Tafseer Anwaar-Ul-Furqaan

Vol-II

بَسمِ اللهِ الرَّحمٰنِ الرَّحِيم

Beginning with the name of ALLAH the entirely merciful, the especially merciful.

Dedication

to

The Last Prophet of ALLAH who is the mercy for all the worlds,

The prophet with a revealed book, chief of the universe peace be upon him.

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5 - Surah Al Ma'idah

Introduction:

Surah Al-Ma'idah is the fifth Surah in the Quran by order and it was revealed in Madinah, hence it is known as a Madani Surah. It consists of 16 sections (Ruku') and 120 verses (Ayat). There are a total of 12,464 letters in this Surah. Its name, Al-Ma'idah, refers to "The Table Spread," mentioned in two of its verses, namely 112 and 114. This Surah has other names as well. It was revealed after the Prophet Muhammad's migration (Hijrah). Some verses were revealed upon returning from the Treaty of Hudaybiyyah, which took place in 6 AH. The verse "Today I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion" was revealed at the place of Arafat. This Surah is among those revealed in the later period.

Surah Al-Ma'idah contains important Islamic social commandments. For instance, it emphasizes fulfilling contracts and covenants. It categorically prohibits alcohol (khamr) and

includes directives on ablution (wudu) and dry ablution (tayammum). It addresses dietary laws, the permissibility and prohibition of certain foods, animal slaughter, and hunting regulations. It also mentions Prophet Isa (Jesus) and describes the status of both him and his mother Maryam (Mary), refuting the Christian doctrines of incarnation and trinity. It prohibits hunting during the state of Ihram and self-declaration of what is lawful and unlawful.

The Surah discusses the harms of befriending Jews and hypocrites, the etiquettes of testimony, and the importance of having witnesses in wills. It mentions the disciples of Jesus, the descent of the table spread (Al-Ma'idah), and its significance. Allah desires a righteous society for humanity, and Islam presents a practical program to achieve this. This Surah covers approximately eighteen different social commandments.

From a social and doctrinal perspective, Surah Al-Ma'idah is significant. According to a tradition (Hadith), in the heavenly realm, it is known as "Al-Munqidhah" because it saves its reciters from the hands of the angels of punishment (Al-Inqadh means to save). It also discusses contracts, which is why it is sometimes referred to as "Al-Uqud." Understanding and reading this Surah is greatly rewarding.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَوْفُوْا بِالْعُقُوْدِ ؕ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّى الصَّيْدِ وَ اَنْتُمْ حُرُمٌ ؕ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ﴿۱﴾

5|1| O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَ لَا الشَّهْرَ الْحَرَامَ وَ لَا الْهَدْىَ وَ لَا الْقَلَآئِدَ وَ لَاۤ آٰمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَ رِضْوَانًا ؕ وَ اِذَا حَلَلْتُمْ فَاصْطَادُوْا ؕ وَ لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَ تَعَاوَنُوْا عَلَى الْبِرِّ وَ التَّقْوٰى ۪ وَ لَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَ الْعُدْوَانِ ۪ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿۲﴾

5|2| O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to

transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

The Importance of Keeping Promises:

The Surah begins with a significant verse that mandates the observance of contracts for the believers. The command is given as "اوفو" (fulfill). The term "عقد" (contract) implies tying a knot with something, whereas "عہد" (promise) means an obligation, and "عقد" denotes a binding commitment. This encompasses all kinds of contracts and promises, whether commercial, such as buying and selling, or social and interpersonal, such as marriage or mutual assistance agreements between individuals or nations. Adherence to these is essential for Muslims. Some have interpreted this to include" حقوق اللہ" (rights of Allah), which is a contract between Allah and his servant, based on divine laws and human intellect, recognizing the Creator through His creation, affirming belief in Him, and committing to follow His commands. Another category includes personal vows, such as making an oath or vow to perform a task. Fulfillment of these is also necessary unless the vow contradicts Islamic law or general human principles, in which, case a penalty (expiation) should be paid, and the task should not be performed. Similarly, agreements or contracts between individuals must also be honored and will be legally binding. Detailed discussions can be found in the relevant chapters of jurisprudence books.

Instructions Regarding Animal Meat:

The next command pertains to the consumption of animal meat. In the pre-Islamic era, people had their own ways of consuming animal meat. The Jews also had their slaughtering methods. The companions in Madinah, the Islamic state, awaited instructions. Even in the pre-Islamic days, people carried sacrificial animals. Considering the hostile behavior of the Makkahn disbelievers and Allah's subsequent empowerment of Muslims, it might have seemed appropriate to confiscate animals intended for sacrifice by non-Muslims. However, Allah commanded that since these animals were meant for a noble purpose (sacrifice), they should neither be captured nor harmed, even though their owners were non-Muslims. This command reflects that although the owners were enemies of Islam, the animals intended for sacrifice were not to be taken or hunted to ensure their purpose was fulfilled. Similarly, if someone is in the state of Ihram (pilgrimage), hunting on land is prohibited, even if the hunter needs food. This rule exemplifies Islam's message of peace, ensuring safety for animals during travel, pilgrimage, and the state of Ihram. Respect for things attributed to Allah is also mandated.

Respect for Signs of Allah:

"شعیرہ" (Sha'ira) means symbols, and "شعائراللہ" (Sha'air Allah) refers to the symbols of Allah. Some scholars interpret this as the rites of Hajj, others as places in Makkah associated with

Prophet Ibrahim (Abraham) and Hajar (Hagar), like Safa, Marwa, and Zamzam. Some consider it to mean Allah's commands and prohibitions, which should be respected. Similarly, the sacred months are mentioned, during which fighting is prohibited as these are the months of Hajj and return.

The Importance of Justice:

Humanity and justice are so crucial in Islam that believers are commanded not to let enmity towards disbelievers or polytheists prevent them from going to Makkah. Although they had previously prevented Muslims from performing Umrah, when Muslims gained

power, they were instructed to help in good deeds and prevent evil while adhering to Allah's commands, as His punishment is severe. The verse emphasizes the importance of Muslims fulfilling promises, promoting goodness, truth, justice, and striving to eliminate societal evils. Unfortunately, Muslim societies are weak in implementing these fundamental values and commands.

The following verses elaborate on the commandments of the first verse, which enjoined the eating of lawful (halal) animals and indicated that details would follow. Some people and religions, such as Hindus and Buddhists, object to the use of animals as human food, arguing that they are living beings and killing them is cruelty and oppression. The wisdom behind this is that these animals are God's creation. And since man is the most noble of creatures, therefore using them for his food and use is the use of Allah's blessings. They should be used in the right way. Therefore, agriculture, wool, skin, bones, food, and transportation can be used for them, and other animals besides pets can also be eaten. This includes birds."

Details of Lawful and Unlawful Food:

The commandments regarding permissible (حلا ل) and prohibited (حرام) foods align with human health and safety requirements. Fourteen hundred years ago, when scientific and medical knowledge was limited, these religious laws ensured human well-being. Today, medical science shows that blood is vital for life and contains hormones, good or bad, which do not enter the body if blood is drained from an animal. If blood remains in the meat, harmful hormone become part of the food. Therefore, Islamic law mandates cutting the three main veins to drain the blood completely. This consideration is for the benefit of human health and hygiene. Similarly, when we examine the permitted and forbidden animals, it becomes clear that the allowed animals are not carnivorous but plant-eating, like sheep, goats, cows, camels, and buffaloes. Carnivorous animals and birds of prey are prohibited to minimize harmful effects on the human body and character. By specifying the forbidden animals, Islam has provided broad permission to utilize many animals for human benefit, ensuring a wide range of permissible options.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيْرِ وَ مَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَ الْمُنْخَنِقَةُ وَ الْمَوْقُوْذَةُ وَ الْمُتَرَدِّيَةُ وَ النَّطِيْحَةُ وَ مَآ اَكَلَ السَّبُعُ اِلَّا مَا ذَكَّيْتُمْ ۬ وَ مَا ذُبِحَ عَلَى النُّصُبِ وَ اَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ ؕ ذٰلِكُمْ فِسْقٌ ؕ اَلْيَوْمَ يَئِسَ الَّذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ فَلَا تَخْشَوْهُمْ وَ اخْشَوْنِ ؕ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَ رَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ فَمَنِ اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّاِثْمٍ ۙ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۳﴾

5|3| Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.

Animals Whose Consumption is Completely Prohibited (Haram):

(1) **Animals that Die Naturally:**

The consumption of animals that die a natural death is prohibited. The disbelievers and polytheists of Makkah questioned why it was permissible to eat an animal slaughtered by a human but not one that dies on its own. This lack of understanding stemmed from their ignorance of medical science and health principles. Modern science has revealed that animals dying naturally retain blood inside, making them unfit for consumption. Two exceptions are locusts and fish, which are considered halal and do not require slaughter. Animals that cannot survive outside water, like fish, are treated similarly and have different properties than land animals with red blood.

(2) **Blood:**

Blood that is flowing from the body is prohibited, but any blood that remains with the meat after it has been drained is permissible if cleaned. According to a Hadith, two types of congealed blood are halal: liver and spleen (Sunan Ibn Majah).

