayment for what is spent: Allah said:

وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّفَ إِلَيْكُمْ وَأَنْتُمْ لَا
تُظْلَمُونَ ﴿٢٧٢﴾

{Whatever good you spend will be repaid to you in full, and you will not be wronged (272)}.

Thus the verses flow consecutively in which Allah, the Exalted, is urging us to spend in His cause.

The Quranic value

- Allah's Way concerning wealth: to spend in His cause is the real investment and the profitable trade in the worldly life and in the Hereafter.

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾﴾
 ﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾﴾

{Those who devour usury will not stand except as stands one whom the Satan by his touch hath driven to madness. That is because they say: "Trade is like usury", but Allah hath permitted trade and forbidden usury. Those who after receiving admonition from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are Companions of the Fire: they will abide therein (for ever) (275) Allah will deprive usury of all blessing, but will give increase for deeds of charity: for He loveth not any ungrateful sinner (276)}

In the previous verses, Allah has prepared the souls of His servants, and has drawn them on to all that is good and to spending (in His cause) in order to remove love for wealth from their hearts. Besides, He has given His glad tidings to those who spend for the sake of Him explaining to them what is lawful and accepted of charity. Then, out of His Bounty, He explains again the boundaries of what is prohibited to them so that they would attain His Pleasure and fear His torment. He has stated the forbidden side of financial transactions and dealings.

Here, Allah has forbidden usury (Riba) so that there remains nothing in their hearts that links them to usury, which is the increase of profits or interest, because the souls are disposed by nature to love wealth and love profits. In this verse, Allah describes the state of those who consume (devour) usury that they will not rise (on the Day of Resurrection) except as one rises whom Satan has beaten and confounded by his touch leading him to insanity, because of the severe punishment they will be having there. Allah is giving this frightening picture of usury uglifying it as a grave sin and an abominable

offence. The Prophet ﷺ has mentioned the state of the usury eater in that narration he gave about a long dream he saw:

*[..And so we proceeded and came across a river. "I think he said", red like blood. "The Prophet ﷺ added", And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'who are these two persons?'. They replied, 'Proceed! Proceed!' ...until he said: (.. and the man whom you saw swimming in the river, and was given a stone to swallow is the eater of 'Riba' "usury")]*¹.

Those usurers did not suffice to eat usury, they went further to transgress Allah's ordained limits and His right of legislation by saying:

إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا

{...Trade is (just) like usury...}.

But Allah, the Exalted, replied by saying:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

{...But Allah has permitted trade and forbidden usury...}.

Allah has forbidden all kinds of usury, and the Islamic Jurisprudential Councils are unanimous on the forbiddance of usury in its two kinds based on these verses: (a) Riba Al-Fadhl (i.e., taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality). (b) Riba an-Nasi'a (i.e., interest on lent money)²

*.All banking interests are forbidden usury.³

1 Reported in Sahih Al-Bukhari, No. (7047).

2 * "The Noble Quran", by: Dr. Muhammad Taqī-ud-Dīn al-Hilali, and Dr. Muhammad Muhsin Khān.

3 The Council of Islamic Jurisprudence, Jeddah, 10.6.1406H.

Thus, Allah has instructed His servants on this issue to be heedful of this prohibition. Whoever receives Allah's command on the prohibition of usury and desists (from interest) may have what is past and his affair henceforth rests with Allah: if he repents sincerely, Allah will keep him firm and reward him, but if he reverts to taking usury, Allah threatens him with the Fire of Hell to abide therein forever.

When Allah prohibits usury, He explains also its impact. He says that He destroys and blights all usury wealth and deprives its owner of all blessing so that he will not benefit from it in this worldly life and Allah will punish him for it on the Judgement Day. On the other hand, Allah will give increase for charities, multiply their rewards and bless those who spend them. Then Allah concludes the verse by threatening to deprive from His Love any obstinate, ungrateful unbeliever who insists on denying his Lord's favors and on considering permitted what Allah has made prohibited.

The Quranic value

- Prohibition of usury, and a frightening picture of the state of the usury eater.
- Allah's prohibition of all kinds of usury: *riba Al-Fadhl* and *riba An-nasi'a*, in addition to the banking interests, which are considered forbidden usury.
- Allah has ruled that every profit yielded from usury will be blighted and deprived of all blessing. Every wealth spent on charities is ruled by Allah to increase and its reward is perpetuated.

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا
 الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾
 يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ
 ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ
 رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾﴾

{Thos who believe, and do deeds of righteousness, and establish regular prayers and give Zakat, will have their reward with their Lord: on them shall be no fear, nor shall they grieve (277) O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers (278) If ye do it not, take notice of war from Allah and His Messenger: but if ye repent ye shall have your capital sums: deal not unjustly, and ye shall not be dealt with unjustly (279)}

In this verse (277), Allah, the Exalted, is praising His believing servants who are obeying their Lord, and doing goodness to His creatures. They are the ones whom Allah has promised great rewards and who will be safe from the terror of the Judgement Day. This counter picture to the usury eaters in but a motivation from Allah to His servants to adhere to His commands and refrain from His interdictions. It is a manifest statement of His Mercy upon His servants.

Then, Allah calls upon the believers by their greatest characteristic, which is "faith" when He said: **يَأْتِيهَا الَّذِينَ ءَامَنُوا** {O you who believe...}. He is commanding them to fear His torment and abide by His command by giving up all that remains due to them from usury transactions and dealings if they are indeed people of faith.

Following this call that overflows with mercy, it would be appropriate for all the people to respond to it. Yet, there are some people who do not respond, nor do they obey; rather, they turn away persisting in their sin and continuing their consuming of usury.

Then comes this verse with a severe threat and forewarning to those not

responding to Allah's commands **فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ** {*If you do not, be warned of war from Allah and His Messenger...*}. A servant cannot resist such a threat, which is a war from Allah the Almighty against those continuing their interest transactions after this forewarning. And who can encounter such a war from Allah and His Messenger?!

At the same time, Allah, Glory be to Him, opens up the door for repentance again when He said: **وَإِنْ تَابْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ** {*But if you repent, you will have your principal (the capital of your wealth), then you will neither be doing wrong nor being wronged*}, out of His Mercy upon His servants, and in compassion for them lest they face the severe punishment and torment of Allah. So in compassion for their condition, He allowed them to keep the capital of their wealth, not the increase that resulted from usury, without decreasing their own capital, nor that of others, in order to purify their wealth from usury.

The Quranic value

- Those responding to Allah's prohibition of usury are the true believers, who believe in Allah, do good righteous deeds, establish the prayer, and pay the prescribed purifying Alms. Their reward is, thus, great and they shall be completely safe on the Judgement Day.
- An exhortation to the believers to be respondent and pious by giving up usury after knowing it is forbidden.
- A severe warning to those dealing with usury after its being prohibited in the form of a war against them from Allah, the Exalted, and His Messenger ﷺ.
- The door of repentance is open even for the usurer if he repents. He will only keep the capital of his wealth until he purifies his wealth from usury.

﴿وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾﴾

{If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew (280) And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly (281)}

Allah commands the believers to enjoin patience and tolerance for the debtor who is in straitened circumstances and cannot repay his debt on time. This is in contrast to the old practices during al-Jahilyiah (Pre-Islamic era) when they (creditors) used to say to the debtor **[Either you pay in full or you increase it]**, thus they increased his debt in return for extending the term of repayment for him.

When Islam was revealed, Allah forbade Muslims from such practices. After encouraging them to give respite to the debtor, Allah promised much goodness and abundant reward for those who postpone the repayment for a debtor in tough situations until there is ease for him. Allah said:

﴿وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾﴾

{...And if you give it up as charity, it is best for you, if only you knew}.

That is to say if you make remission of (his) debt altogether and waive it entirely, it is better for you in worldly life and in the Hereafter.

Then Allah concludes the verses on usury by a warning as He said:

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ﴾

{And guard yourselves against a Day in which you will be brought back to Allah...},

reminding the believers of the Day of Judgement when they all assemble in front of Him. Each one shall reap the fruit of his deeds; if his deed is good, then the reward is good; if it is evil, then the outcome would be evil. If the sinning usurer did not repent, punishment is definitely incurred upon him. It is said that this verse (281) is the last verse revealed of the Quran.

The Quranic value

- Much goodness and tremendous reward await those who give respite to a debtor in hardship, or waiving the debt entirely or partly.
- A final warning of Allah's torment on the Judgement Day to those dealing with usury; they would be subject to His punishment, even if they got away with it in worldly life.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَآكْتُبُوهُ
 وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب 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 يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا
 تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ذَٰلِكُمْ 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 فُسُوقٌ بِكُمْ
 وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ وَإِنْ
 كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ مِنْ بَعْضِكُمْ بَعْضًا
 فليؤدِّ الَّذِي أَوْثِنَ أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ
 يَكْتُمْهَا فَإِنَّهُ ءَاثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

{O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear Allah his Lord and not diminish aught of what he owes. If the party liable is mentally deficient, or weak, or unable himself to

dictate, let his guardian dictate faithfully. And get two witnesses, out of your own men. And if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big; it is juster in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things (282) If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear Allah his Lord. Conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do (283)}

This is the verse on debt, which is considered the longest verse in the Quran.

In this verse, Allah, the Exalted, states the rules on debts, which are postponed financial transactions. He guides us to the importance of recording and documenting financial rights. So, He commands His believing servants to write down postponed transactions in order to be more protective of one's rights and more guaranteed upon demanding them in addition to avoiding the occurrence of any disputes. A scribe should write it down in justice and truth. The scribe should not refuse to write as Allah has taught him when requested to do so. Let the debtor dictate the liability he incurs, and he must fear Allah and not diminish anything of what he owes. But if the debtor has a problem and cannot dictate for himself, either for being a fool or of poor, weak understanding because of illness, young age or senility, then his guardian may dictate it. A debt is not restricted to a loan; rather, it includes all wealth a

person has and for which he is responsible. Hence, he should write it down in accordance with the Divine order, which we call it (financial responsibility). Together with writing it down, Allah has commanded to have witnesses on that. The witnesses are either two just Muslim men, and if two men are not available, then a man and two women whom you approve of as witnesses, so if one of the two women should err, the other one could remind her. The witnesses should not refuse to bear witness when they are called upon to do so, unless other ones are available.

Allah, also, forbids the scribes from being loath to write down the debt contract, be it small or large, with its due term, exhorting them that by doing so, it is more equitable in the sight of Allah, more upright for testimony of witnesses, and more likely to prevent them from having doubts and disputes (later). Allah, the Almighty, is asking all believers to take heed of precession, accuracy and transparency in their financial transactions. Afterwards, Allah presents a second case that does not require witnesses, which is when the transaction concerns ready merchandise transferred directly between themselves. In such a case, there is no blame on them for not writing it down, for the lack of harm. According to most scholars, taking witnesses is recommended because Allah said:

وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ

{...And have witnesses whenever you trade with one another to prevent the occurrence of any dispute and disagreement}.

Allah, in addition, is warning against doing any harm to either scribe or witness, nor let either of them act in a harmful way to the party concerned. If this happens, the transgressor shall be subject to Allah's punishment for his violation of His command.

In the end, Allah concludes by commanding the believers to act in due reverence for Him and try to attain piety by obeying His commands and abstaining from His interdictions. Allah, Glorified is He, teaches the believers, out of His Grace, what He has ordained upon them for their own good in their worldly life and for their prosperity in the Hereafter. He is All-Knowing of their deeds, hidden and apparent, and He will recompense them. Then follow

the circumstances of being on a journey in which Allah says:

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي
أُوتِيَ مِنْ أَمْنَتِهِ.

{If you are on a journey and cannot find scribe, then a pledge in hand will suffice. But if you trust one another, let him (the debtor) who is trusted fulfill his trust...}.

So, if one is on a journey and wants to make a debt contract but he finds nothing to write it down with, a security deposit (mortgaging) will solve the problem, as Allah said:

فَرِهَنْ مَقْبُوضَةً {...then have a security on hand...} to be given to the creditor. If one of you entrusts the other and you both have acted without a pledge, then let the debtor deliver his trust in full, and be conscious and fearful of his Lord and not to betray his companion. Then Allah gives a warning to the witnesses not to conceal their testimony, as this is considered a grave sin that taints the heart, reminding them of His All-Encompassing Knowledge of all deeds, however tiny they might be; He is keeping account of them and shall be recompensed for.

The Quranic value

- A statement from Allah, the Exalted, on the importance of documenting financial rights and observing precision, accuracy and transparency in them for protecting rights and preventing disputes and disagreements.
- Mortgaging against a debt is permissible in the event of not writing down the debt as a guarantee procedure of rights.
- Testimony should be given when it is called upon for evidencing financial rights.

﴿لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِنْ تُبَدُّوْا مَا فِيْ اَنْفُسِكُمْ اَوْ
 تُخْفُوْهُ يُحَاسِبْكُمْ بِهٖ ۗ اللّٰهُ فَیَغْفِرُ لِمَنْ یَّشَآءُ وَیُعَذِّبُ مَنْ یَّشَآءُ ۗ وَاللّٰهُ عَلٰی
 كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲۸۴﴾ ؕ اَمَنْ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَیْهِ مِنْ رَّبِّهِ ۚ وَالْمُؤْمِنُوْنَ
 كُلُّهُمْ اَمَنْ بِاللّٰهِ وَرُسُلِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَیْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ؕ
 وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۚ غُفْرٰنُكَ رَبَّنَا ۚ وَاِلَیْكَ الْمَصِیْرُ ﴿۲۸۵﴾ لَا یُكَلِّفُ
 اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اَكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا
 اِنْ نَسِیْنَا اَوْ اَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَیْنَا اِصْرًا کَمَا حَمَلْتَهُ عَلٰی
 الَّذِیْنَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
 وَارْحَمْنَا ۗ اَنْتَ مَوْلَانَا فَانْصُرْنَا عَلٰی الْقَوْمِ الْکَافِرِیْنَ ﴿۲۸۶﴾

{To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth. For Allah hath power over all things (284) The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith, each one (of them) believeth in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of his Messengers". And they say: "We hear, and we obey: (we seek) thy forgiveness, our Lord, and to Thee is the end of all journeys" (285) On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which thou didst lay on those before us; our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins. And grant us forgiveness. Have mercy on us. Thou art our Protector; grant us victory over

the unbelievers (286)}

With these three verses, Allah, the Exalted, concludes this Chapter (Surat Al-Baqarah) emphasizing that His Divine Method will only be established by (we hear and we obey). Muslims will not succeed and become the best nation ever brought forth for mankind (as an example) except by hearing and obeying Allah.

Allah opens up this great conclusion by saying:

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ
فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

{To Allah belongs all that is in the heavens and the earth; whether you reveal what is within yourselves or keep it secret, Allah will call you to account for it. He forgives whom He wills, and He punishes whom He wills. Allah has full power over everything (284)}.

In this verse, Allah states that to Him belongs the absolute dominion of the heavens and the earth and everything in them. Nothing is concealed from Him, hidden or apparent, secret or public, no matter how hidden or small it may be. He takes account of their actions and their hidden things in their breasts. He has Absolute Power over His creatures and Absolute full Will over His creation, so He pardons or punishes whom He wills.

The verse is befitting its place here following the verse on debt contract and the financial responsibility so that everyone would know that Allah, the Exalted, is the Owner of everything, and the One whose knowledge is comprehensive of everything even their secrets so that they would be more honest and truthful, and more exact and accurate in their financial dealings and all their deeds. Some commentators say that this verse is abrogated by the last verse of Surat Al-Baqarah (The Cow) (286). However, the Divine Watchfulness still exists in all cases.

As reported in the authentic hadith:

[When it was revealed to the Messenger of Allah ﷺ:

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ
فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبْ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

{To Allah belongs whatever is in the heavens and whatever is in the earth and whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it. Then He forgives whom He pleases and chastises whom He pleases; and Allah is over everything Potent (ii. 284)}.