(3) **Swine (Pork):**

The consumption of pork is haram, as detailed in Surah Al-Baqarah.

(4) **Animals Slaughtered in the Name of Other than Allah:****

Animals slaughtered while invoking a name other than Allah are haram. This includes the practices of the polytheists of Makkah who would slaughter in the names of their idols like Lat and Uzza (Al-Mukhtasar Al-Ma'ani by Shah Waliullah).

(5) **Animals that Die by Strangulation:**

Animals that die from strangulation, whether intentional or accidental, are haram because the blood remains inside.

(6) **Animals Killed by a Blow:**

Animals killed by a blow, which does not result in a wound that lets blood flow, are haram.

(7) **Animals that Fall from a Height:**

Animals that die from falling from a height, such as from a cliff or a roof, without resulting in a wound and blood flow, are haram.

(8) **Animals Killed by Another Animal:**

Animals killed by another animal are haram. However, if an animal is injured by a predator but not killed, it can be slaughtered properly (with takbir) and is halal.

(9) **Animals Slaughtered on Altars:**

Animals sacrificed on altars (نصب) near the Kaaba, with the intent of gaining proximity to the idols, were haram. Even if Allah's name was invoked during their slaughter, their meat was considered haram to prevent the practice of shirk (polytheism).

10. The animals that were slaughtered on the stones installed for the idols (على النصب), which were around the Kaaba, were slaughtered near these installed

stones to seek closeness to them, and their blood was smeared on them and their meat was placed there and considered worship. In Arabic, نصب is the plural of نصيب, and نصيب refers to the stone that is installed on something (المفردات). "These stones are generally imperfect. Allah Almighty has forbidden the believers from this act. He has forbidden the eating of animals that are slaughtered on idols, even if the name of Allah is taken at the time of slaughter of these animals, in order to avoid this shirk.(Tabyan al-Quran, Volume 3, by Allama Ghulam Rasool Saidi)."

Superstitions and Omens:

Islam prohibits practices that undermine faith in Allah, such as using divination arrows for decision-making. These arrows, lacking scientific or rational basis, were used to determine actions like marriage or travel. Islam condemns this as it relies on superstition rather than human effort and reasoning, contrasting with the rational decision-making encouraged in Islam.

Seeking Guidance (Istikhara):

Istikhara is a method of seeking divine guidance when faced with decisions where both options seem equal. Unlike divination, Istikhara involves prayer and a specific supplication seeking Allah's guidance:

"O Allah, I seek Your guidance through Your knowledge, and I seek ability through Your power, and I ask You of Your great bounty. You are capable and I am not. You know and I do not. You are the Knower of the unseen. O Allah, if You know that this matter is good for my religion and my life (or said: for my worldly affairs and my hereafter), then decree it for me and make it easy for me and bless me in it. And if You know that this matter is bad for my religion and my life (or said: for my worldly affairs and my hereafter), then turn it away from me and turn me away from it, and decree for me what is good wherever it may be, and make me content with it" (Sahih Bukhari, Sunan Tirmidhi).

Timely Decision-Making:

The essence of Istikhara is seeking goodness and making informed, timely decisions. Post- prayer, one should proceed with what the heart leans towards, ending any indecision. Effective management involves timely and decisive action, incorporating both material knowledge and spiritual guidance.

يَسْـَٔلُوْنَكَ مَا ذَآ اُحِلَّ لَهُمْ ؕ قُلْ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ۙ وَ مَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللّٰهُ ۫ فَكُلُوْا مِمَّآ اَمْسَكْنَ عَلَيْكُمْ وَ اذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ ۪ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۴﴾

5|4| They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account.

اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ؕ وَ طَعَامُ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حِلٌّ لَّكُمْ ۪ وَ طَعَامُكُمْ حِلٌّ لَّهُمْ ۫ وَ الْمُحْصَنٰتُ مِنَ الْمُؤْمِنٰتِ وَ الْمُحْصَنٰتُ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ مُحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ وَ لَا مُتَّخِذِيْۤ اَخْدَانٍ ؕ وَ مَنْ يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ ۫ وَ هُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿۵﴾

5|5| This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.

Rules of Hunting:

The next part of the blessed verse discusses the animals that humans cannot control or slaughter directly but want to consume their meat. For this, one can use arrows, guns, spears, or hunting animals (dogs) or birds (eagles, hawks). The rule for these is similar to other commandments: the animal's body must bleed. If it is killed by a gun, spear, or arrow, blood will certainly flow, and if the animal or bird dies before the hunter reaches it, it is still permissible (halal). However, it is necessary to mention Allah's name, so when firing an arrow or releasing a hunting dog or bird, one should recite Takbir. Additionally, a condition for hunting with dogs is that they must be trained, and the standard according to Hadith is that the dog should control and hold the prey without eating it. If the dog starts eating, it is not considered trained, and the meat is not permissible because the dog's saliva would have contaminated it. If the animal is still alive, it can be slaughtered and eaten.

The verse mentions training animals and states that just as Allah has given you knowledge and wisdom, you train these hunting animals. This indicates human capacity and animal ability beyond just food and hunting, and we see that humans use these animals for many tasks. For detailed information on the lawful and unlawful aspects of slaughtering and hunting, consulting books of jurisprudence is better. Certainly, differences in interpretation and explanation are natural, which has broadened human usage. Where the explanation of lawful and unlawful animals is given, human necessity and sustenance are prioritized, stating that in cases of necessity, the meat of forbidden animals can be consumed to the extent that life is preserved. Using it as an excuse is a grave sin. One might hide from people, but how will one escape from Allah on the Day of Judgment, who is all-knowing and all-aware, and it is due to His mercy that this concession is given.

Interfaith Relations:

The next blessed verse is very important, stating that you should not fear the disbelievers, as they have been unsuccessful in all their efforts against you, and Islam (Muslims) will succeed. Allah Almighty also said that today I have completed your religion (Islam) for you. All its general and principled commandments will continue to guide human life until the Day of Judgment.

Therefore, there is no need to fear the polytheists and disbelievers of Makkah. Attaching one's heart to this world and fearing disbelievers is not for a believer. Along with this, good news is given that with the completion of religion, Allah has also bestowed His blessings upon you, and there is no blessing greater than the blessing of Islam, which brings success, peace, and prosperity to humanity in this world and the hereafter. The occasion of this verse's revelation is the day of Arafah during the Farewell Pilgrimage. When this verse was heard and the message of the completion of religion was received, Umar (may Allah be pleased with him) wept. When a Jew heard about this verse, he said to Umar (may Allah be pleased with him) that if such a verse had been revealed to the Jews in the Torah, we would have celebrated that day as a festival. This was to highlight

the importance of the verse. The Day of Arafah is also an extremely revered and important day for Muslims, just as Friday is a day of joy and blessedness.

The next blessed verse also contains commandments about food and what is lawful, stating that all good and beneficial things (Tayyibat) are lawful, and in this context, the slaughtered animals of the People of the Book are also declared lawful for Muslims. Their food is also declared lawful. Permission is given to marry their women, but with the condition that the purpose of marriage is to establish a family, have children, and live as a family in society, not for casual relationships or sexual gratification. These commandments clearly show that Islam

believes in humanity and human equality. If someone is from the People of the Book and not a Muslim, having casual or sexual relationships is prohibited to protect their rights. Similarly, an animal slaughtered by the People of the Book is lawful, even if the one who slaughtered it is from the People of the Book. The People of the Book include Jews and Christians, and some scholars have included followers of the Scriptures of Abraham and Noah (Sabians) as they also believed in and had faith in the Scriptures and their bearers. It is clear that the Quran mentions Jews, Christians, and Sabians who follow the stars and, despite their incorrect beliefs, like

Christians considering Jesus the son of God and Jews considering Ezra the son of God, they are still called the People of the Book. The Quran repeatedly refers to them as the People of the Book. Therefore, considering them as polytheists or disbelievers who believe in many gods or idols and do not believe in prophets contradicts the Quran's mention of them as the People of the Book and the purpose of the related commandments. Despite their mistakes in belief,

Christians believe in Allah, the Day of Judgment, the prophets, accountability, heaven and hell, and divine revelation. Similarly, they follow the Abrahamic religion. Despite their beliefs, Allah has explicitly permitted their food and marriage with their women, indicating that if there is agreement and harmony in some matters despite differences, it should not turn into enmity but be directed towards improvement. Marriages, forming families, and sharing food are very important. If there is cooperation in these, hatred will not arise, but cooperation and harmony will. Whenever there is a command to kill polytheists or the People of the Book, if the context and the reason for the revelation are examined, it is always to establish peace and security, to end the fire of discord and war quickly, and to establish a just society where followers of both religions do not always fight but live in a powerful and responsible manner based on justice. Therefore, protected people (Dhimmi) are exempt from war, i.e., the defense of the Islamic state, and are guaranteed their religious freedom. The Quran provides a general principle in this matter, not a command, but a facility provided, whose importance can be understood by Muslims living in Christian or non-Muslim societies. If someone individually dislikes it, it is their decision.