The companions of the Messenger of Allah ﷺ felt it hard and severe and they came to the Messenger of Allah ﷺ and sat down on their knees and said: Messenger of Allah, we were assigned some duties which were within our power to perform, such as prayer, fasting, struggling (in the cause of Allah), charity. Then this (the above-mentioned) verse was revealed unto you and it is beyond our power to live up to it. The Messenger of Allah ﷺ said: Do you intend to say what the people of two books (Jews and Christians) said before you: "We hear and disobey"? You should rather say: "We hear and we obey, (we seek) Thy forgiveness, our Lord! and unto Thee is the return". When the people recited it and it smoothly flowed on their tongues, then Allah revealed immediately afterwards:

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا
يُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

{The Apostle believes in that which is sent down unto him from his Lord, and so do the believers. Each one believes in Allah and His Angels and His Books and His Apostles, saying: We differentiate not between any of His Apostles and they say: We hearken and we obey: (we seek) Thy forgiveness, our Lord! and unto Thee is the return (ii. 285)}.

When they did that, Allah abrogated this (verse) and the Great, Majestic Allah revealed:

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 وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

{Allah burdens not a soul beyond its capacity. It gets every good that it earns and it suffers every ill that it earns. Our Lord, punish us not if we forget or make a mistake}.

(The Prophet said): Yes, {our Lord! do not lay on us a burden as Thou didst lay on those before us}. (The Prophet said): Yes, {our Lord, impose not on us (burdens) which we have not the strength to bear} (The Prophet said): Yes, {and pardon us and grant us protection! And have mercy on us. Thou art our Patron, so grant us victory over the disbelieving people (ii 286)}. He (the Lord) said: Yes¹.

Thus, by this verse, Allah has abrogated the previous one in honor of the Prophet ﷺ and the believing people with him, concluding it with this beautiful supplication. Hence, this glorious treasure of the concluding verses of Surat Al-Baqarah has completed, which is brought from underneath the Throne of The Most Gracious. Reported by Ibn Abbas, may Allah be pleased with both of them, who said that:

[while Gabriel was sitting with the Apostle ﷺ, he heard a creaking sound above him. He lifted his head and said: "This is a gate opened in Heaven today which had never been opened before". Then when an angel descended through it, he said: "This is an angel who came down to the earth who had never come down before". He greeted and said: "Rejoice in two lights given to you which have not been given to any Prophet before you: 'Fatihat Al-Kitab and the concluding verses of Surat Al-Baqarah'. You will never recite a single letter of them but you will be granted it"]².

Therefore, we should be keen on reading them morning and evening, for the Prophet ﷺ said:

1 Reported in Sahih Muslim, No. (125).

2 Reported in Sahih Muslim, No. (806).

[Whoever recites the last two verses of Surat Al-Baqarah at night, it is sufficient for him (for that night)]¹.

The preponderant opinion concerning the meaning of (sufficient for him), which is in conformity with what is stated in the Quran, is: They are sufficient for him against the evil of any devil, so the devil will not approach him that night, and, also, they are sufficient against evils and diseases that night.

The Prophet ﷺ also said:

[Indeed Allah wrote in a book two thousand years before He created the heavens and the earth, and He sent down two Ayat (verses) from it to end Surat Al-Baqarah with. If they are recited for three nights in a home, no devil (Shaitan) shall come near it]².

This is the Divine Method sent by the Lord of the Worlds which is in conformity with the human ability. Hence, the believers used to say this supplication because of their utmost keenness to obey Allah, Glory be to Him, and out of their fear of committing errors or having any shortcomings. The last verses of Al-Baqarah indicate the significance of hearing and obeying together with the Method of Allah. Because of them, Allah's Method remains the arbiter and the governor of the believers' life. In hearing and obeying the verses of the Quran is the Divine Method for the goodness and benefit of humanity, and consequently honor and glory for Islam and Muslims are attained, thus erecting a civilization that is distinct in its progress and ethics, and the religion of Allah shall prevail over the worlds.

The Quranic value

- The Divine Watchfulness is encompassing all people.
- Following this Divine Method is a must; it is conformable to the ability of human beings, combined with hearing and obeying. It is the method of the Prophet ﷺ and all believers.

1 Reported in Sahih Al-Bukhari, No. (5009).

2 Reported in Sunan At-termethi. See also Sahih Al-Albani, No. (2882).

Basmala (Bismillah) in Arabic calligraphy, rendered in gold on a light beige background. The text is written in a highly decorative, flowing script, typical of Islamic calligraphy. The background features subtle, abstract patterns in shades of beige and cream.



Let's Live By The Quran

Table of the Quranic Values
and the Practical Applications

(Surat) “*Al-Fatihah*”

(The Opening)

Verse No.	The Verse(s) and the Translation	
1	The merit of Al-Fatiha بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ <i>{In the Name of Allah, Most Gracious, Most Merciful (1)}.</i>	
2	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ <i>{Praise be to Allah, the Cherisher and Sustainer of the worlds (2)}.</i>	
3	الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ <i>{Most Gracious, Most Merciful (3)}</i>	

The Practical Application	The Quranic Values
• The merit of Al-Fatiha, the greatest Surah in the Quran, and the merit of reciting it as an incantation (roqiyah). Bismillah' is the Divine 'etiquette' that Allah has revealed to His Prophet: no work (or matter) should be commenced without saying 'Bismillah' (i.e., In the name of Allah).	• We should be keen on reciting Al-Fatiha with pondering over it, recalling with appreciation the beautiful meanings and great benefit we get from reciting it. We should begin every work by saying (In the Name of Allah..) in accordance with the noble hadith (Every important matter that does not start with the name of Allah is devoid (of blessings)).
• Allah alone is worthy of all praise for His praiseworthy Attributes and countless bounties.	• When reciting Al-Fatiha, we should be conscious and appreciative of Allah's favors upon us and say His due praise with heartfelt thanks so that we may attain solemnity and full submissiveness in our Prayer.
• Allah's choice of His two Names (Ar-Rahman, Ar-Raheem) in this Surah is indicative of the greatness of His Mercy, and that His relation with His creation is based on Mercy.	• We should always be conscious of the meaning of Allah's Name (Most Compassionate, Most Merciful), recalling it in our hearts and minds so that we are spurred towards obeying Allah with love and contentment with His destiny.



Verse No.	The Verse(s) and the Translation	
4	مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ <i>{Master of the Day of Judgment (4)}</i>	
5	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ <i>{Thee do we worship, and Thine aid we seek (5)}</i>	
6	أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ <i>{Show us the straight way (6)}</i>	

The Practical Application	The Quranic Values
• A statement establishing that all sovereignty belongs to Allah alone; no Possessor, no Sovereign on the Day of Resurrection except Allah alone, Exalted and High above is He.	• Our understanding of this verse endeavours us to be conscious of Allah's Greatness and Grandeur in our deeds and worships so that we are ever ready to meet Allah on the Judgement Day.
• The objectives of the Divine Sharia (Law) are all combined in {It is You alone we worship, and it is You alone we ask for help}, because in this verse there are the declaration of servitude and loyalty to Allah, the seeking of His help, and the commitment of all affairs (in full submission) to Him alone.	• When reciting Al-Fatiha, we should be conscious and appreciative of Allah's favors upon us and say His due praise with heartfelt thanks so that we may attain solemnity and full submissiveness in our Prayer.
• The importance of the supplication {Guide us to the straight path} in the plural form (us): an indication that a Muslim is a member of this Nation and that all Muslims are like one body.	• We should always be conscious of the meaning of Allah's Name (Most Compassionate, Most Merciful), recalling it in our hearts and minds so that we are spurred towards obeying Allah with love and contentment with His destiny.



Verse No.	The Verse(s) and the Translation
7	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ {The way of those on whom thou has bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray (7)}
	﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيزُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ {In the Name of Allah, Most Gracious, Most Merciful (1) Praise be to Allah, the Cherisher and Sustainer of the worlds (2) Most Gracious, Most Merciful (3) Master of the Day of Judgment (4) Thee do we worship, and Thine aid we seek (5) Show us the straight way (6) The way of those on whom thou has bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray(7)}

The Practical Application	The Quranic Values
• A declaration of loyalty to the elite of the faithful and true believers and worshippers of Allah, and a declaration of dissociation from the Jews, the Christians and unbelievers.	• We should recall this meaning so that we pray to Allah sincerely and truthfully to keep us firm in our faith declaring our allegiance to Allah, the Lord of the worlds, and to His faithful servants, and renouncing the unbelievers and those gone astray.
• Reciting Al-Fatihah represents a discourse running between the servant and the Lord; a dialogue that is reiterated throughout the day between the humble servant and the Owner of Sovereignty.	• We recite Al-Fatihah recalling consciously these beautiful meanings so that our dialogue with our Lord is made in due reverence and piety for His Majesty and makes us attain our goal.



Verse No.	The Verse(s) and the Translation
7	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ {The way of those on whom thou has bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray (7)}
	﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ ﴿٨﴾ {In the Name of Allah, Most Gracious, Most Merciful (1) Praise be to Allah, the Cherisher and Sustainer of the worlds (2) Most Gracious, Most Merciful (3) Master of the Day of Judgment (4) Thee do we worship, and Thine aid we seek (5) Show us the straight way (6) The way of those on whom thou has bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray(7)}

The Practical Application	The Quranic Values
• A declaration of loyalty to the elite of the faithful and true believers and worshippers of Allah, and a declaration of dissociation from the Jews, the Christians and unbelievers.	• We should recall this meaning so that we pray to Allah sincerely and truthfully to keep us firm in our faith declaring our allegiance to Allah, the Lord of the worlds, and to His faithful servants, and renouncing the unbelievers and those gone astray.
• Reciting Al-Fatihah represents a discourse running between the servant and the Lord; a dialogue that is reiterated throughout the day between the humble servant and the Owner of Sovereignty.	• We recite Al-Fatihah recalling consciously these beautiful meanings so that our dialogue with our Lord is made in due reverence and piety for His Majesty and makes us attain our goal.



Basmala (Bismillah) in Arabic calligraphy:

 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Let's Live By The Quran

Table of the Quranic Values
and the Practical Applications
(Surat) “*Al-Baqarah*”
(The Cow)

Verse No.	The Verse(s) and the Translation
	The merit of Surat Al-Baqarah
1-2	﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ <i>{A. L. M. (1) This is the Book in it is guidance sure, without doubt, to those who fear Allah (2)}</i>
3-5	﴿٣﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٤﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٥﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ <i>{Who believe in the unseen, are steadfast in prayer, and spend out of what we have provided for them (3) And who believe in the Revelation Sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter (4) They are on (true guidance), from their Lord, and it is these who will prosper (5)}</i>

The Practical Application	The Quranic Values
• The great merit of reciting Surat Al-Baqarah and the Divine protection that is attained by those who recite it.	• Let's bind ourselves to reciting Surat Al-Baqarah to attain the merit of its recitation and the Divine protection for ourselves and our life.
• The pious believer is the one who benefits from this Divine Method, from which he attains a higher degree of guidance, happiness, progress, strength and empowerment	• We should reflect upon the Quran and act according to it so that we attain guidance from the Lord of the worlds.
• The qualities of the pious believers represent the Muslim's "distinct feature"; the Muslim who seeks guidance, prosperity and success and who will be guided by the guidance of Allah, the Lord of the worlds. • The six qualities of the pious believers are: • Believing in the Unseen. • Establishing the Prayer. • Spending in Allah's cause. • Believing in the Revelation. • Believing in the Divine Books. • Believing in the Hereafter.	• We should learn the pillars of faith and act according to them, together with keeping our Prayer and spending in Allah's cause so that our Muslim identity is completed.



Verse No.	The Verse(s) and the Translation	
6-7	 إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ  <i>{As to those who reject faith it is the same to them whether thou warn them or do not warn them; they will not believe (6) Allah hath set a seal on their hearts and on their hearing. And on their eyes is a veil. Great is the chastisement they (incur) (7)}.</i>	

The Practical Application	The Quranic Values
•Among the qualities of the unbelievers is the rejection of the Truth with a persistence in unbelief.	•We commit ourselves to accepting the truth and shun from insisting on a sin or falsehood.



Verse No.	The Verse(s) and the Translation
8-13	وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَا لَيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾ <i>{Of the people there are some who say, "We believe in Allah and the Last Day:" But they do not (really) believe (8) Fain would they deceive Allah and those who believe, but they only deceive themselves, and realize (it) not! (9) In their hearts is a disease; and Allah has increased their disease: and grievous is the chastisement they (incur), because they lied (to themselves) (10) When it is said to them: "Make not mischief on the earth" they say: "We are only ones that put things right" (11) Of a surety, they are the ones who make mischief, but they realize (it) not (12) when it is said to them: "Believe as the other believe" they say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know (13)}</i>

The Practical Application

•A statement on the characteristics of the hypocrites, among which are:

- Showing faith and harbouring disbelief.
- Deceit and trickery.
- Causing mischief and corruption on earth.
- Mocking the righteous people.
- Favoring this worldly life over the Hereafter.
- Blocking the tools' function of knowing the Truth (the hearing, the sight).

The Quranic Values

•We seek to attain sincerity in our words and deeds, and always take account of ourselves so that we do not acquire one of the hypocrites' qualities.

Verse No.	The Verse(s) and the Translation
14-20	وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ ضُمُّ بِكُمْ عَمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْغَعَهُمْ فِي ءَاذَانِهِمْ مِّنَ الصَّوَاعِقِ حُدُّرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ <i>When they meet those who believe, they say: "We believe"; but when they are alone with their evil ones, they say: "we are really with you we (were) only jesting" (14) Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro) (15) These are they who have bartered guidance for error: but their traffic is profitless, and they have lost true direction (16) Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see (17) Deaf, dumb, and blind, they will not return (to the path) (18) Or (another similitude) is that of a rain-laden cloud from the sky; in it are zones of darkness, and thunder and lightning: they press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith! (19) The lightning all but snatches away their sight: every time the light (helps) them, they walk therein, and when the darkness grows on them, they stand still, and if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things (20)}</i>

The Practical Application	The Quranic Values
•A statement on the extent of the hypocrites' confusion and straying in which they live; in spite of their knowing of the Truth, yet they do not want to follow.	•We beseech guidance and light in Allah’s Book (the Quran) and its teachings. We should endeavour to stick to and stand firm on them so that we will not resemble the hypocrites.



Verse No.	The Verse(s) and the Translation
	الْم ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ (٢) {A. L. M. (1) This is the Book in it is guidance sure, without doubt, to those who fear Allah (2)} <i>To the Almighty saying:</i> 1-20 يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ (٢٠) <i>The lightning all but snatches away their sight: every time the light (helps) them, they walk therein, and when the darkness grows on them, they stand still, and if Allah willed, He could take away their faculty of hearing and seeing: for Allah hath power over all things (20)}</i>

The Practical Application

•These three categories (of people): The pious believers, the disbelievers, and the hypocrites, are found in all human societies throughout history, so that a pious believer would know his social reality and be aware of it while he is undertaking the mission for which he is created. He should be on guard against being one of them (the disbelievers or the hypocrites).

The Quranic Values

•As believers, we should be aware of the reality in which we live and how to deal with each of the people's categories in the society.

Verse No.	The Verse(s) and the Translation
21-25	يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْتُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى 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 ﴿٢٥﴾ {O ye people! Worship your Guardian Lord, Who created you and those who came before you that ye may become righteous (21) Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth) (22) And if ye are in doubt as to what We have revealed from time to time to Our servant then produce a Sūra like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if ye are truthful (23) But if cannot – and of a surety ye cannot – then fear the Fire whose fuel is Men and Stones, - which is prepared for those who reject Faith (24) But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before", for they are given things in similitude; and they have therein spouses purified; and they abide therein (for ever) (25)}

The Practical Application

- The necessity of calling people to monotheism that is free from associating partners with Allah as this is the Message of all Prophets and Messengers. It is also the message of a Muslim believer for which he is created, and according to which he should act.

The Quranic Values

- We call people to the truth of monotheism by all the means and with all languages, and at all times and in all places.



Verse No.	The Verse(s) and the Translation
26-27	 إِنَّ اللَّهَ لَا يَسْتَحْيٰ ۚ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۚ يُضِلُّ بِهِ ۖ كَثِيرًا وَيَهْدِي بِهِ ۖ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ ۚ إِلَّا الْفَٰسِقِينَ ﴿٢٦﴾ الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِنۢ بَعْدِ مِيثَاقِهِ ۚ وَيَقْطَعُونَ مَّا أَمَرَ اللَّهُ بِهِ ۚ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَٰسِرُونَ ﴿٢٧﴾ <i>{Allah disdains not to use the similitude of things, even of a gnat as well as anything above it. Those who believe know that it is the truth from their Lord; but those who reject Faith say: "What Means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path) (26) Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: those cause loss (only) to themselves (27)}</i>
28-29	 كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾ <i>{How can ye reject the faith in Allah? – Seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return (28) It is He who hath created for you all things that are on earth; then He turned to the heaven and made them into seven firmaments, and of all things He hath perfect knowledge (29)}</i>

The Practical Application	The Quranic Values
•Parables in the Quran are used to teach people and explain many truths that they might be obscured to them. However, the disobediant people do not benefit from them, nor do the rebellious ones seek guidance from them.	•From these parables that Allah sets forth for mankind in the Quran, we can benefit from by contemplating and studying them, in addition to learning the rules they contain that will be a guidance for us.
•Allah's signs in one's self and in the universe are among the greatest evidence of His Power, His Oneness and His Grandeur, Glory be to Allah.	•We should study aspects of the miraculous signs in the Quran that are related to facts of the universe in order to increase our faith in Allah, and enhance our glorification of Him, Exalted is He.



Verse No.	The Verse(s) and the Translation
30-33	وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةًۭۙ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۙ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَۙ (۳۰) وَعَلَّمَ ءَادَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَی الْمَلٰٓئِكَةِ فَقَالَ اَنْۢبِئُوْنِیْ بِاَسْمَآءِ هٰۤؤُلَآءِۚ اِنْ كُنْتُمْ صٰدِقِیْنَۙ (۳۱) قَالُوْۤا سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّا مَا عَلَّمْتَنَاۙ اِنَّكَ اَنْتَ الْعَلِیْمُ الْحَكِیْمُۙ (۳۲) قَالَ یٰۤاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْۙ فَلَمَّآ اُنۢۢبَاَهُمْ بِاَسْمَآئِهِمْۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّیْۤ اَعْلَمُ غَیْبَ السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَۙ (۳۳) {Behold, thy Lord said to the angels; "I will create a vicegerent on earth". They said: "wilt Thou place therein one who will make mischief therein and shed blood?— whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not" (30) And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell Me the names of these if ye are right". (31) They said: "Glory to Thee: of knowledge we have none, save what Thou hast taught us: in truth it is Thou Who art perfect in knowledge and wisdom" (32) He said: "O Adam! Tell them their names". When he had told them their names, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal, and what ye conceal?" (33)}

The Practical Application	The Quranic Values
•The story of the first succession on the earth is that of Adam ﷺ . It is a preliminary educational story showing that all Adam's offspring are successors on the earth to settle in it and to follow the guidance of the Lord of the worlds. •Knowledge is the most important thing that Man needs for carrying out the duty of succession. It will enable Man to manage life on earth.	•We learn from Adam's story, peace be upon him, that we are made vicegerents on earth (by Allah), and we are responsible and accountable before Him; therefore, we should check with ourselves how do we fulfill this duty. •We should be keen on seeking knowledge as long as we live, and always remember the Prophet's ﷺ saying: [Seeking knowledge is a duty upon every Muslim].



Verse No.	The Verse(s) and the Translation
34-39	وَإِذْ قُلْنَا لِلْمَلَكِئَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ وَقُلْنَا يَتَّادِمُ أَتَىٰ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتْنَعٌ إِلَىٰ حِينٍ ﴿٣٦﴾ فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾ {And behold, We said to the angels: "Bow down to Adam"; and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject Faith (34) And We said: "O Adam! Dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression (35) Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been. And We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood – for a time" (36) Then learnt Adam from his Lord Certain words and his Lord turned towards him; for He is Oft-Returning, Most Merciful (37) We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve (38) "But those who reject Faith and belie Our Signs, they shall be Companions of the Fire; they shall abide therein" (39)}

The Practical Application	The Quranic Values
•Satan is Man's first enemy. •Disobedience is the cause of the cessation of Allah's blessings. •Succession (on the earth) is a direct assignment entrusted to the nation of Muhammad ﷺ. Allah will observe our deeds and we shall be called for account by Him for this assignment.	•We should always beware of Satan for he is our first enemy, and know his enteries and methods so that we will not be entrapped by him. •We should be careful of committing sins, no matter how small they are, so that Allah's favors upon us perpetuate. •We should stirve diligently to fulfill our duty of vicegerency on earth, and deliver the Message of Allah (His Religion) as stated in the Quran and Sunnah, in addition to being settled in the earth in accordance with the Divine Method.



Verse No.	The Verse(s) and the Translation
40	يٰۤاَيُّهَا اِسْرَءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُواْ بِعَهْدِيْ اُوْفٍ بِعَهْدِكُمْ وَاِيْنِيْ فَاَرْهَبُوْنَ ﴿٤٠﴾ <i>{O Children of Israel! Call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me and I shall fulfil My covenant with you, and fear none but Me (40)}</i>
41-43	وَاٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرٍۭ بِهٖ وَلَا تَشْتَرُوْا بِآيٰتِيْ ثَمٰنًا قَلِيْلًا وَاِيْنِيْ فَاَتَّقُوْنَ ﴿٤١﴾ وَلَا تَلِيْسُوْا الْحَقَّ بِالْبَاطِلِ وَتَكْنُبُوْا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٤٢﴾ وَاَقِيْمُوا الصَّلٰوةَ وَاَتُوْا الزَّكٰوةَ وَاَرْكَعُوْا مَعَ الرَّاكِعِيْنَ ﴿٤٣﴾ <i>{And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone (41) And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is) (42) And be steadfast in prayer: give Zakat, and bow down your heads with those who bow down (in worship) (43)}</i>

The Practical Application	The Quranic Values
•Allah's addressing of the Children of Israel and His reminding of His many favors conferred upon them were meant to make them thankful of Him and carry out His commandments.	•Let's listen to Allah's Message to the Children of Israel and remember His favors upon us as this would be an incentive for us to be grateful to Allah, fulfill the pledge He has upon us, have faith in Him and act according to His Law.
•Stating the crimes and atrocities of the Children of Israel is a lesson and admonition to us so that we avoid what they had done, among which are: *Disbelieving in Prophet Muhammad and selling Allah's Revelations for a perishable worldly life. *Confounding the truth by mixing it with falsehood and concealing the truth. *Shunning from establishing the Prayer, paying the prescribed alms (Zakat), as ordained by Allah, and from performing the prayer in congregation as commanded (by Allah).	•We should learn from the following faults of the Children of Israel so that we avoid committing them. •We believe in the Quran and Sunnah and act according to them, adhering to our religion and not relinquishing it for the sake of fleeting gains of the present worldly life. •We should endeavour to project the truth and follow it and avoid confounding it with falsehood. •We should establish the prayer, pay the prescribed alms (Zakat) and be keen on performing the congregational prayer(s).



Verse No.	The Verse(s) and the Translation
44-46	﴿٤٤﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٥﴾ وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٦﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ {Do ye enjoin right conduct on the people, and forget (to practise it) yourselves, and yet ye study the Scripture? Will ye not understand? (44) Nay, seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who are humble (45) Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him (46)}
47-50	يَبْنَئِ إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾ وَإِذْ أَخَذْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَنْظُرُونَ ﴿٥٠﴾ {O Children of Israel! Call to mind the (special) favour which I bestowed upon you, and that I preferred you to all others (47) Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall any one be helped (from outside) (48) And remember, We delivered you from the people of Pharaoh: they set you hard tasks and chastisement, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord (49) And remember We divided the Sea for you and saved you and drowned Pharaoh's people within your very sight (50)}

The Practical Application	The Quranic Values
*Having disagreement between word and deed. *Not seeking help through enduring patience and through the prayer when calling for Allah's religion.	•Our deeds should be in conformity with our words. We should seek help through persevering patience and through the Prayer in worshipping Allah and in all our conditions.
•Allah's reminding the Children of Israel of His favors upon them, so that they would be grateful. Among such favors are: - Their being exalted above all peoples of their time, stating the individual responsibility of everyone; each shall bear the consequences of his own deeds. - Reminding them of being saved from the severe grip of the Pharaoh, and how they were delivered and how the people of Pharaoh were drowned.	•We should remind ourselves how many hidden misfortunes and apparent ordeals that Allah has delivered us from so that this would spur us to be grateful to Allah.



Verse No.	The Verse(s) and the Translation
51-54	وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ ۚ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَتَقَوَّمُ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾ {And remember We appointed forty nights for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong (51) Even then We did forgive you, there was a chance for you to be grateful (52) And remember We gave Moses the Scripture and the Criterion (between right and wrong), there was a chance for you to be guided aright (53) And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf: so turn (in repentance) to your maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker". Then He turned towards you (in forgiveness); for He is Oft-Returning, Most Merciful (54)}
55-57	وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۚ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾ {And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly", thereupon thunderbolt seized you (55) Then We raised you up after your death; ye had the chance to be grateful (56) And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own selves (57)}

The Practical Application	The Quranic Values
c. Granting them a Divine Book and forgiving them after they worshipped the calf, and opening the door for repentance before them.	•We should remind ourselves that associating others in worship with Allah (polytheism) is the gravest sin, and that Allah does not forgive association with Him. Therefore, we should be beware of all kinds of polytheism, even if it is a hidden one such as showing-off. We pray sincerely to Allah saying (O Allah! We take refuge in You lest we should commit (shirk) with You knowingly, and we seek Your forgiveness for what we do unknowingly).
•The verses continue to expose the crimes and atrocities of the Children of Israel: *Being intransigent and hard in their demands, such as demanding to see Allah plainly. *Denying Allah's favors upon them and being ungrateful of these favors, among which are: d. Reviving them after death. e. Assigning the cloud to shade them. f. Sending down to them manna and quails.	•When asking for something, we should do it politely and avoid arguing over clear ideological issues. We should not also deny Allah's favor upon us; rather, we should be grateful to Allah, by word and deed, for every favor we have.



Verse No.	The Verse(s) and the Translation
58-59	وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ يَمَّا كَانُوا يَفْسُقُونَ ﴿٥٩﴾ <i>{And remember We said: "Enter this town, and eat of the plenty therein as ye wish; and enter the gate prostrating, and say: Forgive (us) We shall forgive you your faults and increase (the portion of) those who do good" (58) But the transgressors changed the word from that which had been given them; so We sent on the transgressors A plague from heaven, for that they infringed (Our command) repeatedly (59)}</i>

The Practical Application

- * Violating Allah's orders and refusing to submit to Him, by word and deed, when they did not enter the town (i.e., Jerusalem) in prostration, asking for forgiveness.
- * Persisting in wrongdoing and feeling enjoyment of it, as well as altering the Word of Allah.

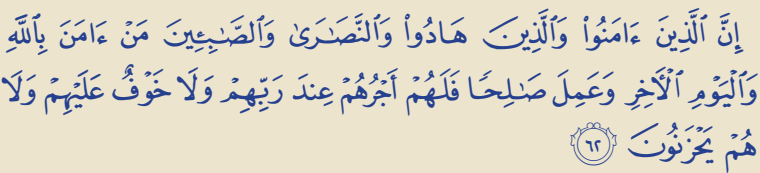
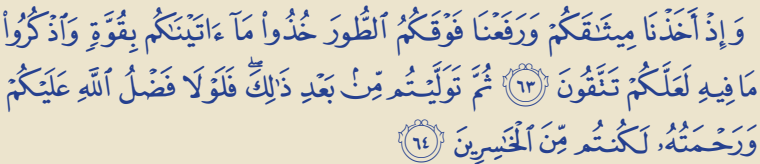
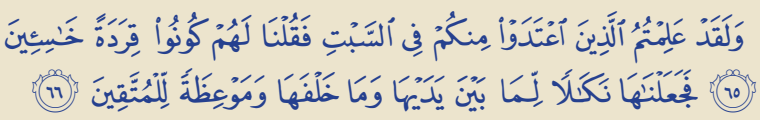
The Quranic Values

- We should always remember that obeying Allah's commands is obligatory, with due reverence and respect for Him, the Lord of Majesty and Honour.
- We should avoid insisting on a sin in order to attain forgiveness, prosperity and salvation.

Verse No.	The Verse(s) and the Translation
60-61	وَاِذْ اَسْتَسْقٰى مُوسٰى لِقَوْمِهٖ فَقُلْنَا اَضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرِبَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِّزْقِ اللّٰهِ وَلَا تَعْلَوْا فِي الْاَرْضِ مُفْسِدِينَ ﴿٦٠﴾ وَاِذْ قُلْتُمْ يٰمُوسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَاجِدْ لَنَا رَيِّكَ يُخْرِجُ لَنَا مِمَّا تُنْبِئُ الْاَرْضُ مِنْ بَقْلِهَا وَقِشَآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا ؕ قَالَ اَتَسْتَبْدِلُوْنَ الَّذِى هُوَ اَدْنٰى بِالَّذِى هُوَ خَيْرٌ اَهْبِطُوْا مِصْرًا ۚ اِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلٰلَةُ وَالْمَسْكَنَةُ وَبَآءُوْا بِغَضَبٍ مِّنَ اللّٰهِ ۚ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِآيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيِّنَ اِذَا هُم بِالْحَقِّ ذٰلِكَ بِمَا عَصَوْا وَكَانُوْا يَعْتَدُوْنَ ﴿٦١﴾ {And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff". Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth (60) And remember ye said: "O Moses! We cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth,- its pot-herbs, and cucumbers, its garlic, lentils, and onions". He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" they were covered with humiliation and misery: they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing (61)}

The Practical Application	The Quranic Values
* Being unthankful of Allah's favors of water and food, and being discontented and dissatisfied, in addition to having hardened hearts because of their disbelief in Allah and their killing of Allah's Prophets in transgression.	•We seek Allah's refuge from the deeds of the Children of Israel, praying to Him to enable us to be grateful for His favors and make us firm in faith with having a pure compassionate heart.



Verse No.	The Verse(s) and the Translation
62	 <i>{Those who believe (in the Qurān), and those who follow the Jewish (scriptures), and the Christians and the Sabians, any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord on them shall be no fear, nor shall they grieve (62)}</i>
63-64	 <i>{And remember We took your covenant and We raised above you the Mount (Sinai) (Saying): "Hold firmly to what We have given you, and bring (ever) to remembrance what is therein: perchance ye may fear Allah" (63) But ye turned back thereafter: had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost (64)}</i>
65-66	 <i>{And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected" (65) So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah (66)}</i>

The Practical Application	The Quranic Values
• In contrast to disbelief is the right faith. Some people of past nations had a true faith, so Allah promised them, and the believers of this nation, safety, security and great reward.	•We endeavour to always renew our faith and preserve it by supplication and good deeds.
• Allah's emphasis on the major crime of the Children of Israel which is: * Breaching of covenants and disobeying Allah's commandments.	•Let's always remind ourselves that our covenant is to believe in the Quran, the Book of Allah; if we shun from acting according to it, we will become like the Children of Israel.
• Showing transgression concerning the Sabbath, and using trickery to violate what Allah has forbidden.	•We should not use trickery in order to evade Allah's Law with the intention of violating and disobeying Allah's commands, for this behaviour involves incurring the punishment of transformations (metamorphosis) or painful torment.