Since the word used is feminine "al-Muhsanat," this command is for men that they can marry, and Muslim women are not given this permission. The wisdom behind this is that lineage is attributed to the father; hence the lineage of the children will be Muslim. If Muslim women were allowed to marry Christians or Jews, the children would follow the father's religion, which would not be a better choice for humanity. Islam is not against Judaism or Christianity but acknowledges and completes them. These religions were Islam in their time. Now, Islam is what the Seal of the Prophets, Muhammad (peace be upon him), presented to the world, and it is an invitation for all humanity, including all People of the Book. If we consider it, there is some agreement in beliefs and commandments with these religions (Judaism and Christianity). If the People of the Book deny Islam, they harm themselves and make their abode hell.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَ اَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَ امْسَحُوْا بِرُءُوْسِكُمْ وَ اَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ؕ وَ اِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا ؕ وَ اِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَ اَيْدِيْكُمْ مِّنْهُ ؕ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّ لٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَ لِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ۝٦

5|6| O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

Ablution (Wudu):

The blessed verse contains the rules for ablution (Wudu) and dry ablution (Tayammum). It is said in the context of revelation that once, while returning to Madinah from a journey, the Prophet (PBUH) and his companions lost Hazrat Aisha's (RA) necklace, and while searching for it, the Prophet (PBUH) fell asleep. In the morning, when he woke up, they couldn't find water. So, this blessed verse was revealed, granting the concession of Tayammum and also the rules for Wudu. A similar verse has appeared in Surah An-Nisa, so due to the unity of the subject, there seems to be a difference in the context of the revelation. However, most scholars associate this verse with that journey. This verse includes the commands for both Tayammum and Wudu.

Detailed rules for Wudu and Tayammum are found in books of jurisprudence, and scholars differ in interpretation and explanation, which pertains to the interpretation of the words and order of the Qur'an, not in the obligation itself. Therefore, it is incorrect to strictly dispute these differences or declare others sinful; doing so is itself a sin. For further details, studying the jurisprudence books that discuss these differences or scholars' opinions with their arguments clarifies the actual situation.

The Prophet (PBUH) always prayed with Wudu, and even before Islam, the Abrahamic religions had practices of purification before worship, though the specifics may have differed. According to the verse, Wudu is necessary for prayer, hence scholars have declared it a condition. Essential actions in Wudu, known as its obligatory parts, include washing the hands up to the elbows, washing the face, which extends from the beginning of the hairline on the forehead to the chin, and from one ear to the other (excluding the ears). Then, wiping the head, which means passing the hand over it, and the minimum area to be wiped is the space equivalent to three fingers. Lastly, washing the feet up to the ankles. There are slight differences among scholars, such as whether the elbows are included or up to the elbows, and similarly, the ankles are included or up to the ankles. These opinions concern the thoroughness of the act, and each jurist has evidence. The Prophet (PBUH) performed various acts differently at different times, providing convenience to the public (different individuals) on different occasions.

Procedure of Wudu:

Islam has always emphasized human convenience and necessity in its commandments, so during travel or even in a populated area where water is not available or one is unable to use water due to illness or fear, it is considered an excuse, and Tayammum can be performed instead of Wudu. The distance or area deemed to ascertain the presence of

water is about one kilometer or a legal mile. Since the standard of a mile or kilometer was not present at that time, there are differences in measurement determination. The purpose is to provide some convenience to humans. The procedure for Tayammum is to strike the hands on clean earth or something derived from earth, then dust them off and wipe the face, then strike again and wipe the hands up to the elbows. This act replaces Wudu or Ghusl. The purpose of all these provisions is to facilitate the observance of divine commands according to human needs and circumstances. When the ability to use water is regained, Tayammum becomes invalid, and Wudu becomes obligatory. Tayammum is valid for performing obligatory and supererogatory prayers, and for convenience, if there is a risk of missing Eid or funeral prayers, one can perform Tayammum to join these prayers without any excuse.

One of the many blessings of Wudu, according to a hadith, is that the Prophet (PBUH) shook a branch with dry leaves and said that just as the leaves fall when shaken, the sins of a person fall away with Wudu. Here, sins refer to minor sins. According to another hadith, the parts of the body washed in Wudu will shine on the Day of Judgment. Besides the obligatory parts of Wudu, there are Sunnah (traditions) and recommended acts, which complete the reward of Wudu.Sunnah acts include washing the hands first and thrice, rinsing the mouth, using a miswak (tooth stick or Brush), or cleaning the mouth with a finger if a miswak is not available, cleaning the nose, wiping the entire head, running fingers through a thick beard, reciting Bismillah at the beginning, and having the intention (which is an act of the heart and mind, though verbally expressing it is better). Similarly, wiping the ears is included. Washing each part thrice is Sunnah. Likewise, performing Wudu in order is recommended, starting from the right side is also preferable. For details, studying the related books of jurisprudence is better. This explanation is according to the Hanafi school of thought, which is prevalent in the Indian subcontinent.

Etiquettes of Ablution (Wudu):

One of the etiquettes of Wudu is not to waste water. According to a blessed hadith, a companion asked, "O Messenger of Allah (PBUH), if there is a river or stream flowing in front of the house, should a fixed amount of water still be used for Wudu?" The Prophet (PBUH) replied, "Yes, it is still necessary to use water within a certain limit because others also have rights over this water so that their rights are not violated." The purpose is to protect the environment and natural resources. In Islam, the rights of others and the needs of society are given special consideration in the use of shared resources. The limbs should be washed properly and Wudu should be performed calmly. One should fetch water for Wudu themselves, and if any water is left after Wudu, it should be drunk (not wasted).

Prayers During Wudu:

There are specific prayers for different parts of the body during Wudu, and they should be recited. Their meanings in Urdu are briefly written here to give the reader a sense of the wisdom and spiritual effects of Wudu:

(1) While washing the hands: Recite "Bismillah" (In the name of Allah).

(2) While rinsing the mouth: "O Allah, grant me the ability to recite the Quran."

(3) While cleaning the nose: "O Allah, grant me the fragrance of Paradise and protect me from the scorching winds of Hell."

(4) While washing the face: "O Allah, brighten my face when the faces of Your friends will be bright, and do not darken it when the faces of the disobedient will be dark."

(5) While washing the right arm: "O Allah, give me my book of deeds in my right hand."

(6) While washing the left arm: "O Allah, protect me from receiving my book of deeds in my left hand."

(7) While wiping the head: "O Allah, grant me the shade of Your Throne on the day when there will be no other shade."

(8) While wiping the ears: "O Allah, grant me the ability to hear the truth."

(9) While washing the right foot:"O Allah, make my feet and heart steadfast in Islam."

(10) While washing the left foot: "O Allah, do not let my feet slip off the straight path on the day when the hypocrites will slip."

After completing Wudu, recite the Shahada (testimony of faith). These prayers are meaningful and serve a specific purpose. Praying in any language will be understood by Allah, as all languages were created by Him. Arabic is preferred because it is the language of the Quran and our Prophet (PBUH), but if one does not know Arabic, they should recite the prayers in their own language to benefit from their blessings. These prayers are part of the etiquette of Wudu and highlight the purpose, importance, and significance of Wudu. Reciting these prayers during Wudu fosters a special feeling of connection with the Creator and an acknowledgment of His greatness. This enhances the spiritual impact and acceptance of prayer when performed with understanding and devotion. O Allah, grant us the ability to perform Wudu correctly and pray sincerely. Ameen.

Benefits of Wudu:

Cleanliness is essential for the human body and health, a fact highlighted by modern medicine. However, Islam has made cleanliness a part of human life as a religious duty. Wudu involves washing parts of the body that typically accumulate dirt, are exposed, and are used in daily activities, ensuring they are thoroughly cleaned with water reaching them entirely, washed three times. Excessive use and wastage of water are also prohibited. These practices, now followed by highly educated individuals for health reasons, were introduced by Islam fourteen hundred years ago so that every person, regardless of their knowledge, could practice them based on religious principles, reaping physical, medical, and spiritual benefits. These practices are not for Allah's benefit but to ensure human welfare and comfort.

Wudu has significant psychological benefits. Washing the limbs reduces nervous tension, transitions a person into a different environment, and prepares them mentally for the upcoming religious duty. It is particularly effective in reducing anger. Islam is the only religion that, during a time of limited knowledge and low standards of health and hygiene, mandated Wudu to educate humanity about cleanliness and health. Wudu not only cleanses the external body but,according to Sufis and spiritual seekers, also purifies the soul and mind, fostering love and remembrance of Allah. Wudu maintains that the tongue, hands, mouth, nose, feet, and mind are devoted and filled with divine love. Details on what invalidates Wudu, issues of Tayammum and wiping (Masah), are also available in jurisprudence books.

وَ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَ مِيْثَاقَهُ الَّذِيْ وَاثَقَكُمْ بِهٖٓ ۙ اِذْ قُلْتُمْ سَمِعْنَا وَ اَطَعْنَا ۫ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٧

5|7| And remember the favor of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear Allah. Indeed, Allah is Knowing of that within the breasts.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۫ وَ لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا ۟ هُوَ اَقْرَبُ لِلتَّقْوٰى ۫ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿٨﴾

5|8| O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ۙ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ عَظِيْمٌ ﴿٩﴾

5|9| Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward.

وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿١٠﴾

5|10| But those who disbelieve and deny Our signs - those are the companions of Hellfire.

Allah's Bounties and Our Covenant:

Allah Almighty has bestowed numerous blessings upon humans, for which His remembrance and gratitude are essential. When we recite the Kalima, we pledge to obey Allah, a firm covenant based on the strength of faith and certainty in Allah. According to traditions, these verses refer to the pledge of Aqabah Thani or the pledge of Ridwan, where the companions of the Prophet (PBUH) pledged allegiance to him. Similarly, by reciting the Kalima and calling ourselves Muslims, we make a commitment to obey Allah. Are we fulfilling this commitment? This is a question we must answer by examining our actions.

The Importance of Covenant and Justice:

The next verse, after mentioning our covenant, emphasizes another important covenant: the importance of implementing justice in our lives and society. A Muslim and a believer always stand for truth and justice, and it is stated that enmity, personal interests, or someone's oppression should not obstruct the implementation of justice. The application of this command occurred during the conquest of Makkah. Muslims had endured immense suffering and pain from the polytheists of Makkah, and there was a natural tendency for revenge. However, this was connected to human values of forgiveness and justice, and the Muslims forgave all these criminals. It is further stated that justice is closest to piety (Taqwa), which is the fear of Allah and seeking His pleasure. Therefore, justice should always be practiced because Allah knows all human actions. Those who fulfill their promises, both to Allah (in the form of rights of Allah) and to humans (in the form of rights of people), Allah has promised them a great reward. Allah's forgiveness and abode in Paradise are promised to them. Conversely, those who ignore and deny Allah's commands and the promises made to Him will face punishment in Hell.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَ اتَّقُوا اللّٰهَ ؕ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١١﴾

5|11| O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah. And upon Allah let the believers rely.

The next blessed verse mentions Allah's bounties and favors bestowed upon humans,

particularly the Muslims during the times when they were weak. Their enemies, the disbelievers and polytheists of Makkah, and the Jews who sought to eliminate the Prophet (PBUH), failed in their attempts, and Allah protected the Muslims from their malevolence. There are three incidents of revelation related to this.

One incident occurred during the Treaty of Hudaybiyyah when the polytheists intended to attack the Muslims while they were praying together. However, Allah revealed the method of Salat al- Khawf (Prayer of Fear) to protect the Muslims. In another instance, a Bedouin found the Prophet (PBUH) sleeping alone and raised his sword over him, asking who would save him. The Prophet (PBUH) replied, "My Allah." Upon repeating the question and receiving the same answer, the Bedouin became fearful, dropped the sword, and sat down. In another instance, the Prophet (PBUH) went to the Jews in Medina due to a blood money issue, and they planned to drop a large stone on him under the pretense of hospitality. Allah informed the Prophet (PBUH) of their intentions, and he left the place with his companions.

The purpose of these incidents and verses is to highlight Allah's love and protection for His obedient servants by creating means for their safety. It also emphasizes being aware of the intentions of adversaries. Relying completely on them without considering the consequences is not correct, as they may harbor deceitful intentions due to human envy and malice. Believers trust in Allah along with their actions, and we observe in today's society that adversaries and enemies of Islam repeatedly attempt to deceive and harm.

وَ لَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْۤ اِسْرَآءِيْلَ ۚ وَ بَعَثْنَا مِنْهُمُ اثْنَىْ عَشَرَ نَقِيْبًا ؕ وَ قَالَ اللّٰهُ اِنِّىْ مَعَكُمْ ؕ لَئِنْ اَقَمْتُمُ الصَّلٰوةَ وَ اٰتَيْتُمُ الزَّكٰوةَ وَ اٰمَنْتُمْ بِرُسُلِىْ وَ عَزَّرْتُمُوْهُمْ وَ اَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَ لَاُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ﴿۱۲﴾

5|12| And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way."

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَ جَعَلْنَا قُلُوْبَهُمْ قٰسِيَةً ۚ يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ ۙ وَ نَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۚ وَ لَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنْهُمْ اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَ اصْفَحْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۳﴾

5|13| So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good.

The previous verse discussed the oppression of a nation against the Muslims, including the Jews of Medina who attempted to drop a stone on the Prophet (PBUH) over the issue of blood money involving Banu Amir. These verses also mention the character of the Jews and refer to an incident when Prophet Moses (AS) delivered the Israelites from Pharaoh. When he was leading them to the land of the giants in the region of Sham (present-day Palestine) for them to live freely, Allah commanded Moses (AS) to send

important individuals to gather information about the land and its people. Moses (AS) chose twelve leaders (Naqibs, meaning overseers) for this mission.

According to traditions, when these leaders went there, they found the inhabitants to be gigantic and powerful, which frightened them, and they returned. The mention of these twelve leaders is also present in the Bible. It is possible that their purpose was to oversee the twelve tribes. The wisdom behind choosing twelve could be related to the twelve months of the year and the twelve constellations in the sky, which ancient astronomers used to make predictions. Nowadays, modern space technology allows us to accurately predict many weather patterns and the movements of the moon and sun.

When these leaders returned from the mission, they were very scared. According to traditions, they were told not to disclose detailed information to the public to avoid unnecessary fear and panic. However, they did not honor the covenant and spread the information, leading to a state of despair and rejection. When Allah commanded the Jews to conquer the land of the giants in Sham (Palestine), He also assured them of His support and help, provided they performed certain acts. These acts were significant: they were to establish prayer, give Zakat, believe in the Prophets, and follow their teachings. Allah promised His help (the word "Azrat" means to honorably assist) in return for these acts. Giving a good loan to Allah, which means spending in good deeds, would result in Allah's assistance, forgiveness of sins, and entry into Paradise. However, the Jews did not care for these promises or commandments. Instead of fulfilling their promises, they violated their covenants, opposed the Prophets, and refused Moses' command to fight. They broke their agreements with the Muslims (the Charter of Medina) and supported the polytheists of Makkah. They also altered the words and interpretations of the Torah (the original Torah was destroyed during the destruction of Jerusalem by Nebuchadnezzar, and was later rewritten by Ezra). Most of them rejected God's commands, except for a few who adhered to the Torah and accepted Islam. Through these verses, the Prophet (PBUH) was informed of the Jews' history and character, reassuring him not to worry. The Prophet (PBUH) forgave them despite their breaches of agreements and dealt with them according to their religion, never enforcing his own will, and implemented the judgments of their appointed judges. Allah also mentioned that He loves those who forgive.

The Straight Path:

This verse is significant as it clearly outlines the criteria for Allah's assistance. For the Ummah of Muhammad (PBUH), it is essential to question whether they uphold faith, prayer, Zakat, obedience to the Prophets (in actions, not just in attire and appearance), and the welfare of Allah's creation. The Prophet (PBUH) referred to Allah's creation as "Allah's family," and spending on them is like giving a loan to Allah. If Muslims are devoid of these acts, they will also be deprived of Allah's assistance, as Allah's principles and system do not change ("And you will never find any change in the way of Allah" [Quran 33:62]). Another crucial declaration is made: those who turn away from guidance despite receiving it have lost the right path and strayed far. Human consciousness is indeed a significant force, enabling one to discern right from wrong and make decisions. However, it is a reality that human senses, emotions, and desires strongly influence this consciousness, often leading to decisions that are not genuinely correct. The adverse effects of these decisions become apparent much later, making it too late to avoid the harmful consequences. Such a life, constantly trying and failing, results in perpetual wandering. We have seen the rise of Capitalism and its opposing reaction, Communism, both leading to human suffering. Similarly, democracy and monarchy (Sultanate) have been promoted, with people facing dictatorship in both systems. Therefore, determining the right path (Sawa as- Sabil, Sirat al-Mustaqim) is beyond human capability. Divine

guidance is fundamentally necessary for this purpose, which was Judaism and Christianity in their time, and now, in the form of Islam, it is for all humanity.

Diagram:

Hell Hell Purgatory Human Ideologies Desires

Paradise Divine Guidance

Hell Hell Purgatory Human Ideologies Desires Eternal Life After Death Death life.

وَ مِنَ الَّذِيْنَ قَالُوْۤا اِنَّا نَصٰرٰۤى اَخَذْنَا مِيْثَاقَهُمْ فَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۪ فَاَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ الْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ؕ وَ سَوْفَ يُنَبِّئُهُمُ اللّٰهُ بِمَا كَانُوْا يَصْنَعُوْنَ ؕ﴿۱۴﴾

5|14| And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do.

يٰۤاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتٰبِ وَ يَعْفُوْا عَنْ كَثِيْرٍ ؕ قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّ كِتٰبٌ مُّبِيْنٌ ۙ﴿۱۵﴾

5|15| O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book.