Verse No.	The Verse(s) and the Translation
67-73	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنْتَ خَدُّنَا هُزُوًا قَالَ أَعُودُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالِ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَكَرُّ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا قَالِ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنْ الْبَقَرُ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾ قَالِ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا أَأَتْنِ جِثَّتْ بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ {And remember Moses said to his people: "Allah commands that ye sacrifice a heifer. They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant (fool)!" (67) They said: "Beseech on our behalf thy Lord to make plain to us what (heifer) it is!" He said: "He says: the heifer should be neither too old nor too young, but of middling age: now do what ye are commanded!" (68) They said: "Beseech on our behalf thy Lord to make plain to us her colour". He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!" (69) They said: "Beseech on our behalf thy Lord to make plain to us what she is: to us are all heifers alike: we wish indeed for guidance if Allah wills" (70) He said: "He says: a heifer not trained to till the soil or water the fields; sound and without blemish". They said: "Now hast thou brought the truth". Then they offered her in sacrifice, and they scarcely did it (71) Remember ye slew a man and fell into a dispute among yourselves as to the crime: but Allah was to bring forth what ye did hide (72) So We said: "Strike the (body) with a piece of the (heifer)". Thus Allah bringeth the dead to life and showeth you His Signs: perchance ye may understand (73)}

The Practical Application	The Quranic Values
• Arguing with their Prophets and being obstinate against accepting the truth. • Arguing is the key of all evils, which one should abandon. • Non-comprehension of a religious order by the human mind is not an excuse for abandoning doing it.	• We should avoid arguing (with others) in obedience of Allah and His Messenger, and adhere to Allah’s commands. Let’s always remember the Prophet’s ﷺ saying: [I guarantee a house in the surroundings of Paradise for one who gives up arguing, even if he were in the right], saying always (we hear, we obey) whenever we hear a command from Allah, Glory be to Him.



Verse No.	The Verse(s) and the Translation
74-77	ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنْ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيُخْرِجُ مِنْهُ أَمَاءً وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ أَفَنظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُوبِهِمْ إِلَى بَعْضٍ قَالُوا اتَّخَذُوا لَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُوكُمْ وَمَا يُعْلِنُونَ ﴿٧٧﴾ {Thenceforth were your hearts hardened; they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah, and Allah is not unmindful of what ye do (74) Can ye (O ye men of Faith) entertain the hope that they will believe in you?- Seeing that a party of them heard the word of Allah and perverted it knowingly after they understood it (75) Behold! when they meet the men of Faith, they say: "we believe", but when they meet each other in private, they say: "shall you tell them what Allah hath revealed to you that they may engage you in argument about it before your Lord?"-. Do ye not understand (their aim)? (76) Know they not that Allah knoweth what they conceal and what they reveal? (77)}
78-79	وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾ {And there are among them illiterates who know not the Book, but (see therein their own) desires, and they do nothing but conjecture (78) Then woe to those who write the Book with their own hands, and then say: "This is from Allah", to traffic with it for a miserable price!- Woe to them for what their hands do write, and for the gain they make thereby (79)}

The Practical Application	The Quranic Values
* Having hardened hearts after all that they had seen of miraculous signs. * Distorting Allah's Books after knowing the truth. * Being hypocrites and concealing the truth and the Words of Allah. * Being heedless of the encompassing Knowledge of Allah about them.	•In order not to be like them in their abominable qualities of hardened hearts and heedlessness, we seek Allah's refuge from these qualities as our Prophet ﷺ has done when he says: [O Allah! I seek your refuge from callousness of the heart and inadvertence]. •To avoid distorting Allah's Words, we refer to authentic approved books of exegesis (explanation) of the Quran for understanding its verses; we should learn the truth and teach it as well. •We should be fearful of Allah in our deeds, sayings and innermost feelings.
* Abandoning learning the Book and being sufficient with mere recitations and false conjectures. * Distorting the Book of Allah, and selling faith for a trifling price and a perishable gain.	•We should beware of being like those people whom Allah dispraises, or the ones who abandon contemplating and understanding the Quran, knowing only the recitation of its letters, or those people who explain the verses in an unright manner for temporal gains of this life. We should recite the Quran with pondering over its verses and with acting accordingly.



Verse No.	The Verse(s) and the Translation
80-82	وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ <i>{And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? Or is it that ye say of Allah what ye do not know?" (80) Nay, those who seek gain in Evil, and are girt round by their sins,- they are Companions of the Fire: therein shall they abide (for ever) (81) But those who have faith and work righteousness, they are Companions of the Garden: Therein shall they abide (for ever) (82)}</i>

The Practical Application	The Quranic Values
* Claiming that the Fire will not touch them except for a certain number of days, then they will be saved.	•We should always remember that no one has the right to claim he is saved from the Hell-Fire and he is among the people of Paradise. Rather, we should ask for Allah's Mercy for He has explained the truth for us: the unbelievers are the companions of Fire, and the believers are the companions of Paradise.



Verse No.	The Verse(s) and the Translation
83-85	وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَيَالُوا لِدِينٍ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِينِكُمْ ثُمَّ أَقَرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِينِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُواكُمْ أُسْرَىٰ فَتَدَّوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ {And remember We took a Covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and Give Zakat, then did ye turn back, except a few among you, and ye backslide (even now) (83) And remember We took your Covenant (to this effect): shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified. And to this ye were witness (84) After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in guilt and transgression; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life?— And on the Day of Judgment they shall be consigned to the most grievous chastisement for Allah is not unmindful of what ye do (85)}

The Practical Application	The Quranic Values
Among their enormities are also: * Breaching their covenant with Allah and their association of partners with Him. * Not doing good to parents, relatives and the poor categories in the society. * Harming people. * Abandoning the Prayer and the payment of Zakat. * Disobeying Allah's commandments by shedding blood among themselves, expelling one another from their homes, and choosing from the Book of Allah what they desire to follow.	•A wise man is he who is admonished by others' acts. Thus, we are more entitled to adhere to Allah's commands: to worship Him alone, to do good to parents, relatives and all the weaklings in the society. Also, to avoid all that is mentioned in this verse of the Jews' enormities. •We should be keen to follow Allah's commands, honour the sanctity of bloods, and carry out all His orders in accordance with Allah's purpose, not according to our whims and desires so that we would save ourselves from Allah's Anger.



Verse No.	The Verse(s) and the Translation
86	أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ ۚ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ <i>{These are the people who buy the life of this world at the price of the Hereafter: their chastisement shall not be lightened nor shall they be helped (86)}</i>
87	وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيْدِنَاهُ بِرُوحِ الْقُدُسِ ۚ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِيقًا كَذَّبْتُمْ ۖ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ <i>{We gave Moses the Book and followed him up with a succession of Messengers; We gave Jesus the son of Mary clear (signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a Messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called imposters, and others ye slay! (87)}</i>
88	وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ ۖ فَفَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾ <i>{They say, “our hearts are the wrappings (which preserve Allah's Word: we need no more)”. Nay, Allah's curse is on them for their blasphemy; little is it they believe (88)}</i>
89	وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۚ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾ <i>{And when there comes; to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognized, they refuse to believe in it; but the curse of Allah is on those without Faith (89)}</i>

The Practical Application	The Quranic Values
* Being greedy for this worldly life and for living it, which drives them to buy this perishable life in exchange for the Hereafter.	•To be greedy for life weakens our working for the Hereafter. Let's always remember Allah's saying in the Quran: {while the Hereafter is better and more lasting}. (Surat Al-Aala, 17).
* Following their desires, and their arrogance prevented them from following their Messengers, denying some of them and killing others.	•Let's beware of adopting an attitude of denying the Messengers (of Allah) and harming them, particularly our noble Prophet ﷺ, in the form of a word, deed or remaining silent.
* Making up false excuses arguing that faith did not reach their hearts.	•This quality prevents from perceiving the truth, so we should beware of it. From this verse we learn that it is only sins that cover the hearts; therefore, we should beware of committing sins.
* Denying the truth though they recognized it as a true message came to them.	•To deny the truth is not permissible. The Quran is truth, our Prophet is truth and our religion is truth. Hence we should learn the truth and be guided by it.



Verse No.	The Verse(s) and the Translation
90	يَسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾ <i>{Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the Chastisement of those who reject Faith (90)}</i>
91	وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ <i>{When it is said to them, "Believe in what Allah hath sent down", they say, "We believe in what was sent down to us": yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?" (91)}</i>
92-93	وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ يَسْمَا يَا مُرُكُمْ بِهِ إِيْمَانَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ <i>{There came to you Moses with clear (Signs); yet ye worshipped the Calf (even) after that, and ye did behave wrongfully (92) And remember We took your Covenant and We raised above you the mount (Sinai): (Saying): "Hold firmly to what We have given you, and hearken (to the Law)" they said: "We hear, and we disobey": and their hearts were filled (with the love) of the Calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!" (93)}</i>

The Practical Application	The Quranic Values
* Being repeatedly described with 'envy' because it is a rooted quality of them.	•Let's beware of envy (of any favor upon others) because it devours good deeds.
* Disbelieving in the truth, claiming having faith, and slaying Allah's Prophets.	•Our duty is to beware of all kinds of disbelief, and of holding ourselves pure. Besides, we must give due reverence and honour to Prophets when talking about them
* Breaking Allah's covenant and worshipping the calf.	•Let's cling to this principle in our life: "To be firm in faith and to avoid polytheism".



Verse No.	The Verse(s) and the Translation
94-96	قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾ وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَنَجْذِثُنَّهُمْ أَهْرَصَ النَّاسِ عَلَى حَيَوتِهِ وَمَنْ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْضِيهِ مِنْ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾ {Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere" (94) But they shall never seek for death, on account of the (sins) which their hands have sent on before them. And Allah is well-acquainted with the wrong-doers (95) Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: each one of them wishes he could be given a life of a thousand years: but the grant of such life will not save him from (due) chastisement for Allah sees well all that they do (96)}
97-98	قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾ {Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,- (97) Whoever is an enemy to Allah and His angels and prophets, to Gabriel and Michael,- lo! Allah is an enemy to those who reject Faith (98)}

The Practical Application		The Quranic Values	
	* Having excessive greed for life, thinking that it would save them from Allah's torment.	•Let's always remember that whatever our greed for life is, and whatever a long life we live, we shall depart this life because our term of living is limited.	
	* Feeling enmity towards Gabriel, peace be upon him, and all angels.	•Being Muslims, we must believe in the angels and give them their due honour and reverence in order to complete our faith since believing in them is the second pillar of faith.	



Verse No.	The Verse(s) and the Translation
99-101	وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾ أَوْ كَلَّمَا عَنْهُمْ عَهْدًا بَدَّاهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ بَدَّ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كَتَبَ اللَّهُ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ <i>We have sent down to thee manifest Signs (āyāt); and none reject them but those who are perverse (99) Is it not (the case) that every time they make a Covenant, some party among them throw it aside?- Nay, most of them are faithless (100) And when there came to them a Messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know! (101)}</i>

The Practical Application	The Quranic Values
* Breaching of pledges, denying the Messengers, and casting away the Book of Allah.	•We should beware of breaking covenants and not fulfilling promises, particularly Allah's pledge made with us; it is most deserving to be fulfilled.



Verse No.	The Verse(s) and the Translation
102-103	وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۖ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ 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 خَلْقٍ وَلَيْسَ مَا شَكَّرُوا بِهِ ۖ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْكَانُوا يَعْلَمُونَ ﴿١٠٣﴾ {They followed what the Satans recited over Solomon's Kingdom. Solomon did not disbelieve but Satans disbelieved, teaching men magic, and such things as came down at Babylon to the angels Hārūt and Mārūt. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not blaspheme". They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew! (102) If they had kept their Faith and guarded themselves from evil, far better had been the reward from Allah if they but knew! (103)}
104	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ {O ye of faith! Say not (to the Prophet) Ra'ina", but say 'Unzurna and hearken (to him): to those without Faith is a grievous punishment (104)}

The Practical Application	The Quranic Values
* Practising magic (sorcery) though they know it is blasphemy.	•We know in certainty that (magic/sorcery) is considered (disbelief), as stated in the verse. Hence, we should beware of, and warn others against, it by taking the required precautions, which are: Being in constant protection according to the Sunnah by reciting the surahs of taking refuge with Allah: (Al-Falaq and An-Nas) together with Surat (Al-Ikhlās), in addition to Surat Al-Baqarah. Besides we should never go to soothsayers and conjurers or believe in what they say.
Among their iniquities are also: * Twisting their tongues with false and offensive words thus insulting the Messenger of Allah ﷺ.	•Being Muslims, we should be careful about what we say or utter and avoid double-meaning words, using only clear, straightforward ones, and speaking that which is the best.



Verse No.	The Verse(s) and the Translation
105	مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾ <i>{It is never the wish of those without Faith among the People of the Book nor of the Polytheists. That anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will-for Allah is Lord of grace abounding (105)}</i>
106-108	﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ ۗ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾ <i>{None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not that Allah hath power over all things? (106) Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper (107) Would ye question your Messenger as Moses was questioned of old? But whoever changeth from Faith to unbelief, hath strayed without doubt from the even way (108)}</i>

The Practical Application	The Quranic Values
• An emphasis from the Lord of the worlds on the fact of the Jews' grudge and envy against Muslims.	• We should not be deceived by their words or what the media say about them. Rather, we seek to know their true reality as Allah has taught us about them in the Quran.
* Denying the abrogation (of some rules or verses) in the Book or in the Laws. * Being so obstinate and ill-mannered with their Prophet, in addition to their excessive questioning of him.	• We should believe in all Allah's rules as regards the abrogating and abrogated verses or rules. It is better to learn them so that we may understand Allah's Word. • We abstain completely from raising questions that involve transigence, and which do not aim to knowing the truth; rather, it indicates uttermost misguidance. Moreover, we should show great respect for scholars and people of virtue.



Verse No.	The Verse(s) and the Translation
109-110	وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ نَّجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ <i>{Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the truth hath become manifest unto them: but forgive and overlook, till Allah brings about His command; for Allah hath power over all things (109) And be steadfast in prayer and give Zakat: and whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees well all that ye do (110)}</i>
111-112	وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ <i>{And they say: "None shall enter Paradise unless He be a Jew or a Christian" those are their (vain) desires. Say: "Produce your proof if ye are truthful" (111) Nay,- whoever submits his whole self to Allah and is a doer of good,- he will get his reward with his Lord; on such shall be no fear, nor shall they grieve (112)}</i>

The Practical Application	The Quranic Values
* Having extreme desire to mislead Muslims out of their envy of them, striving continuously for this purpose.	•As Muslims, we should not be preoccupied with our enemies; rather, we focus our effort on all that is important and beneficial for us, such as the Prayer, Zakat, and every goodness that would benefit us in the sight of Allah.
* Having false claims that Paradise is for them alone; Allah refutes their claim by stating it is for good Muslims.	•We do not claim what is not our right, nor hold ourselves pure and sinless Holding one's self pure, even if it were rightful, is undesirable, let alone if it is falsely claimed.