يَّهْدِيْ بِهِ اللّٰهُ مَنِ اتَّبَعَ رِضْوَانَهٗ سُبُلَ السَّلٰمِ وَ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِهٖ وَ يَهْدِيْهِمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۶﴾

5|16| By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.

After discussing the Jews, the character of the Christians (Nasara) is mentioned. Allah also took a covenant from them to worship Him, follow His commandments, and obey the coming Prophet. However, they, like the Jews, did not honor this covenant and forgot the commandments, which led to Allah's punishment upon them. As a result, they divided into many sects and started fighting amongst themselves. Instead of being united as followers of one religion, they inflicted harm upon each other through conflicts and violence, leading to such chaos and bloodshed that people eventually rose against the Church.

This clearly shows that the type of discord that ends in enmity and violence is a form of divine punishment imposed by Allah due to disobedience to His commands. We must reflect on whether today's Muslims are also subjected to this punishment (violence and enmity) and whether they are spreading corruption and destruction among themselves. May Allah protect us (Ameen).

The term "Nasara" means helpers. When Prophet Jesus (AS) called upon his companions to aid him in spreading the religion, they responded by saying they would help and support him, thus becoming known as Nasara. Their followers also became known by this title.

Following this blessed verse, Allah mentions the guidance sent to humanity through the last Prophet, Muhammad (PBUH), and the Quran, as a source of light and the path of truth. This guidance is a blessing that leads humanity to success and comfort. The Prophet (PBUH) and the Quran guide people towards success and are a means of salvation.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ؕ قُلْ فَمَنْ يَّمْلِكُ مِنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ اَنْ يُّهْلِكَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَ اُمَّهٗ وَ مَنْ فِى الْاَرْضِ جَمِيْعًا ؕ وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا ؕ يَخْلُقُ مَا يَشَآءُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿۱۷﴾

5|17| They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent.

The content of the previous verse discusses the actions and corruption of the Christians (Nasara). They went against the commands of Allah and His Prophet and elevated Prophet Jesus (AS) to the status of divinity due to his miracles and birth, despite him being a servant and messenger of Allah. The verse emphasizes that Allah, if He wills, has the power to destroy all of creation, including everything between the heavens and the earth and all inhabitants of the earth, and no one can prevent Him from doing so. This includes Prophet Jesus (AS) and his mother Mary. Therefore, one should not commit shirk (associate partners with Allah) in His divinity and oneness because the creation of such a vast universe and its wonders makes the birth of Prophet Jesus (AS) a minor event in comparison.

وَ قَالَتِ الْيَهُوْدُ وَ النَّصٰرٰى نَحْنُ اَبْنٰٓؤُا اللّٰهِ وَ اَحِبَّآؤُهٗ ؕ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ ؕ بَلْ اَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَ يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا ۫ وَ اِلَيْهِ الْمَصِيْرُ ﴿۱۸﴾

5|18| But the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination.

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ عَلٰى فَتْرَةٍ مِّنَ الرُّسُلِ اَنْ تَقُوْلُوْا مَا جَآءَنَا مِنْۢ بَشِيْرٍ وَّ لَا نَذِيْرٍ ۫ فَقَدْ جَآءَكُمْ بَشِيْرٌ وَّ نَذِيْرٌ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿۱۹﴾

5|19| O People of the Scripture, there has come to you Our Messenger to make clear to you [the religion] after a period [of suspension] of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner. And Allah is over all things competent.

The blessed verses describe the actions and character of the Jews and Christians because, after the migration, Muslims had to interact with the Jews and later with the Christians. The verses highlight their belief that because they are the People of the Book, they consider themselves favored by Allah. Christians perceive Prophet Jesus (AS) as the son of Allah and thus see themselves as akin to the children of Allah. Similarly, the Jews also consider themselves the favored ones.

The occasion of the revelation of this verse is that two Jewish leaders came to the

Prophet (PBUH). He invited them to Islam and warned them of Allah's punishment in case of refusal. They responded by saying, "Do not scare us with Allah's punishment; we are His beloved ones. He will not punish us." This verse reflects their mentality, which persists even today. However, in reality, the hardships and tribulations they have faced throughout history are due to Allah's punishment, and their claim is entirely incorrect. The Quran and the Prophet (PBUH) are then mentioned, stating that after a long period since Prophet Jesus (AS), the Prophet Muhammad (PBUH) was sent to guide those who had strayed far from the truth due to misguidance and to warn them of the punishment for not following Allah's commands. Now, it is obligatory for the People of the Book to follow the Prophet Muhammad (PBUH). The next blessed verse mentions the Jews' betrayal and weak character.

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ وَ جَعَلَكُمْ مُّلُوْكًا ۖ وَّ اٰتٰىكُمْ مَّا لَمْ يُؤْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿۲۰﴾

5|20| And [mention, O Muhammad], when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and gave you that which He had not given anyone among the worlds.

يٰقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ الَّتِيْ كَتَبَ اللّٰهُ لَكُمْ وَ لَا تَرْتَدُّوْا عَلٰٓى اَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿۲۱﴾

5|21| O my people, enter the Holy Land which Allah has assigned to you and do not turn back [from fighting in Allah 's cause] and [thus] become losers."

قَالُوْا يٰمُوْسٰٓى اِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ ۖ وَ اِنَّا لَنْ نَّدْخُلَهَا حَتّٰى يَخْرُجُوْا مِنْهَا ۚ فَاِنْ يَّخْرُجُوْا مِنْهَا فَاِنَّا دٰخِلُوْنَ ﴿۲۲﴾

5|22| They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter."

قَالَ رَجُلٰنِ مِنَ الَّذِيْنَ يَخَافُوْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمَا ادْخُلُوْا عَلَيْهِمُ الْبَابَ ۚ فَاِذَا دَخَلْتُمُوْهُ فَاِنَّكُمْ غٰلِبُوْنَ ۚ وَ عَلَى اللّٰهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۲۳﴾

5|23| Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers."

قَالُوْا يٰمُوْسٰٓى اِنَّا لَنْ نَّدْخُلَهَآ اَبَدًا مَّا دَامُوْا فِيْهَا فَاذْهَبْ اَنْتَ وَ رَبُّكَ فَقَاتِلَآ اِنَّا هٰهُنَا قٰعِدُوْنَ ﴿۲۴﴾

5|24| They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here."

قَالَ رَبِّ اِنِّيْ لَآ اَمْلِكُ اِلَّا نَفْسِيْ وَ اَخِيْ فَافْرُقْ بَيْنَنَا وَ بَيْنَ الْقَوْمِ الْفٰسِقِيْنَ ﴿۲۵﴾

5|25| [Moses] said, "My Lord, indeed I do not possess except myself and my brother, so part us from the defiantly disobedient people."

قَالَ فَاِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ اَرْبَعِيْنَ سَنَةً ۚ يَتِيْهُوْنَ فِي الْاَرْضِ ؕ فَلَا تَاْسَ عَلَى الْقَوْمِ الْفٰسِقِيْنَ ﴿۲۶﴾

5|26| [Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people."

Punishment for Disobeying Commands:

These blessed verses, like the previous ones, are based on the events involving the Jews and highlight their character. These incidents are found in the Old Testament

(Torah) and the New Testament (Gospels), although the details differ because the Torah and Gospels were compiled later, and the compilers and scribes made deviations over time.

Prophet Moses (AS) delivered an eloquent speech to the Israelites before they were to conquer the Holy Land, urging them to comply with this command, which held their own glory and honor. He mentioned Allah's blessings and recounted the story of their grandeur through Prophet Joseph (AS), as the Israelites were migrating from Egypt to the land of Palestine and were in the Sinai Desert, also known as the Wilderness of Paran. As mentioned in the previous verse, a few leaders went to assess the situation there and prepare for the attack. Upon their return, they described the people as gigantic and immensely powerful, which frightened the Israelites, leading them to disobey Prophet Moses' command and refuse to advance.

Among the faithful believers, two individuals named Joshua and Caleb encouraged them, stating that if they entered through the gate, they would defeat the giants. However, Moses' speech and the advice of these individuals had no effect, and the Israelites remained steadfast in their refusal. Disheartened by their attitude, Prophet Moses (AS) distanced himself from their actions. Allah decreed a punishment for them to wander in the desert for forty years and advised Prophet Moses (AS) not to grieve over them. The Israelites wandered in the desert for forty years, during which the older generation that had migrated from Egypt perished. Only a few faithful remained, and during this time, Prophet Aaron (AS) passed away. Later, Prophet Moses (AS) also passed away (his grave is present today in Palestine, far from Jerusalem). When the author visited the site in connection with these verses, it was inscribed, "This is the grave of Prophet Moses." Afterward, Joshua bin Nun assumed leadership.

These sacred verses highlight human psychology, its weaknesses, and the ways in which Satan tempts (through whisperings). They also inform about the punishment for disobeying divine commands, even in the presence of a prophet. Therefore, it is essential that Allah's commands and teachings be implemented collectively in society. The verses also reassure the Prophet Muhammad (PBUH) that if the Jews disobeyed Prophet Moses (AS) in his presence, he should not be disheartened by their opposition and refusal to accept Islam.