Verse No.	The Verse(s) and the Translation
113	وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ <i>{The Jews say: “The Christians have naught (to stand) upon”; and the Christians say: “The Jews have naught (to stand) upon”. Yet they (profess to) study the (same) Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgement (113)}</i>
114-115	وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا أَسْمُهُ، وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَافِفِينَ ۖ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُولَّوْا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾ <i>{And who is more unjust than he who forbids that in places for the worship of Allah, His Name should be celebrated?-whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment (114) To Allah belong the East and the West: whithersoever ye turn, there is Allah's Face. For Allah is All-Embracing, All-Knowing (115)}</i>

The Practical Application	The Quranic Values
• The Jews' and the Christians' accusation of each other of misguidance and unbelief.	•Ignorance and lack of contemplating Allah's Word should be avoided because they lead to straying from the right path. We should recite the Quran with contemplation, followed by acting according to it so that we will not be like the Jews and Christians.
• No one is more in the wrong than those who are barring people from worshipping in Allah's mosques. This is also the distinctive practice of the Jews in the past and at present. • A permission from Allah for those who did not know the direction of Al-Qiblah or could not identify it to perform their Prayer that they can pray heading to any direction, because to Allah belong the East and the West.	•Let's always be acquainted with historical events in order to remain aware of the Jews's actions, such as transgressing the sanctity of mosques, particularly Al-Aqsa Mosque in Jerusalem, and so that we know their reality. •We learn from fiqh books (jurisprudence) the cases in which the condition of heading towards Al-Kaabah in prayer is invalid as an obligatory condition.



Verse No.	The Verse(s) and the Translation
116-117	وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونَ ﴿١١٦﴾ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾ {They say: “Allah hath begotten a son”: Glory be to Him.- Nay, to Him belongs all that is in the heavens and the earth: everything renders worship to Him (116) The Originator of the heavens and the earth: when He decreeth a matter, He saith to it: “Be”, and it is (117)}
118-119	وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾ {Say those without knowledge: “Why speaketh not Allah unto us? Or why cometh not unto us a Sign? So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts) (118) Verily We have sent thee in truth as a bearer of glad tidings and a warner: but of thee no question shall be asked of the Companions of the Blazing Fire (119)}

The Practical Application	The Quranic Values
Among their crimes are also: * Being brazenly insolent towards the Divine Being by attributing sonship to Allah.	•We should learn how to give due reverence and respect to Allah the Almighty, and disassociate ourselves from what they do by saying: {Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him (116) Originator of the heavens and the earth. When He decrees a matter, He only says to it "Be" and it is (117)}.
* Being intransigent and insistent on demanding signs showing misconduct towards the Messenger of Allah ﷺ.	•We should learn how to give due respect to the Prophet ﷺ, his tradition and his hadiths in order not to be like them (the Jews).



Verse No.	The Verse(s) and the Translation
120-121	وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتِيتَهُمْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ۚ (١٢٠) الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۚ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَن يَكْفُرْ بِهِ ۚ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ (١٢١) <i>{Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "the guidance of Allah,-that is the (only) guidance". Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector not Helper against Allah (120) Those to whom We have given the Book study it as it should be studied: they are the ones that believe therein: those who reject faith therein,- the loss is their own (121)}</i>
122-123	يَبْنَیٰٓ اِسْرَءِیْلَ اذْكُرُوا نِعْمَتِی الَّتِیْ اَنْعَمْتُ عَلَیْكُمْ وَاَنِّیْ فَضَّلْتُكُمْ عَلَی الْعَالَمِیْنَ (١٢٢) وَاتَّقُوا یَوْمًا لَا تَجْزِی نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا یُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ وَلَا هُمْ یُنصُرُونَ (١٢٣) <i>{O Children of Israel! Call to mind the special favour which I bestowed upon you, and that I preferred you to all others (122) Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside) (123)}</i>
40-123	يَبْنَیٰٓ اِسْرَءِیْلَ اذْكُرُوا نِعْمَتِی الَّتِیْ اَنْعَمْتُ عَلَیْكُمْ وَاَوْفُوا بِعَهْدِیْ اُوْفٍ بِعَهْدِكُمْ وَاِیَّیْ فَارْهَبُوْنَ (٤٠) إلى قوله تعالى: وَاتَّقُوا یَوْمًا لَا تَجْزِی نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا یُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ وَلَا هُمْ یُنصُرُونَ (١٢٣)

The Practical Application	The Quranic Values
* Their (the Jews and Christians) disapproving of the Messenger ﷺ making constant and incessant attempts to misguide Muslims.	•We know with certainty that the Jews and Christians will not stop from leading Muslims astray and corrupting them. Therefore, we should always be cautious and heedful of them and beware of being loyal to them or taking them allies.
• Recalling favors and bounties necessitates being grateful and thankful to the Bestower and following His commands.	•We ask for Allah's help to be grateful to Him and to worship Him in the best manner. Our expression of gratefulness is by being obedient to Him and by worshipping Him alone as He pleases.
• Allah's explaining, in these verses, of the Jews' conditions, qualities, iniquities and crimes is for letting us know the reality of our enemies and beware of them, in addition to avoiding lapsing into the same errors so that we would not be subject to similar punishments.	•We should make benefit of what Allah has taught us about the Jews; we avoid their errors and never resemble them in their qualities. We should also disassociate ourselves from their crimes and teach Muslims about them in order to be heedful so that we would not incur Allah's Anger and punishment.

Verse No.	The Verse(s) and the Translation
124-129	وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَابْتَلَىٰ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾ 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 وَتُفْسُ الْمَصِيرِ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ {And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imām to the people. He pleaded: "And also (Imāms) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers" (124) Remember We made the House a place of assembly for men and a place of safety; and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and Ismā'īl, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer) (125) And remember Abraham said: "My Lord, make this a City of Peace, and feed its People with fruits,- such of them as believe in Allah and the Last Day". He said: "(Yea), and such as reject Faith,- for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!" (126) And remember Abraham and Ismā'īl raised the foundations of the House (with this prayer): "Our Lord! Accept (this service) from us: for Thou art the All-Hearing, the All-Knowing (127) "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Relenting Most Merciful (128) "Our Lord! send amongst them a Messenger of their own, who shall rehearse They Signs to them and instruct them in Scripture and Wisdom, and purify them: for Thou art the Exalted in Might the Wise" (129)}

The Practical Application	The Quranic Values
The demonstration of the successful experience of the succession on earth realized by Abraham # is stated for motivation and for following his example.	- We should respond to all the commands. - Let's put Prophet Abraham's # experience before us to study and learn from it how he succeeded in the duty of vicegerency (on earth) and follow his example. We should also accomplish those tasks stated in these verses which are: - Being patient in facing trials. - Obedying the commandments completely, even if we saw them difficult, and take Prophet Abraham # as our example in his patience and obedience so that we may attain the honour he had and the eternal remembrance.



Verse No.	The Verse(s) and the Translation
130-134	وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مِنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾ <i>{And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the Righteous (130) Behold! His Lord said to him: Submit (thy will to Me):” He said: “I submit (my will) to the Lord and Cherisher of the Universe” (131) And Abraham enjoined upon his sons and so did Jacob; “Oh my sons! Allah hath chosen the Faith for you; then die not except in the state of submission (to Me) (132) Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: “What will ye worship after me?” They said: “We shall worship Thy God and the God of thy fathers,- of Abraham, Ismā‘īl and Isaac,- The One (True) God; to Him do we submit” (133) That was a People that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! ye shall not be asked about what they did (134)}</i>

The Practical Application	The Quranic Values
• Islam is the religion of all the Prophets sent from the Lord of the worlds, because the religion in the sight of Allah is Islam. • Among the evidence that Abraham عليه السلام is a Muslim inclining toward truth is the existence of the 'Station of Abraham' in the Holy Mosque in Makkah, which is related to the rite of 'Tawaf' (going around Al-kaabah seven times).	•We should be proud of our religion (Islam), because it is the religion which Allah has approved as a religion for His servants and with which all His Messenger were sent. •If we wanted to attain success, we should follow the way of Allah and take our Prophet Muhammad ﷺ and Prophet Abraham عليه السلام as examples by obeying Allah's command and adhering to the Divine Method.



Verse No.	The Verse(s) and the Translation
135-137	وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ <i>{They say: "Become Jews, or Christians if ye would be guided (to salvation)". Say thou: "Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah" (135) Say, ye: "We believe in Allah, and the revelation Given to us, and to Abraham, Ismā'īl, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we submit to Allah (136) So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing (137)}.</i>
138-139	صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾ <i>{(Our religion) takes its hue from Allah and who can give a better hue than Allah. It is He. Whom we worship (138) Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him? (139)}.</i>

The Practical Application	The Quranic Values
• A clear declaration that Abraham عليه السلام was a Muslim, having a pure faith inclining toward truth, which refutes the Jews' and Christians' claims that he was one of them.	•Let's always remember this information and spread it among the people. This verse (136) should be recited in the first rakaah of the dawn sunnah prayer, and in the second rakaah verse (64) of Al-Imran should be recited as commanded by the Prophet Muhammad ﷺ in his hadith, in order to remind ourselves of its significance.
• The hue from Allah is Islam, which is the religion that Allah approves for and bestows upon humankind.	•We should be fully certain that Allah's religion that He has approved for us (Islam) is the perfect religion and the religion of all the Prophets. There is no doubt about that.



Verse No.	The Verse(s) and the Translation	
140-141	أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَمٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾ {Or do ye say that Abraham, Ismā'īl, Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! Who is more unjust than those who conceal the testimony they have from Allah? But Allah is not unmindful of what ye do! (140) That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Ye shall not be asked!- about what they did (141)}.	

The Practical Application	The Quranic Values
• Concealment of a testimony is a grave sin.	• We should beware of concealing a testimony, and be keen on propagating the truth as doing this is more beneficial for us.



Verse No.	The Verse(s) and the Translation
142-144	سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْنَاهُمْ عَنْ قِبَلِهِمُ الَّذِي كَانُوا عَلَيْهِمْ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَنِ الْإِيمَانِ إِنَّ اللَّهَ بِالْكَاسِ لَرُءٍ وَفٍ رَحِيمٌ ﴿١٤٣﴾ 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 بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ <i>{The fools among the people will say: "what hath turned them from the Qibla to which they were used?" Say: To Allah belong both East and West: He guideth whom He will to a Way that is straight (142) Thus have We made of you an Ummat justly balanced. That ye might be witnesses over the nation, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people Most surely full of Kindness, Most Merciful (143) We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the Sacred Mosque: wherever ye are, turn your faces in that direction. The People of the Book know well that that is the truth from their Lord, nor is Allah unmindful of what they do (144)}.</i>

The Practical Application

- The abrogation (of a rule or verse) is established in the Islamic Legislation for a wisdom that is only known by Allah, Glory be to Him.
- The change of Al-Qibla is a test of the Muslims' obedience and steadfastness in faith which also reflects their ability to propagate their religion. As a result, Allah makes them distinct by:
 - Making them successors on earth,
 - Giving them a Middle-Way religion,
 - And appointing them, with the Prophet ﷺ, as witnesses over all people.

The Quranic Values

- In order to increase our understanding of the Quran, we should learn about the abrogating and abrogated verses or rules in it.
- As Muslims, we should know that we are distinct: in our religion, in our Qiblah, in our Book (the Quran), and in being a Middle-Way nation which is a distinguished characteristic of Islam. We should take pride in this distinction and make it evident in our life and our deeds.

Verse No.	The Verse(s) and the Translation
145-146	وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعَكَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ <i>{Even if thou wert to bring to the people of the Book all the Signs (together), they would not follow thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, wert to follow their (vain) desires, - then wert thou indeed (clearly) in the wrong (145) The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know (146)}.</i>

The Practical Application

- The malice and envy that the People of the Book bear against Muslims are shown in their reaction towards the Muslims' change of direction in prayer towards Al-Kaabah, and in their denial of the Prophethood of Muhammad, ﷺ.

The Quranic Values

- We should always beware and cautions of the People of the Scripture and avoid being loyal to them because of their inherent malice and envy towards Islam and Muslims.



Verse No.	The Verse(s) and the Translation
147-150	الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وُجْهٍ هُوَ مُوَلِّيًا فَاسْتَبِقُوا الْحَيٰرَتِ اِنَّ مَا تَكُونُوْا يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا بِكُمُ اللّٰهُ جَمِيعًا اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَاِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللّٰهُ بِغَفِيْلٍ عَمَّا تَعْمَلُوْنَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهُ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِيْ وَلَآ اَتِمُّ نِعْمَتِيْ عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٥٠﴾ {The truth is from thy Lord; so be not at all in doubt (147) To each is a goal to which Allah turns him; then strive together (as in a race) towards all that is good. Wheresoever ye are, Allah will bring you together. For Allah hath power over all things (148) From whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do (149) So from whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; and wheresoever ye are, turn your face thither: that there be no ground of dispute against you among the people. Except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye may (consent to) be guided (150)}.
151	كَمَا اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿١٥١﴾ {A similar (favour Have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and purifying You, and instructing you in Scripture and Wisdom, and in new Knowledge (151)}

The Practical Application	The Quranic Values
Guidance from Allah to Muslims to avoid being preoccupied with the fools' say; rather, they should care for racing towards all that is good.	We should know that this information (in the verse) is the truth from Allah, the Lord of the worlds. Hence, we should have no doubt about them; rather, we should hasten and race to all that is good and not to let others become ahead of us in this competition in accordance with Allah's command.
Stating the method of learning religion and teaching it.	We learn the Quran using this methodology: reciting, contemplating, then applying its teachings and adhering to them.



Verse No.	The Verse(s) and the Translation
152-153	فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَتَّخِذُهَا الَّذِينَ ءَامَنُوا أَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ <i>{Then do ye remember Me; I will remember you. Be grateful to Me and reject not Faith (152) O ye who believe! Seek help with patient Perseverance and Prayer: for God is with those who patiently persevere (153)}</i>
154-157	وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ <i>{And say not of those who are slain in the way of Allah: "They are dead". Nay, they are living, though ye perceive (it) not (154) Be sure We shall test you with something of fear and hunger; some loss in goods, lives and the fruits (of your toil), but give glad tidings to those who patiently persevere,- (155) Who say, when afflicted with calamity: "To Allah we belong, and to Him is our return":- (156) They are those on whom (descend) blessings from their Lord, and Mercy. And they are the ones that receive guidance (157)}</i>

The Practical Application	The Quranic Values
• The remembrance of Allah by reciting the Quran and all other kinds of remembrance is rewarded for, and it is the basic provision of the believer. • Constancy in performing the prayer, with all its pillars and conditions at its exact times, requires perseverance patience and an encouragement of each other to patience vying in it with one another.	•We should be persistent and constant in the remembrance of Allah (all its kinds), the most important of which is the recitation of the Quran, together with exercising persevering patience and outlasting endurance, and performing the Prayer.
• These verses represent a set of psychological 'immunity' in facing trials and calamities.	•We put these verses (154-157), which represent "the system of psychological protection", in front of our eyes for reading, contemplating and living them in order to instill a psychological immunity for facing destinies so we have patience and attain the reward of the patient people.



Verse No.	The Verse(s) and the Translation
158	 إِنَّ الصَّفَا وَالْمَرْوَةَ مِن سَعَابِرِ اللَّهِ فَمَن حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ <i>{Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit The House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to Good,- be sure that Allah is He Who recogniseth and knoweth (158)}</i>
159-162	 إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُمْ فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ ۖ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾ <i>{Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book,- on them shall be Allah's curse, and the curse of those entitled to curse.- (159) Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful (160) Those who reject Faith, and die rejecting,- on them is Allah's curse, and the curse of angels, and of all mankind (161) They will abide therein: their penalty will not be lightened, nor will respite be their (lot) (162)}</i>

The Practical Application	The Quranic Values
• The practice of Sa'ie is related to the worship of Hajj and Umrah. There is an indication here that Muslims are a Middle-Way nation who have no relation to the rules of the time of ignorance nor to any other legislations. • Misunderstanding of some verses is cleared upon knowing the occasions of their revelation; an indication to the importance of knowing these occasions when reading their related verses.	•As our righteous predecessors had complied with Allah's commands in performing the religious rites, we, too, should comply and perform these rites in accordance with Allah's commands. •When studying the explanation of the Quran, we should also study the occasions of the verses' revelation.
• Truth is what comes from Allah exactly as it is sent down by Him. • The curse (from Allah) and the painful torment are for those who conceal what Allah sends down (of truths and evidence), whether they are followers of preceding religions or followers of Islam, except those who repent and set things aright. • Whoever rejects faith and dies as a disbeliever deserves to be cursed by Allah and the angels and all mankind, abiding eternally in the Hell-Fire.	•Our duty is to convey the message of truth as we know it and refrain from concealing the truth in order not to incur Allah's curse and torment.



Verse No.	The Verse(s) and the Translation
163-164	وَاللَّهُمَّ إِلَهُ وَحْدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَنَصْرَيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ <i>{And your God is One God: there is no god but He, Most Gracious, Most Merciful (163) Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth;- (here) indeed are Signs for a people that are wise (164)}.</i>
165-167	وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ رَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَتَرْجُوهُمْ لَمَّا أَتَيْنَاهُمْ هَٰؤُلَاءِ كَذَلِكَ يُرِيدُهُمُ اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾ <i>{Yet there are men who take (for worship) others besides Allah, as equal (with Allah): they love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the Punishment: that to Allah belongs all power, and Allah will strongly enforce the Punishment (165) Then would those who are followed clear themselves of those who follow (them): they would see the Chastisement and all relations between them would be cut off (166) And those who followed would say: "If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us". Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets, nor will there be a way for them out of the Fire (167)}.</i>

The Practical Application	The Quranic Values
• Manifestations of cosmic signs that bear witness to the Oneness of Allah and His being the Supreme Determiner in conducting the affairs of this universe, which are also manifest signs of the Greatness and Grandeur of the Creator, Exalted is He.	• This truth that Allah is the Only One should be propagated to the near and distant, using these cosmic signs to establish the evidence and convey the Message. • We should practise contemplation and pondering over Allah's creation by watching and reading in compliance with Allah's order as He said: (وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ۚ ۚ وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ۚ) (21) {And on the earth are signs for the certain (in faith) (20) And in yourselves, can you not, then, see (21)} (Althariyatt).
• Love necessitates following and obedience. The believers strongly love Allah so they shall win Paradise and Allah's Pleasure, while the disbelievers follow their patrons and gods out of love and obedience so they shall return with deep regrets on the Judgement Day and eternal abode in Hell.	• If we really love Allah, we follow all His orders, and desist from everything He forbids because if you love, you obey.



Verse No.	The Verse(s) and the Translation
168-173	يَتَّيِّهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٩﴾ وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَتَّيِّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أَهْلَ بِهِ لَعْنِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٧٣﴾ {O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan for he is to you an avowed enemy (168) For he commands you what is evil and shameful. And that ye should say of Allah that of which ye have no knowledge (169) When it is said to them: "Follow what Allah hath revealed:" they say: "Nay! we shall follow the ways of our fathers". What! Even though their fathers were void of wisdom and guidance? (170) The parable of those who reject Faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries: deaf, dumb, and blind. They are void of wisdom (171) O ye who believe! Eat of the good things that We have provided for you. And be grateful to Allah, if it is Him ye worship (172) He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah, but if one is forced by necessity, without willful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-Forgiving Most Merciful (173)}

The Practical Application

- A warning against following the footsteps of Satan, among which are making lawful of unlawful things and prohibiting lawful things.
- Adhering to customs and traditions even if they are falsehood, and turning away from the truth are indeed clear error and obvious misguidance.
- Eating lawful food is part and parcel of our religion, likewise is eating lawful, good and wholesome food which is considered an act of worship by which we worship Allah, Exalted is He.
- Legislating is the sole right of Allah alone, and following His Command as regards lawful and unlawful things is part of our belief in His Oneness and His being solely designated for Divinity.

The Quranic Values

- We should endeavour to eat good lawful food and inquire about that, and avoid all that is doubtful of being lawful in order not to commit unlawful acts, particularly that we are in an age in which we can ascertain lawful foods by various means.
- We should believe that all that is brought by our religion is good and true. There is no harm in following inherited traditions of forefathers and ancestors which do not contradict the religion, because the creation is Allah's alone, so the command is His, no one else.
- We should not eat anything forbidden by Allah and stated in the manifest verses in the Book of Allah.

Verse No.	The Verse(s) and the Translation
174-176	إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ بِأَنَّهُ لَمْ يَكُنْ لَهُ الْكِتَابُ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾ <i>{Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection, nor purify them: Grievous will be their Chastisement (174) They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! What boldness (they show) for the Fire! (175) (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose) (176)}.</i>
177	﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ <i>{It is not righteousness that ye turn your faces towards East or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and give Zakat, to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic, such are the people of truth, the God-fearing (177)}</i>

The Practical Application	The Quranic Values
• A statement on the grave sin of those who suppress the truth and do not convey it. Their punishment on the Judgement Day shall be a tremendous disgrace and a painful torment in Hell-Fire.	•We should beware of concealing the truth and knowledge so that we will not be subject to this fate in the Hereafter.
• Islam is a 'part and parcel' complete whole in which creed cannot be separated from ethics, nor worship is separated from creed and ethics. Religion is one, and all that is stated in the Method is closely interrelated with faith.	•Let's scrutinize our adherence to the Divine Method and how we are applying it with regard to not separating the creed from worship or ethics because the religion is an inseparable and complete whole.



Verse No.	The Verse(s) and the Translation
178-179	يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَتْبَاعُهُ بِالْمَعْرُوفِ وَأَدَاءُهُ إِلَيْهِ بِإِحْسَنٍ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ <i>{O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave chastisement (178) In the Law of Equality there is (saving of) Life to you. O ye men of understanding; that ye may restrain yourselves (179)}</i>
180-182	كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٨٢﴾ <i>{It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin. According to reasonable usage; this is due from the God-fearing (180) If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (all things) (181) But if anyone fears partiality or wrong-doing on the part of the testator. And brings about a settlement among (the parties concerned), there is no wrong in him: for Allah is Oft-Forgiving, Most Merciful (182)}</i>

The Practical Application	The Quranic Values
In spite of being severe, the law of equitable retribution embodies the real life for the human society, if applied by mankind as willed by the Lord of mankind.	We have no doubt about that and we do not object it, as some do; rather, we fully believe that the real life is in the application of the Divine Penal Law because he who feels safe from being punished is the one who misbehaves.
An ordinance from Allah to make a bequest (Will) for protecting the heirs' rights. Death is true, but no one knows when it comes.	We should be keen to write our will in accordance with Allah's command. We should also teach that to the people around us for the sake of protecting one's rights. No one knows when his time is due.



Verse No.	The Verse(s) and the Translation
183-185	يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدٰكُم وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ {O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.- (183) (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew (184) Ramadhān is the (month) in which was sent down the Qurān, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spent it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful (185)}

The Practical Application

- Fasting is a religious duty, and it was as such in the previous religions. It has many benefits, one of which is piety.
- The merit of the month of Ramadan and the merit of the night of its revelation.

The Quranic Values

- We should care about this great act of worship in Ramadan, and other seasons, seeking the great reward from Allah the Almighty as stated in the qudsi hadith (the sacred hadith) that says: **[The Fast is for Me and I will give the reward for it..]**.
- We should learn the rules of the Fast that Allah has designated for us as a Muslim nation so that our fasting becomes correct and acceptable.

Verse No.	The Verse(s) and the Translation
186-187	وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ أَجَلٌ لَّكُمْ لَيْلَةُ الصَّيَامِ الَّرَفْتُ إِلَى نِسَائِكُمْ هُنَّ لِيَاسٌ لَّكُمْ وَأَنْتُمْ لِيَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ {When My servants ask thee concerning Me, I am indeed close (to them): I respond to the prayer of every suppliant when he calleth of Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way (186) Permitted to you on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves: but He turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: approach not night thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint (187)}

The Practical Application

- A promise from Allah to answer prayers for supplication is the essence of worship.
- The distinctive features of the rules of fasting in Islam are ease and moderation. Fasting in Islam differs from that practised by former nations.

The Quranic Values

- Let's give much care to supplication during fasting because the supplication of a fasting person is not rejected.
- We should learn the rules of fasting from the books of jurisprudence and follow them as Allah wills and as explained by His Messenger ﷺ).

Verse No.	The Verse(s) and the Translation
188	وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ <i>{And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property (188)}</i>
189	﴿يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ بِالْبِرِّ بَأَنَّ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَأَتَقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾ <i>{They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men. And for Pilgrimage. It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors; and fear Allah: that ye may prosper (189)}</i>

The Practical Application	The Quranic Values
The mentioning of this verse among the verses on fasting and pilgrimage is a strong indication that the pivot of accepting these worships depends on one's lawful (halal) earnings.	We should inquire about what is lawful in our earnings. Unlawful earning should not tempt us however much it is because unlawful earning invalidates our worship and our deeds, and in the Hereafter we will suffer a manifest loss.
In the new moons and their different phases are a great benefit and favor (from Allah) as through them times of worships and transactions are known and determined.	We should know about these sacred months, glorify them and teach the people about them. These months are: Rajab, Thu Al-Q'adah, Thu Al-Hajjah and Muharram, as stated in the Quran: {Indeed, the number of months with Allah is twelve (lunar) months in the register of Allah (from) the day He created the heavens and the earth; of these, four are sacred..}. (Attawbah, 36).



Verse No.	The Verse(s) and the Translation
190-194	وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾ وَقَاتِلُوهُمْ حَيْثُ تَفْقَهُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنْ أَنَّهُوا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنَّهُوا فَلَا عُدُونَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنَ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ <i>{Fight in the cause of Allah those who fight you but do not transgress limits; for Allah loveth not transgressors (190) And slay them wherever ye catch them, and turn them out from where they have turned you out; for Persecution is worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who reject faith (191) But if they cease, Allah is Oft-Forgiving, Most Merciful (192) And fight them on until there is no more Persecution and the religion becomes Allah's. But if they cease, let there be no hostility except to those who practise oppression (193) The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves. (194)}</i>
195	وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾ <i>{And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good (195)}</i>

The Practical Application	The Quranic Values
Fighting in the cause of Allah is Islam's fortified shield, within the controls laid down in accordance with the Divine Method.	We should know these facts as stated in these verses, and other verses also, so that we will not be deluded by the mischivuous media about our religion, or by what the enemies of Islam are spreading, for Allah has never dictated a thing that is void of goodness for His servants.
A strong indication of the merit of spending in the cause of Allah and spending on performing Hajj. Whoever refrains from spending is making himself vulnerable to destruction.	Let's remember that Hajj expenses are compansated; their merit is like the ones spent in Allah's cause multiplied up to seven hundred. For women, hajj is her jihad.



Verse No.	The Verse(s) and the Translation
196-197	وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ، فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامَ 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 ﴿١٩٦﴾ الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾ {And complete the Hajj or 'Umra in the service of Allah, but if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj he must make an offering such as he can afford, but if he cannot afford it, he should fast three days during the hajj, and seven days on his return, making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah. And know that Allah is strict in punishment (196) For Hajj are the months well known. If any one undertakes that duty therein, let there be no obscenity, nor wickedness nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, O ye that are wise (197)}

The Practical Application

- Among the great wisdoms in Hajj is the training on enduring hardships and maintaining self-command.
- The explanation of Hajj rules and conditions.

The Quranic Values

- We should be conscious of these great meanings when we perform hajj. We avoid showing discontent or anger when facing unpleasant situations; rather we resort to patience in order to attain the reward.

Verse No.	The Verse(s) and the Translation
198-199	لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾ <i>(It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) 'Arafāt, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray (198) Then return from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful (199))</i>
200-202	فَإِذَا قَضَيْتُمْ مِنْ سَكَكُمْ فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ <i>{So when ye have Accomplished your rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more heart and soul. There are men who say: "Our Lord! Give us (thy bounties) in this world!" but they will have no portion in the Hereafter (200) And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and save us from the torment of the Fire!" (201) To these will be allotted what they have earned; and Allah is quick in account (202)}</i>

The Practical Application	The Quranic Values
• Trading and seeking sustenance are not in conflict with the performing of the Hajj rites. • The importance of remembering Allah and asking for His forgiveness after pouring down from Arafat.	•We should not denounce the pilgrims' practices of selling and buying during hajj season because this is permitted by Allah. •We should give much care to the remembrance of Allah, and asking for forgiveness, particularly at Muzdalifa, at the Sacred Monument, and on the way to Mina because this is of great benefit to us, and a lot of people are heedless of this merit.
• Stating the pilgrims' categories in supplication: those supplicating for the good of both this life and the Hereafter, and others who do not pray for their Hereafter.	•During Hajj, we should be keen to supplicate asking for the goodness of both this life and the Hereafter, and be heedful of doing that.



Verse No.	The Verse(s) and the Translation
203	﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾ (٢٠٣) {Remember Allah during the Appointed Days, but if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him (203)}
204-207	وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾ وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾ {There is the type of man whose speech about this world's life may dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies (204) When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and progeny but Allah loveth not mischief (205) When it is said to him, "Fear Allah", he is led by arrogance to (more) crime. Enough for him is Hell;- an evil bed indeed (to lie on)! (206) And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees (207)}
208	يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ {O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the Satan for he is to you an avowed enemy (208)}

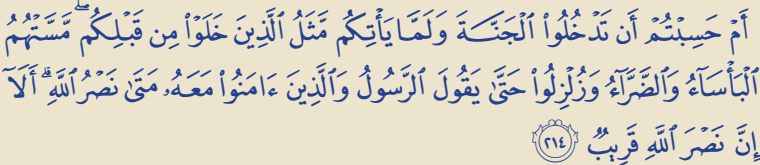
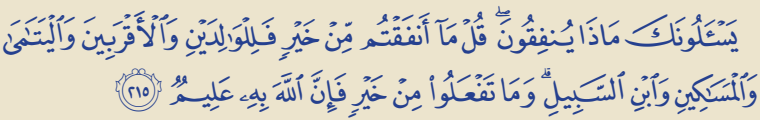
The Practical Application	The Quranic Values
• A permission for hastening to leave in two days for those who wish to.	•We know that this matter is optional, and in both there is goodness.
• A reminder from Allah, the Exalted, to His servants by showing them the types of people found in life: the hypocrite and corrupt, and the believer and pious, so that the Muslim chooses of which type he wants to be.	•We are before two categories of people to choose which of them we should be during this worldly life.
• Islam is the religion of peace. Fighting in Allah's cause is ordained to prevent and deter terrorism and injustice.	•From these verses, we should know that Islam is the religion of peace, security and safety. It is the original faith.



Verse No.	The Verse(s) and the Translation
209-211	فَإِنْ رَكَدْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾ <i>{If ye backslide after the clear (Signs) have come to you, then know that Allah is Exalted in Power; Wise (209) Will they wait until Allah comes to them in canopies of clouds with angels (in His train) and the question is (thus) settled? But to Allah do all questions go back (for decision) (210)}</i>
211-212	سَلْ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَهُمْ مِنْ ءَايَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾ <i>{Ask the Children of Israel how many Clear (Signs) We have sent them. But if any one after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment (211) The life of this world is alluring to those who reject Faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will (212)}</i>
213	كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ 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 ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾ <i>{Mankind was one single nation. And Allah sent Messengers with glad tidings and warnings; and with them He sent The Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the Believers to the Truth, concerning that wherein they differed. For Allah guides whom He will to a path that is straight (213)}</i>

The Practical Application	The Quranic Values
To enter into the religion of Allah and His Prophet's method is a blessing for humanity and good for the servants of Allah Who is capable of punishing the disobedient.	Let's always remember that whenever we slip by committing a sin or being heedless, we can return to our Lord in repentance asking for His forgiveness; we should not wait till the Judgement Day comes when there would be regret and sorrow.
The superiority of the unbelievers and their ridicule of the believers in this worldly life shall be reversed on the Resurrection Day, because the true superiority and dominion shall be for the believers only on that day.	If we are sincere in faith and our deeds are good, there will be good tidings for us which are an eternal bliss and real highness in the Hereafter as promised by Allah, the Exalted.
The comprehensive Divine reform method is for guiding humanity by sending down the Quran and sending Messengers.	Let's adhere to the Divine Method because Allah, Glory be to Him, has sent down the Quran for our good and benefit so that we will not be at variance with each other.