وَ اتْلُ عَلَيْهِمْ نَبَاَ ابْنَىْ اٰدَمَ بِالْحَقِّ ۘ اِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَ لَمْ يُتَقَبَّلْ مِنَ الْاٰخَرِ ؕ قَالَ لَاَقْتُلَنَّكَ ؕ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ﴿۲۷﴾

5|27| And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him].

لَئِنْۢ بَسَطْتَّ اِلَىَّ يَدَكَ لِتَقْتُلَنِىْ مَاۤ اَنَا بِبَاسِطٍ يَّدِىَ اِلَيْكَ لِاَقْتُلَكَ ۚ اِنِّىْۤ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿۲۸﴾

5|28| If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.

اِنِّىْۤ اُرِيْدُ اَنْ تَبُوْٓءَاۤ بِاِثْمِىْ وَ اِثْمِكَ فَتَكُوْنَ مِنْ اَصْحٰبِ النَّارِ ۚ وَ ذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ ۚ ﴿۲۹﴾

5|29| Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers."

فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ﴿۳۰﴾

5|30| And his soul permitted to him the murder of his brother, so he killed him and became among the losers.

فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِى الْاَرْضِ لِيُرِيَهٗ كَيْفَ يُوَارِىْ سَوْءَةَ اَخِيْهِ ؕ قَالَ يٰوَيْلَتٰٓى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِىَ سَوْءَةَ اَخِىْ ۚ فَاَصْبَحَ مِنَ النّٰدِمِيْنَ ۛ ﴿۳۱﴾

5|31| Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.

Causes of Crime:

In the previous verses, the weaknesses in the character of the Jews and Christians and their disobedience to Allah were mentioned. In this context, the story of one human being unjust to his brother is related, where out of mere jealousy and hatred, one brother deprived the other of his life. This jealousy and hatred were also at the root of the Jews and Christians' opposition to Islam. The detailed story is available in various books of Tafsir (exegesis). The cause was a marriage that went against the prescribed way, driven by carnal desires. Even today, in the psychology of crimes, sexual and carnal desires are significant motivators, as indicated in several places in the Quran.

Another important point is the positive mindset and the response to evil with good or silence instead of opposition. Habil (the victim) said he would not initiate killing or even defend himself, even though self-defense is permissible. Since the murderer (Qabil) was his brother, he refrained from raising his hand against him. This reveals the condemned traits of jealousy and hatred, as well as the virtue of human dignity and respect. Allah prefers qualities of respect and peace for His creation. This also means that the oppressor becomes more deserving of punishment and sin.

Hazrat Uthman Ghani (RA), as the Caliph, could have prevented the attackers and used governmental police or military for his defense. However, to reduce the disorder, he forbade anyone from defending him.

مِنْ اَجْلِ ذٰلِكَ ۚۛ كَتَبْنَا عَلٰى بَنِىْۤ اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِى الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ؕ وَ مَنْ اَحْيَاهَا فَكَاَنَّمَاۤ اَحْيَا النَّاسَ جَمِيْعًا ؕ وَ لَقَدْ جَآءَتْهُمْ رُسُلُنَا بِالْبَيِّنٰتِ ۫ ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ بَعْدَ ذٰلِكَ فِى الْاَرْضِ لَمُسْرِفُوْنَ ﴿۳۲﴾

5|32| Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.

اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَ رَسُوْلَهٗ وَ يَسْعَوْنَ فِى الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْۤا اَوْ يُصَلَّبُوْۤا اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَ اَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ؕ ذٰلِكَ لَهُمْ خِزْىٌ فِى الدُّنْيَا وَ لَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۙ ﴿۳۳﴾

5|33| Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment,

اِلَّا الَّذِيْنَ تَابُوْا مِنْ قَبْلِ اَنْ تَقْدِرُوْا عَلَيْهِمْ ۚ فَاعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٤﴾

5|34| Except for those who return [repenting] before you apprehend them. And know that Allah is Forgiving and Merciful.

Grave Crime:

In the previous verse, the story of a human killing another human (the conflict between Habil and Qabil) was mentioned. In continuation, these blessed verses highlight human rights, particularly the sanctity and value of human life. For the Children of Israel, the Torah clearly prescribed the punishment for murder as Qisas (retribution), i.e., life for life. This same law is now upheld in Islam. Depriving a person of their right to life is considered equivalent to denying and depriving all humanity of their right to life. Conversely, saving a life is regarded as a highly significant act, as if one has saved all humanity. These verses underscore the immense value Allah places on human existence, which is an honor for humans and a sign of Allah's love for His creation. Hence, Islam prescribes the death penalty for intentional murder. Moreover, those who cause corruption in society and disturb peace face even harsher punishment because they harm many individuals compared to a single person. These are the robbers, plunderers, and killers. If robbery includes theft and murder, their hands and feet should be cut off, and they should be given the death penalty.

Regarding the context of this verse, it is written that some people came to Medina, accepted Islam, and then fell ill. The Prophet (PBUH) advised them to go outside Medina, where the state's charity camels grazed, and drink their milk and urine for treatment. They went there and recovered from their illness. However, afterward, they gouged out the eyes of the camel herders and fled with the camels. When the Prophet (PBUH) learned of this, he ordered their capture and punishment. This verse was revealed, stating that their hands and feet should be cut off, and they should be given the death penalty. Since they had blinded the shepherds, they were also blinded and left with their hands and feet cut off, and they eventually died.

The concept of punishment in the Quran is realistic; the harm inflicted should be reciprocated. An eye for an eye, a hand for a hand. Robbery is considered a greater crime than theft, and thus, one hand and the opposite foot are cut off. This severity is because a robber, through his audacity, shows no regard for the sanctity of property, life, or respect for society. Islam prescribes punishment when a certain amount and specific conditions are met. These details are found in books of jurisprudence. The purpose is to maintain a peaceful society. It is a psychological fact that fear is a significant deterrent. Where punishments are not enforced, crimes increase despite stringent laws. Conversely, where punishments are enforced, crime rates are lower. Robbers not only harm individuals but also incite corruption and crime in society, making them fit for severe punishment.

Similarly, those who spread corruption and disorder in society also face the death penalty. If they do not incite unrest, they may be exiled to prevent further harm. Those who engage in armed rebellion against the state should be killed, and others exiled to prevent further corruption. These laws are detailed in books of jurisprudence. Since rebels and robbers cause significant harm, they face punishment here and eternal torment in the afterlife. The goal of these punishments is to establish a peaceful human society. It should be clear that everyone has the right to differ in opinion and religion; these punishments are solely for those who disrupt peace and spread corruption.

Respect for Peace:

The last verse mentions those who repent from their corruption and change their intentions before being apprehended; they should not be killed. Allah is Forgiving, Merciful, and Compassionate, provided that they genuinely seek peace and not merely out of defeat or coercion. This emphasizes the importance of peace and the message of peace. In internal conflicts, this principle is crucial. If people in any area or the general populace disagree with the government over political and basic rights, their rights should be granted, and unnecessary conflict and disturbance of peace should be avoided. Emphasis is placed on understanding and resolving issues peacefully to prevent societal problems from escalating.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ ابْتَغُوْۤا اِلَيْهِ الْوَسِيْلَةَ وَ جَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ﴿۳۵﴾

5|35| O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.

In the previous verses, the crimes of the Jews were mentioned, as well as other people who commit murder, corruption, and robbery in society. Then, the good news of repentance and forgiveness was given, indicating that Allah is Forgiving and Merciful towards His creation. This blessed verse explains the way to attain His mercy and forgiveness: seek a means of approach to Him, His pleasure, and His forgiveness. The Arabic definition of "wasila" is "to reach something with desire" (Al-Mufradat). It is also defined as "to seek closeness to something through another" (Lisan al-Arab).

What are these means? The details are available in the Quran and Hadith. These means include righteous deeds, adherence to Allah's commands, avoiding prohibited actions, and the companionship and guidance of pious people who have been favored by Allah. For example, during times of drought, Hazrat Umar (RA) would request Hazrat Abbas (RA) to pray for rain, using him as a means to seek Allah's mercy (as referenced in Sahih Bukhari). Similarly, the Prophet (PBUH) bestowed a cloak upon Hazrat Uwais Qarni (RA) and asked him to pray for the Ummah, which was fulfilled during Hazrat Umar's (RA) time. This is the meaning of the word "wasila" in this blessed verse.

This verse conveys an important message that human effort is a crucial element in seeking Allah's pleasure. Without effort, attaining His closeness is impossible. The first step in this effort is identifying the means, i.e., understanding the righteous deeds prescribed in the Quran and Hadith and then acting upon them. Additionally, the verse emphasizes practical striving in His cause, as indicated by "strive in His way." Wasila also refers to a high rank in Paradise, mentioned in the supplication after the Adhan, as well as the Maqam Mahmoud (the Praised Station).