Verse No.	The Verse(s) and the Translation
214	 <i>{Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah" Ah! Verily, the help of Allah is (always) near! (214)}</i>
215	 <i>{They ask thee what they should spend (in charity). Say: Whatever wealth ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good,- Allah knoweth it well (215)}</i>

The Practical Application	The Quranic Values
The belief in Allah and steadfastness in the truth need patience, and the fruit of patience is victory.	Adhering to the religion requires from us patience and endurance in facing the vanities of the worldly life and trials. Our example in that is the Prophets, peace be upon all of them.
A statement on the priority of categories deserving to be spent on, and the merit of spending in Allah's cause.	We should spend in Allah's cause, taking care of priorities as Allah has taught us. For example, we begin by checking the conditions of our parents and their needs, then the near relatives, the orphans, the needy and the travelers.



Verse No.	The Verse(s) and the Translation
216-218	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 ﴿٢١٦﴾ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقِيلُونَكُمْ 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 ﴿٢١٧﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾ {Fighting is prescribed upon you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not (216) They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah to deny Him, to prevent access to the Sacred Mosque, and drive out its members". Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein (217) Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,- they have the hope of the Mercy of Allah: and Allah is Oft-forgiving, Most Merciful (218)}

The Practical Application

- Fighting in Allah's cause is a religious obligation (from Allah) to protect Allah's religion and its followers. Every good requires a power to protect it against its enemies who await for it, and also to protect the weak, oppressed and helpless people.
- An assertion from Allah on the keenness of the disbelievers and the people of falsehood to make Muslims turn back from their religion, in addition to their persistence in their plots aiming at that purpose.

The Quranic Values

- We should understand the concept of fighting in Allah's cause in our religion and explain it to others.
- Let's be aware and heedful of what our enemies are planning against us, and of their constant endeavour to avert us from our religion. So let's beware of that and adhere to the Book of Allah and His Prophet's tradition in facing their plans together with educating people about that.

Verse No.	The Verse(s) and the Translation
219-220	﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَوْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾ (٢١٩) فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنْ آلِيتِمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ (٢٢٠) <i>{They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit". They ask thee how much they are to spend; say: "What is beyond your needs". Thus doth Allah make clear to you His signs: in order that ye may consider- (219) (Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power; Wise" (220)}</i>
221	وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ وَلَا أَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْبَجْتُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِآيَاتِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ (٢٢١) <i>{Do not marry unbelieving woman until they believe: a slave woman who believes is better than an unbelieving woman. Even though she allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever even though he allure you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of Bliss) and forgiveness. And makes His Signs clear to mankind: that they may receive admonition (221)}</i>

The Practical Application	The Quranic Values
• The first ruling on drinking wine and the beginning of its prohibition. • The question about orphans is for the purpose of knowing their rights, and Allah's command to give them (orphans) their property. Allah makes a condition that what is in their best interest should be done.	•We know that the prohibition of wine was done at stages. After this verse, several verses followed, then it was finally forbidden. Hence, it is not permissible at all to drink it, even the little of it. •We should be fearful of Allah as regards treating orphans who are under our custody, and should seek to mend their affairs as much as we can.
• The prohibition of marrying polytheistic women and marrying (Muslim women) to polytheistic men, with a statement on the wisdom in that.	•As Muslims, we should know the religious rulings as regards the rulings on marriage so that we avoid committing forbidden things.



Verse No.	The Verse(s) and the Translation
222-223	وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُطَهَّرِينَ ﴿٢٢٢﴾ يَسْأَلُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾ {They ask thee concerning women's courses. Say: They are a hurt and a pollution: so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them as ordained for you by Allah for Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean (222) Your wives are as a tilth unto you so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe (223)}
224-225	وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ {And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things (224) Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts, and He is Oft-forgiving Most Forbearing (225)}
226-227	لِّلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ {For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful (226) But if their intention is firm for divorce, Allah heareth and knoweth all things (227)}

The Practical Application	The Quranic Values
• A statement on the ruling of having sexual intercourse with one's wife during menstruation. It is forbidden and the reason for that ruling is because it is "harm". • The ethics pertaining to the intimate relation between husband and wife, which are expressed in a lofty style and reflect superior descency and humane treatment. Muslims should conform to these ethics also as they do with the rulings	•We should learn that the intimate relation between spouses is not allowed during menstruation, whatever the pretexts are, in order to avoid harm that might result from this act. •As Muslims, we should learn about the ethics of the intimate relation between spouses before marriage.
• An admonition to avoid swearing by Allah's Name frequently out of reverence for Allah and because of the great importance of oaths in the sight of Allah, unless it is deemed of an utmost necessity.	•We must pay due reverence and respect to Allah's Name and avoid using it frequently in our talk in making oaths.
• A statement about the ruling on (Ilaa), with an indication to the expiation for taking that oath.	•We should learn the rule of (ilaa) and its expiation and teach the people around us about such rules.



Verse No.	The Verse(s) and the Translation
228	وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَهُنَّ أَحقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ <i>{Divorced women shall wait concerning themselves for three monthly periods. And it is not lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree over them and Allah is Exalted in Power, Wise (228)}</i>
229	الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ 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 ﴿٢٢٩﴾ <i>{A divorce is only permissible twice; after that the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives). Except when both parties fear that they would be unable to keep the limits ordained by Allah if ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom these are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others) (229)}</i>

The Practical Application	The Quranic Values
• A statement on the women's waiting period and the rulings on divorce, as well as an encouragement for good treatment between the two parties. • Islam's great care for establishing fair treatment in the family life so that love and mercy will prevail.	•We should endeavour to spread the knowledge about divorce rules among men and women because of the many problems and violations resulting from the ignorance of such rules or the lack of their applications. •We should give much care about fair and just treatment based on love and mercy, which Allah the Almighty has guided to.
• The rulings on family issues are Allah's bounds, which should be adhered to. Also, there is a strong warning to those who violate them.	•These verses provide a piece of advice to spouses that each one of them should learn about these rules before entering into a marriage contract. These rules represent the bounds set by Allah, so it is not permissible to transgress them; whoever transgresses them will be subject to Allah's punishment.



Verse No.	The Verse(s) and the Translation
230	فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ، فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٣٠﴾ <i>{{So if a husband divorces his wife (irrevocably), he cannot, after that, re-marry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who know (230)}}</i>
231	وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا ءَايَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ، وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣١﴾ <i>{When ye divorce women, and they (are about to) fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms: but do not take them back to injure them, (or) to take undue advantage; if any one does that, he wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you The Book and Wisdom, for your instruction. and fear Allah, and know that Allah is well acquainted with all things (231)}</i>

The Practical Application	The Quranic Values
A constant emphasis from Allah on good companionship between the spouses together with treating the wife kindly even in the event of divorce.	We should bear in mind that in marital life, doing good is required from both parties. In the event of a divorce, which is in the husband's hand, Allah instructs the husband to do good even in such a situation of separation out of veneration to the marriage contract which was concluded in the name of Allah.
The guardian has no right to hinder the woman, who is under his guardianship, from returning to her husband if she wanted to, and they (the spouses) come to a satisfactory agreement together, for the benefit of the two parties and the preservation of the purity of one's honor.	We obey Allah's command in this matter and others and we spread awareness of this issue among Muslims.



Verse No.	The Verse(s) and the Translation
232	وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٣٢﴾ <i>{When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not (232)}</i>
233	وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ تَسْرِضِعُوا الْأَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا ءَانَيْتُم بِالْمَعْرُوفِ ۚ وَالْتَقُوا اللَّهَ ۚ وَعَلِمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٣٣﴾ <i>{The mothers shall give suck to their offspring for two whole years, for him who desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent and after due consultation. There is no blame on them, if ye decide on a foster-mother for your offspring there is no blame on you, provided ye pay (the foster mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do (233)}</i>

The Practical Application	The Quranic Values
• The guardian has no right to hinder the woman, who is under his guardianship, from returning to her husband if she wanted to, and they (the spouses) come to a satisfactory agreement together, for the benefit of the two parties and the preservation of the purity of one's honor.	•We obey Allah's command in this matter and others and we spread awareness of this issue among Muslims.
• The importance of breastfeeding for children, and guidance for mothers to that issue, which is also called for today by the World Health Organisation (WHO) after trying several methods. • In the event of a separation between the spouses, the child's interest comes first and his breastfeeding takes a paramount importance. • The command in the Quran on breastfeeding is considered a precedence and a scientific miraculous sign as it has been only recently that this issue is discovered by modern science.	•One of the things that should be spread among future mothers is the awareness of the importance of breastfeeding and its benefits. We should have a role in doing that.



Verse No.	The Verse(s) and the Translation
234	وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرِيضَنَّ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾ <i>{If any of you die and leave widows behind; they shall wait concerning themselves four months and ten days when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do (234)}</i>
235	وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۖ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۖ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ حَلِيمٌ ﴿٢٣٥﴾ <i>{There is no blame on you if ye make an indirect offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except that you speak to them in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving. Most Forbearing (235)}</i>

The Practical Application	The Quranic Values
• A statement on the waiting term of a widow, which is four months and ten days.	•A Muslim woman should fulfill her waiting period out of obedience of Allah, and in compliance with His command. She should know for certain that this is in her own interest even if she did not know it.
• A statement on the rules pertaining to proposing to a woman during her waiting term and the controls concerning this matter. • It is not permissible to propose to a woman during her prescribed period of widowhood or irrevocable divorce, except through allusion.	•We should learn after-divorce and death rules and comply with them so that we do not make mistakes or commit sins, such as proposing to a woman while she is in her waiting period.



Verse No.	The Verse(s) and the Translation
236-237	لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾ 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 ﴿٢٣٧﴾ <i>{There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means;- a gift of reasonable amount is due from those who wish to do the right thing (236) And if ye divorce them before consummation but after the fixation of a dower for them, then the half of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) if the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that ye do (237)}</i>
238-239	حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجًا لَا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ <i>{Guard strictly your (habit of) prayers. Especially the Middle Prayer; and stand before Allah in a devout (frame of mind) (238) If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before) (239)}</i>

The Practical Application	The Quranic Values
• The divorce gift given to a divorcee is a consolation and comfort for her. • The rulings on divorcing a woman before having sexual intercourse: - If he appoints a dower for her, she will have half of it. - If no dower is fixed for her, he should give her a (consolation gift) for comforting her.	•We should know that the (compensation gift) is a right upon the husband for the divorcee wife. •The two spouses should learn about the rules of divorce before concluding a marriage contract.
• A command (from Allah) to be mindful of the Prayer in its stated times, with an emphasis on performing it in all situations and conditions, even in the battlefield.	•W should know that adhering to these rules is a duty similar to the establishment of the Prayer; there should be no underestimation of this matter even in the battlefield.



Verse No.	The Verse(s) and the Translation
240-242	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 ﴿٢٤٠﴾ وَلَمَّا طَلَّقْتَ مَتْعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۖ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ {Those of you who die and leave widows should bequeath for their widows a year's maintenance without expulsion; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise (240) For divorced women is a suitable Gift this is a duty on the righteous (241) Thus doth Allah make clear His Signs to you: in order that ye may understand (242)}
243-245	۞ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۖ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾ {Didst thou not turn by vision to those who abandoned their home, though they were thousands (in number), for fear of death? Allah said to them: "Die": then He restored them to life. For Allah is full of bounty to mankind, but most of them are ungrateful (243) Then fight in the cause of Allah, and know that Allah heareth and knoweth all things (244) Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) Want or Plenty. And to Him shall be your return (245)}

The Practical Application	The Quranic Values
• The ruling on the right of a widow for a provision (as a gift) stated in this verse could be a kind recommendation regarding women in this situation (though it is said that the verse is abrogated). • An emphasis from Allah, the Almighty, on giving a divorced woman a (consolation gift).	•We should know that it is recommended for the heirs of the deceased husband to consider this recommendation, particularly if the wife needs housing. •We should know that the (consolation/compensation gift) is made by Allah a right upon the husbands, so let's realize this fact and offer it in obedience of Allah, if we are divorcee husbands.
• Death and life are in Allah's Hand, and fighting in the cause of Allah is not a cause of death.	•We should know and teach our children as well that fighting in the way of Allah is not a cause of death. If a Muslim is fighting in the cause of Allah, fearing Allah only, Allah will protect him; if he spends in His cause, Allah promises him with definite great reward.



Verse No.	The Verse(s) and the Translation
246-248	أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ 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 ﴿٢٤٦﴾ 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 مَلَكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ الْتَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آءَالُ مُوسَى وَءَالُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾ <i>{Has thou not turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses they said to a Prophet (that was) among them: "Appoint for us a King, that we may fight in the cause of Allah", he said; "Is it not possible, if ye were commanded to fight, that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" But when they were commanded to fight, they turned back. Except a small band among them. But Allah Has full knowledge of those who do wrong (246) Their Prophet said to them; "Allah hath appointed Tālūt as king over you", they said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth; Allah is All-embracing, and He knoweth all things (247) And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a Symbol for you if ye indeed have faith" (248)}</i>

The Practical Application

- Superiority among people over each other is not by high standing or wealth; it is but by power and knowledge.

The Quranic Values

- We should raise our children on Quranic principles and concepts so that this becomes their provision along the road to Allah.

Verse No.	The Verse(s) and the Translation
249-251	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 مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ كَمِ مِّنْ فَتَكَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةَ كَثِيرَةٍ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ {When Tālūt set forth with the armies, he said: “Allah will test you at the stream; if any drinks of its water, he goes not with my army: only those who taste not of it go with me: a mere sip out of the hand is excused”. But they drank of it, except a few. When they crossed the river,- he and the faithful ones with him,- they said: “This day we cannot cope with Goliath and his forces”. But those who were convinced that they must meet Allah, said: “How oft, by Allah's will. Hath a small force vanquished a big one? Allah is with those who steadfastly persevere” (249) When they advanced to meet Goliath and his forces, they prayed: “Our Lord! Pour out constancy on us and make our steps firm: help us against those that reject faith” (250) By Allah's will, they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) he willed. And did not Allah check one set of people by means of another, the earth would indeed be full of mischief: but Allah is full of bounty to all the worlds (251)}

The Practical Application

- Steadfastness and obedience are qualifying factors for succession to the Divine Method in order to attain victory, kingship and empowerment on earth.

The Quranic Values

•From the Divine Law in this story, we take the benefit that victory comes when we apply Allah's Command and Method in all aspects of our life, together with being firm till the end. If we faced obstacles, we should know that it is a test of our patience and steadfastness; victory, prosperity and success will come if Allah wills.

Verse No.	The Verse(s) and the Translation
252	تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾ <i>{These are the signs of Allah: we rehearse them to thee in truth: verily thou art one of the Messengers (252).}</i>
253	﴿٢٥٣﴾ تِلْكَ أَلْسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَعِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾ <i>{Those Messengers We endowed with gifts, some above others: to some of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave Clear (Signs), and strengthened him with the Holy Spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them but they (chose) to wrangle some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah does what He wills (253).}</i>
254	يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ <i>{O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith-they are the wrong-doers (254).}</i>

The Practical Application	The Quranic Values
All previous and following verses are from Allah, The Almighty; they are True, and the Messenger of Allah ﷺ who was sent with them, is True, as the verse has already stated.	We should believe and know that Islam is true, the Prophet (PBUH) is true and he is sent from the True, Exalted is He. In order to increase our faith, we should frequently read the Book of Allah (the Quran), contemplating and pondering over Allah's signs in the universe.
It is obligatory to have full belief in Allah, the Exalted, and in all His Messengers, peace be upon them. It is not for us to make any difference between one and another; they are Allah's Messengers and their Message is one.	Let's read the biographies of the Prophets, particularly those mentioned in the verse, to get knowledge of their superiority and their status in the sight of Allah.
Allah's urging us for doing righteousness and spending in His cause.	We must be certain that the real profit lies in spending in Allah's cause, for He is the One who protects our property.



Verse No.	The Verse(s) and the Translation
255	 لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ 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 السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ {Allah! There is no god but He,-the Living, the Self-subsisting, Supporter of all no slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is thee can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory) (255)}
256-257	 لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ  الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الظَّالِمُونَ {Let there be no compulsion in religion: Truth stands out clear from Error: whoever Rejects Tagut and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things (256) Allah is the Protector of those who have faith: from the depths of darkness He leads them forth into light. Of those who reject faith the patrons are the Tagut from light they will lead them forth into the depths of darkness. They will be Companions of the fire, to dwell therein (for ever) (257)}

The Practical Application		The Quranic Values	
	• ‘Ayat Al-Kursi’ (the verse of the Seat) is considered the Protector and the Divine shield that guards against devils and Jinn and all evils and evil beings.		•We act according to the Prophet’s guidelines by reading this verse after every prayer, and upon everything we care about, and upon our wealth because this Ayah (verse) is the Protector, Allah willing.
	• There is no compulsion in the religion. Embracing Islam and abiding by what is contained in the Quran are attained through will and sound reasoning, not through compulsion and coercion.		•We should know that in inviting people to Islam there is no compulsion or force; we should address the people’s hearts and minds so that they may respond to the truth.



Verse No.	The Verse(s) and the Translation
258-260	أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةً عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةً عَامٍ فَأَنْظِرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَأَنْظِرْ إِلَى حِمَارِكَ وَلَنَجْعَلَكَ آيَةً لِلنَّاسِ وَأَنْظِرْ إِلَى الْعَظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾ {Hast thou not turned thy thought to one who disputed with Abraham about his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who giveth life and death". He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the East: do thou then cause it to rise from the West". Thus was he confounded who (in arrogance) rejected Faith. Nor doth Allah give guidance to a people unjust (258) Or (take) the similitude of one who passed by a hamlet, all in ruins to its roots. He said: "Oh! How shall Allah bring it (ever) to life, after (this) its death?" But Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: "(Perhaps) a day or part of a day". He said: "Nay, thou hast tarried thus a hundred years: but look at thy food and they drink; they show no signs of age: and look at thy donkey: and that We may make of thee a Sign unto the people. Look further at the bones, how We bring them together and clothe them with flesh". When this was shown clearly to him, he said: "I know that Allah hath power over all things". (259) Behold! Abraham said: "My Lord! Show me how thou givest life to the dead". He said: "Dost thou not then believe?" He said: "Yea! But to satisfy my own heart". He said: "Take four birds; tie them (cut them into pieces), then put a portion of them: on every hill, and call to them: they will come to thee (flying) with speed. Then know that Allah is Exalted in Power, Wise" (260)}

The Practical Application

- These three verses are a manifest of some aspects of Allah's Perfect Ability, Power, and Grandeur, in addition to His Being the Supreme Determiner of Creation and arrangement of affairs, particularly as regards giving life and causing death.

The Quranic Values

- We should know in certainty that life and death are in Allah's Hand alone and that He is Most Able, so we fear no body but Allah, and we desire nothing but what Allah has.



Verse No.	The Verse(s) and the Translation
261	مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ {The parable of those who spend their wealth in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: and Allah careth for all and He knoweth all things (261)}
262-263	الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ {Those who spend their wealth in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury,- for them their reward is with their Lord: on them shall be no fear; nor shall they grieve (262) Kind words and covering of faults are better than charity followed by injury. Allah is Free of all wants, and He is most Forbearing (263)}

The Practical Application	The Quranic Values
The importance of spending in Allah's cause and of urging towards it by explaining the high returns that are given by Allah alone.	Let's embark upon this profitable trade and invite everyone interested among merchants/traders to these multiplied profits and assets so that our dealing with Allah is made with due reverence and piety to Allah the Majestic.
The conditions for accepting charity are a kind word and good treatment, in addition to not following it up with reminders (of it) or harm. By doing that, there is a promise from Allah of a great reward on the Judgement Day.	Let's train ourselves never to remind others of our favor to them, or harm them, whether they are people whom spending on them is obligatory upon us or voluntary. Also, we practise giving a charity accompanied with nice words and in a best manner, trying to forget what we have offered for the sake of Allah. By doing that, we shall not fall into Satan's trap and whispers which will make our reward lost due to his evil suggestion that induces us to remind others of our favor or hurt them inattentively.



Verse No.	The Verse(s) and the Translation
264-265	يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَتَأَنَّتْ أَكُلَهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ ۖ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ {O ye who believe! Cancel not your charity by reminders of your generosity or by injury-like those who spend their wealth to be seen of men, but believe neither in Allah nor in the Last Day. They are in Parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith (264) And the likeness of those who spend their wealth seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture sufficeth it, Allah seeth well whatever ye do (265);}
266	أَيُّدٌ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾ {Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look, after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider (266);}

The Practical Application	The Quranic Values
• A realistic example of the hypocrite's deed so that it becomes stronger and more effective in demonstrating what nullifies the deeds. The opposite example of this is that of the true believer who gives charity in sincerity and for bringing himself nearer to Allah Who is spurring and urging His servants towards good deeds.	•We should ponder over the parables set forth by Allah, taking admonition from them.
• Allah's striking of parables for people is for their benefit and for learning from them.	•We should be heedful of our charity that it is spent in sincerity for the sake of Allah alone. We should also be careful not to follow it with a reminder of it or harm so that we will not be like the one who lost his wealth when he was in a dire need of it. Likewise, we should be heedful not to lose our wealth when we badly need it on the Judgement Day.



Verse No.	The Verse(s) and the Translation
267-269	يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُخِصُّوا فِيهِ وَعَلِمُوا أَنَّ اللَّهَ غَفُورٌ حَمِيدٌ ﴿٢٦٧﴾ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾ {O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not aim at anything which is bad, out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and Worthy of all praise (267) Satan threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things (268) He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will receive admonition but men of understanding (269)}
270-271	وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَالظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾ إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ {And whatever ye spend in charity or whatever vow you make, be sure Allah knows it all. But the wrong-doers have no helpers (270) If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do (271)}

The Practical Application	The Quranic Values
• Urging for spending in charity and for paying almsgiving (Zakat), in Allah's cause, from the best of one's wealth in the manner due to Allah's Majesty and Grandeur. • Satan frightens us with poverty when we want to spend in charity, but Allah's promise is the truth, for He promises those who spend forgiveness from Him and bounty. • Spending in Allah's cause is indicative of wisdom and perfect understanding	• We should know that Allah only accepts the Zakat that is paid purely for His own sake, and which is taken from the good (wholesome) and lawful of our wealth, whether it is from animals of grazing livestock or crops; our choice for charity should be from their best. • We should be always heedful of Satan who is present in everything we do and who frightens us with poverty when we want to give charity in order to make us abstain from spending. • We should be keen on spending in Allah's cause so that Allah may grant us wisdom.
• Allah is All-Aware, All-Knowing of anything we spend or any vow we make, whether little or much, big or small, hidden or apparent.	• We should care for spending in Allah's cause and seek Allah's reward for it, because each atom's weight of good is counted in the servant's records, for which Allah will repay him in full on the Judgement Day. So, we should not fail, or neglect, spending in Allah's cause whatever the conditions or the circumstances are. • We spend in all situations, in public or in secret, for all are accepted by Allah. This answers those who refuse to give charity or donation in public, even if they were asked to, under the pretext of avoiding to show-off.

Verse No.	The Verse(s) and the Translation
272	لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾ {It is not for you to guide them to the right path. But Allah guides to the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the “Face” of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly (272)}
273	لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ {(Charity is) for those in need, who, in Allah's cause are restricted (from travel). And cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good ye give, be assured Allah knoweth it well (273)}
274	الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾ {Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve (274)}

The Practical Application	The Quranic Values
• The association of guidance with spending seems to signify that those who spend are the ones whom Allah has provided with guidance and wisdom. • A promise from Allah that the good of their spending shall be rendered back to them.	• If we really want to be among those whom Allah has guided, let's spend for His sake for He has promised us great reward.
• The good of spending in Allah's cause shall be returned to the society, realizing, therefore, social coherence and spreading love and cooperation in righteousness. In giving charities, it is sage to look for the real needy people.	• In giving our charities, we should endeavour to look for the needy whose self-restraint prevents them from asking people persistently (or at all).
• Spending is not restricted by time or date. A believer spends at all times and in all situations. The reward for that is great on the Judgement Day and he will be safe from the terror of that Day.	• Let's our slogan be what the Lord of worlds has told us about: To spend day and night, open and secret, so that we could attain what Allah has promised us.



Verse No.	The Verse(s) and the Translation
261-274	مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ إلى قوله تعالى: الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْإِثْلِ وَالْتِهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾
275	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 ﴿٢٧٥﴾ {Those who devour usury will not stand except as stands one whom the Satan by his touch hath driven to madness. That is because they say: "Trade is like usury", but Allah hath permitted trade and forbidden usury. Those who after receiving admonition from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are Companions of the Fire: they will abide therein (for ever) (275)}
276	يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ {Allah will deprive usury of all blessing, but will give increase for deeds of charity: for He loveth not any ungrateful sinner (276)}

The Practical Application	The Quranic Values
• Allah's Law concerning wealth: to spend in His cause is the real investment and the profitable trade in the worldly life and in the Hereafter.	•We should spend in Allah's cause to participate in the profitable trade, in which there is great goodness.
• Prohibition of usury, and a frightening picture of the state of the usury eater. • Allah's prohibition of all kinds of usury: riba Al-Fadhl and riba An-nasi'a, in addition to the banking interests, which are considered a forbidden usury.	•We should believe that usury is forbidden as stated in the Quran. It is forbidden in all religions so we should not accept any pretexts made by usury eaters and those promoting it under various names. Allah, Who has Command, has ruled it is forbidden.
• Allah has ruled that every profit yielded from usury will be blighted and deprived of all blessing. Every wealth spent on charities is ruled by Allah to increase and its reward is perpetuated.	•We should abstain completely and forever from usury dealings and transactions in order to protect our wealth because in trading there is much good.



Verse No.	The Verse(s) and the Translation	
277	 إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ <i>{Those who believe, and do deeds of righteousness, and establish regular prayers and give Zakat, will have their reward with their Lord: on them shall be no fear, nor shall they grieve (277)}</i>	
278	يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٧٨﴾ <i>{O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers (278)}</i>	

The Practical Application	The Quranic Values
• Those responding to Allah's prohibition of usury are the true believers, who believe in Allah, do good, righteous deeds, establish the prayer, and pay the prescribed purifying Alms. Their reward is, thus, great and they shall be completely safe on the Judgement Day.	•In order to be true believers whom Allah, the Exalted, has praised, we should beware of usury, purify our wealth, establish Prayer, give the prescribed Zakat and do good deeds to attain the pleasure of Allah.
• An exhortation to the believers to be respondent and pious by giving up usury after knowing it is forbidden.	•Let's abandon all usury transactions and dealings, even if they give high or tempting profits.



Verse No.	The Verse(s) and the Translation
279	فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ <i>{If ye do it not, take notice of war from Allah and His Messenger: but if ye repent ye shall have your capital sums: deal not unjustly, and ye shall not be dealt with unjustly (279)}</i>
280	وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ <i>{If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew (280)}</i>
281	وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾ <i>{And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly (281)}</i>

The Practical Application	The Quranic Values
• A severe warning to those dealing with usury after its being prohibited in the form of a war against them from Allah, the Exalted, and His Messenger ﷺ. • The door of repentance is open even for the usurer if he repents. He will only keep the capital of his wealth until he purifies his wealth from usury.	•Let's not expose ourselves to Allah's anger and war from Him and His Messenger ﷺ. This means that we shall incur massive destruction from which there is no escape or salvation. •Let's hasten for asking repentance from Allah for every evil deed and purify our wealth from usury.
• Much goodness and tremendous reward await those who give respite to a debtor in hardship, or waiving the debt entirely or partly.	•We should give respite to those unable to repay their debts on time, and give up some of the loans whenever possible to attain Allah's pleasure.
• A final warning of Allah's torment on the Judgement Day to those who are dealing with usury; they would be subject to His punishment even if they got away with it in worldly life.	•We should take into consideration that this verse (281) is the last verse revealed of the Quran, after the verses on usury. Hence, we should not ignore or be heedless of the gravity of usury; its punishment is so severe on the Judgement Day that it cannot be borne by wrongdoers and violators of Allah's commands. Therefore, let's be so keen that our wealth is lawful, no doubt about it, in order to attain the goodness of both this worldly life and the Hereafter.



Verse No.	The Verse(s) and the Translation
282	يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَلَا تَكْتُبُوهُ 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 يَسْطِيعُ 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 الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلٍ ذَٰلِكُمْ 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 فَسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ {O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear Allah his Lord and not diminish aught of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully. And get two witnesses, out of your own men. And if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big; it is juster in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things (282)}

The Practical Application

- A statement from Allah, the Exalted, on the importance of documenting financial rights and observing precision, accuracy and transparency in them for protecting rights and preventing disputes and disagreements.

The Quranic Values

- Let's take a pledge upon ourselves to write down and register all debts we have, whether upon us or due to us, small or great. It is a protection means of others' rights and an aid for them for repayment of debts besides its being an assurance for the hearts, a way of absolving from responsibility and an act of obedience to Allah.

Verse No.	The Verse(s) and the Translation
283	وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ مِنْ بَعْضِكُمْ بَعْضًا فُلْيَوِّدِ الَّذِي أَوْثَمْنَ أَمْنَتَهُ وَلِيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثَمُ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ <i>{If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear Allah his Lord. Conceal not evidence; for whoever conceals it,- his heart is tainted with sin. And Allah knoweth all that ye do (283)}</i>
284	لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ <i>{To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth. For Allah hath power over all things (284)}</i>

The Practical Application	The Quranic Values
• Mortgaging against a debt is permissible in the event of not writing down the debt as a guarantee procedure of rights. • Testimony should be given when it is called upon for evidencing financial rights	•We learn from this verse that: - Mortgaging is permissible. - Giving testimony upon request is obligatory.
• The Divine Watchfulness is encompassing all people.	•Let's endeavour to be always conscious of the Divine Watchfulness over all our deeds; all our conditions and affairs would, then, be reformed and be good, and we would live happily in this world and in the Hereafter.



Verse No.	The Verse(s) and the Translation
285-286	 أَمَّنَ 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 ﴿٢٨٥﴾ 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 ﴿٢٨٦﴾ {The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith, each one (of them) believeth in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of his Messengers". And they say: "We hear, and we obey: (we seek) thy forgiveness, our Lord, and to Thee is the end of all journeys" (285) On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which thou didst lay on those before us; our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins. And grant us forgiveness. Have mercy on us. Thou art our Protector; grant us victory over the unbelievers (286)}

The Practical Application

- Following this Divine Method is a must; it is conformable to the ability of human beings, combined with hearing and obeying. It is the method of the Prophet ﷺ and all believers.

The Quranic Values

•Let's pray with this beautiful magnificent supplication and be keen to recite these last two verses of Al-Baqarah day and night every day because Allah, Glory be to Him, has promised us that He would suffice us with against any evil. The Prophet ﷺ said: **[If one recites the last two verses of Surat Al-Baqarah at night, it is sufficient for him (for that night)].**

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