اِنَّ الَّذِيْنَ كَفَرُوْا لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا وَّ مِثْلَهٗ مَعَهٗ لِيَفْتَدُوْا بِهٖ مِنْ عَذَابِ يَوْمِ الْقِيٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۚ وَ لَهُمْ عَذَابٌ اَلِيْمٌ﴿۳۶﴾

5|36| Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment

يُرِيْدُوْنَ اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَ مَا هُمْ بِخٰرِجِيْنَ مِنْهَا ۡ وَ لَهُمْ عَذَابٌ مُّقِيْمٌ﴿۳۷﴾

5|37| They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment.

Those who are subjected to torment, as mentioned in the previous verse, are the ones who commit murder, robbery, and oppression. When these people enter Hell and witness the torment, they will plead and humble themselves, desperately seeking a way out. They would be willing to give everything they possess, even if the entire world or earth were

in their possession, and even bring an equivalent amount as a ransom to escape Hell. However, Allah has decreed that even with such vast wealth, they will not be able to escape their punishment and will remain in Hell.

This example is given to the People of the Book and humans, particularly the Muslims, to illustrate that the punishment for sins, crimes, murder, and causing corruption in society, and the disobedience of Allah's commands will be so severe that there will be no escape from it. Therefore, the only way to avoid such torment is through righteous deeds in this world.

وَ السَّارِقُ وَ السَّارِقَةُ فَاقْطَعُوْۤا اَیْدِیَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ؕ وَ اللّٰهُ عَزِیْزٌ حَكِیْمٌ ﴿۳۸﴾

5|38| [As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise.

فَمَنْ تَابَ مِنْۢ بَعْدِ ظُلْمِهٖ وَ اَصْلَحَ فَاِنَّ اللّٰهَ یَتُوْبُ عَلَیْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ﴿۳۹﴾

5|39| But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.

Punishment for Theft:

In the context of crimes, after mentioning robbery, now theft is addressed. If someone commits theft, the punishment is the amputation of their hand. This punishment might appear harsh at first glance, but it is because the thief acts covertly. It is difficult to produce witnesses against him in court, he deprives a person of their property, and he tries to escape the law or punishment. Not every person who steals has their hand cut off; Islamic law has stringent conditions under which this punishment is applied, detailed in books of jurisprudence. For instance:(example),

(1) Value of the Stolen Property:The minimum value must be one dinar or ten dirhams, equivalent to 2.625 grams of pure gold. In the time of the Prophet and the rightly guided caliphs, this had significant purchasing power. Nowadays, this value can be adjusted in any currency by consensus, as governments can adjust the value according to the circumstances, similar to what Hazrat Umar (RA) did, but the punishment cannot be abolished.

(2) Secure Property: The property must be in a secured place where theft is not encouraged.

(3) Non-Perishable Property: The property should not be perishable, such as milk, food, fruits, meat, etc.

(4) No Ownership Share: The thief should have no ownership share or relationship with the property, such as partnership or wage.

(5) Unprotected Property: If the property is left openly or in an area where permission to enter is not required, the punishment of amputation is not applied.

(6) Public Property: Theft of public or shared property (e.g., government or mosque property, common pastures) does not result in amputation. This does not mean the thief is forgiven, but they will face other punishments.

(7) Dependents: The punishment does not apply to those who steal from their dependents (e.g., parents, children).

Wisdom Behind the Punishment:

The harshness of the punishment is often criticized as propaganda. A psychological analysis reveals that a thief's motive is the desire to increase income easily and flaunt wealth for social gain, disregarding others' rights and properties. If a hand is amputated, the thief's ability to earn wealth decreases, and they can no longer easily steal or work hard to earn more. This fear acts as a significant deterrent to theft. On the other hand, imprisonment does not require the thief to earn a living, and once released, they might easily return to theft. The mark of amputation remains as a permanent reminder, causing them to be very cautious. Therefore, from a psychological and criminological perspective, amputation is a justified punishment. This is why theft incidents significantly decreased after a few initial cases of hand amputations during the first forty years of Islam.

Responsibilities of an Islamic Government:

While the punishment is severe to ensure peace for society, an Islamic government is also responsible for providing basic necessities to its people. This includes ensuring the right to work, providing education and tools for employment to prevent people from resorting to robbery or theft. Through its policies, the government should reduce wealth disparity, although every individual has the right to accumulate wealth, conduct business, and live a comfortable life. The Islamic government acts as a guardian for every citizen. Hazrat Umar (RA) suspended the punishment during a famine because conditions were dire, and he himself endured hunger, even falling ill.

Principle of Islamic Law:

If there is a significant doubt, the Hadd (fixed punishment) is not applied (referencing the hadith "Ward off the Hudood punishments by means of doubts"). Considering the principles of the Islamic socio-economic system and these punishments, it becomes clear that such punishments are a solution to societal problems and crimes. The aim is to establish collective well-being where the strong and the weak, the rich and the poor, can live with dignity and peace. Modern examples include Saudi Arabia, where crimes were rampant under the Sharif of Makkah's rule. When King Abdulaziz Al Saud implemented Islamic punishments, crimes drastically decreased. Similarly, China had high crime rates, but when severe punishments were established for theft and bribery, crimes significantly reduced, and China became a prosperous and low-crime country.

Dignity:

If a person commits a crime and is remorseful, their social status should not be publicly humiliated, whether by the government or individuals. Since they have reformed and repented to Allah, who is Forgiving and Merciful, their rights and respect must be preserved. The next verse highlights Allah's greatness and power after accepting repentance.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يُعَذِّبُ مَنْ يَّشَآءُ وَ يَغْفِرُ لِمَنْ يَّشَآءُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿۴۰﴾

5|40| Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent.

After discussing crime and punishment, the verse talks about reform and repentance. Many individuals commit crimes but escape legal accountability or hide. Regarding all these matters, it is stated that Allah knows everything in the heavens and the earth, so no one can hide from Him. He can forgive whom He wills and punish whom He wills; He has power over everything. This is a declaration of His authority, along with His justice,

which is repeatedly emphasized. All these guidelines are to encourage righteous deeds and avoid evil actions.

يٰۤاَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِى الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْۤا اٰمَنَّا بِاَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوْبُهُمْ ۛ وَ مِنَ الَّذِيْنَ هَادُوْا ۛ سَمّٰعُوْنَ لِلْكَذِبِ سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ ۙ لَمْ يَاْتُوْكَ ؕ يُحَرِّفُوْنَ الْكَلِمَ مِنْۢ بَعْدِ مَوَاضِعِهٖ ۛ يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ هٰذَا فَخُذُوْهُ وَ اِنْ لَّمْ تُؤْتَوْهُ فَاحْذَرُوْا ؕ وَ مَنْ يُّرِدِ اللّٰهُ فِتْنَتَهٗ فَلَنْ تَمْلِكَ لَهٗ مِنَ اللّٰهِ شَيْـًٔا ؕ اُولٰٓئِكَ الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ اَنْ يُّطَهِّرَ قُلُوْبَهُمْ ؕ لَهُمْ فِى الدُّنْيَا خِزْىٌ ۖ وَّ لَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿۴۱﴾

5|41| O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] usages, saying "If you are given this, take it; but if you are not given it, then beware." But he for whom Allah intends fitnah - never will you possess [power to do] for him a thing against Allah. Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ؕ فَاِنْ جَآءُوْكَ فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ ۚ وَ اِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَّضُرُّوْكَ شَيْـًٔا ؕ وَ اِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿۴۲﴾

5|42| [They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly.

وَ كَيْفَ يُحَكِّمُوْنَكَ وَ عِنْدَهُمُ التَّوْرٰىةُ فِيْهَا حُكْمُ اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ ؕ وَ مَاۤ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿۴۳﴾

5|43| But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allah? Then they turn away, [even] after that; but those are not [in fact] believers.

Equality in the Enforcement of the Law:

These blessed verses discuss the lifestyle of the Jews and their personal interests and distortions in religious matters. It mentions the opposition of the Jews to Islam and their use of excuses to achieve their objectives. Commentators have written that in the Jewish tradition, the punishment for adultery was stoning (Rajm). However, when a powerful person committed this crime, they would interpret it differently, opting for humiliation instead of stoning, by blackening the face of the offender. A Jew committed this crime, and they approached the Prophet (PBUH) for a decision. The Prophet (PBUH) asked them about the laws in their Torah. They lied, saying that the punishment was not stoning but humiliation. The Prophet (PBUH) asked them to bring the Torah and read it, where they tried to skip over the verse of stoning. Hazrat Abdullah bin Salam (RA), who was knowledgeable in the Torah, exposed their deceit and made them confess that the punishment in the Torah was indeed stoning. Accordingly, the guilty were punished as per the Torah. Their scholars had advised them before taking the case to the Prophet (PBUH) that if he judged in their favor (humiliation), they should accept it; otherwise, they should reject it. Their intention was to help the guilty escape punishment, but the Prophet (PBUH) gave the correct judgment according to the Torah.

These verses also mention the Jews' alteration of the Torah (changing meanings) and

Muslims acting as spies for the disbelievers, reassuring the Prophet (PBUH) not to worry about the tribes not embracing Islam and to continue his efforts. Those who are habitual criminals or turn away from the truth will face severe punishment on the Day of Judgment. The character of the Jews is described as taking bribes and changing laws for personal gain. This second verse is also significant as it demonstrates the implementation of Islamic principles of equality in governance.

There were two Jewish tribes, one powerful and the other weak. Despite being of the same religion, nation, language, and place, the powerful tribe coerced the weaker tribe into accepting that if a member of the weaker tribe killed a member of the powerful tribe, full blood money (Diyat) would be paid, but if the powerful tribe killed someone from the weaker tribe, only half the Diyat would be paid. This system continued until the Prophet's migration. During the revelation of Surah Al-Ma'idah, a member of the weaker tribe killed a member of the powerful tribe, leading to a demand for full Diyat. The powerful tribe only agreed to pay half, rejecting the old agreement. They claimed that all Jews were equal, and the old agreement was unjust.

Tensions escalated, nearly resulting in war, but according to the Charter of Medina, disputes had to be referred to the Prophet (PBUH) for resolution. The hypocrites thought the Prophet (PBUH) would consider the Jews' power and leave the decision to their scholars or leaders, but the Prophet (PBUH) made a fair decision based on human equality, setting an example for humanity.

Changing Laws and Taking Bribes:

The character of the Jews involved altering laws and inconsistent law enforcement, coupled with the practice of taking bribes, which played a significant role in their behavior. The term "Akloonas-Suht" (they consume the forbidden) is used to describe them. "Suht" means to uproot something. In Arabic, "Asahta" means to shave the head completely, implying that the hair is uprooted. Forbidden wealth is also called "Suht" because it uproots the essence of worship.

(1) Hazrat Abdullah bin Masood (RA) said, "Suht" is a bribe.

(2) Hazrat Umar bin Khattab (RA) said that giving a bribe to a ruler is "Suht."

(3) Hazrat Abdullah bin Masood (RA) also said that if someone intercedes for someone else's right or to remove an injustice and receives a gift in return, it is "Suht."

(4) The Prophet (PBUH) said that taking something in exchange for a judgment is worse than "Suht."

(5) A hadith narrated by Hazrat Abdullah bin Umar (RA) states that the Prophet (PBUH) cursed the one who gives and the one who takes a bribe.

(6) Hazrat Abdullah bin Umar (RA) narrated that the Prophet (PBUH) said, "Every flesh that grows from 'Suht' (forbidden wealth) is more deserving of Hellfire."

If a person has to give a bribe to obtain their right or to avoid oppression, scholars have differing opinions on whether it is permissible. Ideally, a person should not give a bribe and should speak out against injustice.

This blessed verse is a moment of reflection for the Muslim Ummah today, questioning whether the sins that were condemned for the Jews are present in our society. If they are, then how can we claim to be true Muslims and deserving of Allah's mercy?

Rules for Non-Muslims:

Another point is that non-Muslim matters should be handled according to their religious laws, and if they seek a judgment under Islamic law, it must be just. Imam Abu Hanifa said their matters should be decided according to their laws or, upon their request, under Islamic law. Other scholars differed, but considering the principle of equality and justice as outlined in the farewell sermon (Khutbah Hajjatul Wada), this is preferable.

The verse also questions why the People of the Book (Jews) seek judgments from other sources when they already have Allah's commandments in the Torah. This indicates their distance from their religion. They are neither true to their religion nor to the Muslims, and Muslims need not worry about them. They cannot harm them. The truthfulness of the Quran is evidenced by the fact that the revealed verses matched the commandments in the Torah, which the Prophet (PBUH) and the Muslims were unaware of, and the Jews were hiding. The next verse also

discusses the actions of the People of the Book.

اِنَّاۤ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّ نُوْرٌ ۚ يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا وَ الرَّبّٰنِيُّوْنَ وَ الْاَحْبَارُ بِمَا اسْتُحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ وَ كَانُوْا عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَ اخْشَوْنِ وَ لَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ؕ وَ مَنْ لَّمْ يَحْكُمْ بِمَاۤ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ ﴿۴۴﴾

5|44| Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.

وَ كَتَبْنَا عَلَيْهِمْ فِيْهَاۤ اَنَّ النَّفْسَ بِالنَّفْسِ ۙ وَ الْعَيْنَ بِالْعَيْنِ وَ الْاَنْفَ بِالْاَنْفِ وَ الْاُذُنَ بِالْاُذُنِ وَ السِّنَّ بِالسِّنِّ ۙ وَ الْجُرُوْحَ قِصَاصٌ ؕ فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ ؕ وَ مَنْ لَّمْ يَحْكُمْ بِمَاۤ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۴۵﴾

5|45| And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.

These blessed verses are connected to the previous discussion about the Torah's laws and their enforcement, which remained until the time of Prophet Jesus (AS). It mentions that all the prophets, their scholars, and the believers who had faith in Allah made their judgments according to this true book. The duty of these prophets and scholars was to protect this divine book by implementing its laws. Similarly, it is now the responsibility of scholars and Muslim governments in Muslim lands to make their decisions according to the Quran and Hadith because it is the duty of the scholars and authorities to protect and enforce divine laws. These laws are made by the Creator, not by the whims of the ruler. Where there are no explicit commands, additions can be made, and anyone who acknowledges or proclaims this religion but does not act upon these laws is considered an oppressor and a denier (kafir).

Since these commands are from Allah, they were revealed in the Torah. Then, Prophet Jesus (AS) was commanded to implement them with some modifications according to the Gospel. The punishment for retribution (qisas) is mentioned, where if someone destroys a part of another's body, the same part of theirs will be destroyed. These were

the laws of the Torah, and the law of Qisas also exists in Islam.

The Torah states: "Anyone who kills a person must be put to death. Whoever injures their neighbor is to be injured in the same manner: fracture for fracture, eye for eye, tooth for tooth. Whatever injury they have caused, they must suffer the same." (Leviticus 24:18/21/22 - The Holy Bible).

Islam also respects these laws and implements them with some modifications. This proves that the Quran is a continuation of the faith of Abraham, including Judaism and Christianity, forming one religion based on the commands of the same God. The last religion is obligatory to follow because it is the command of the One Allah. Differences and violence are due to the jealousy, stubbornness, and envy of religious scholars, a trait of human nature mentioned in the Quran. Therefore, violence over differences is a grave sin, but it is necessary to eliminate mischief-makers to maintain peace in society. Kufr (disbelief) will always exist as part of Allah's system, but preaching the truth is also obligatory, and it must be done wisely and pleasantly (Maw'idah Hasanah).

Implementation of Divine Commands:

Since human nature involves factors like fear, greed, vanity, self-love, lust for power, and love for wealth, which obstruct the path of truth, the verse clearly states, "Exchanging Allah's commands for worldly gains and disregarding the hereafter is a very small price. Do not do this, and those who make decisions against Allah's commands while claiming to believe in Him are deniers (kafir) and oppressors."

Law of Qisas (Retribution):

In Islam, qisas embodies human equality; hence, there is no religious distinction in this regard.

(1) Hazrat Ibn Umar (RA) reported that the Prophet (PBUH) executed a Muslim in retribution for a person with whom there was a pact (a non-Muslim) and said, "I am the most faithful to my agreements." (Sunan Dar Qutni and Sunan Kubra Al-Bayhaqi).

(2) Abdulrahman bin Sulaymani reported that the Prophet (PBUH) executed a Muslim in qisas for killing a Jew. The narrator said the qisas was taken from a Muslim for a protected non-Muslim, and the Prophet (PBUH) said, "I am the most faithful to my agreements." (Sunan Dar Qutni).

(3) Abdulrahman bin Sulaymani also reported that the Prophet (PBUH) executed a member of the tribe for killing a protected non-Muslim and said, "I am the most faithful to my agreements."

(Sunan Dar Qutni).

These hadiths serve as evidence against the hadith narrated by Imam Bukhari from Hazrat Ali, which states, "A Muslim will not be killed for a disbeliever." However, Imam Abu Hanifa's fatwa, contrary to other imams, is that "if a Muslim kills a protected non-Muslim, the Muslim will be executed in retribution," for the following reasons:

(1) The general and absolute command in the Quran, "An eye for an eye," is clear.

(2) The hadith narrated by Hazrat Ali (RA) in Sahih Bukhari refers to a harbi (enemy combatant) disbeliever, and Imam Abu Hanifa agrees that this applies during wartime. This reconciles the hadith with the Quran.

(3) Although the hadiths mentioned in Sunan Dar Qutni and Sunan Kubra Al-Bayhaqi are not as strong in their chains of narration as the hadith in Sahih Bukhari, their abundance and cumulative strength make them reliable for deriving legal rulings.

(4) Islam, especially the Prophet (PBUH), consistently taught equality and human rights, which were highlighted in the Farewell Sermon, stating that all humans are descendants of Adam and are equal. The world adopted this principle of human equality through the United Nations fourteen centuries later.

Forgiveness:

After mentioning equality in punishment, the verse also highlights human welfare. If a person accepts the punishment, their sin is forgiven due to the punishment, but if the victim forgives the offender for Allah's sake, it has a high reward with Allah and becomes atonement for their sins. The goal is to maintain peace in society and foster an environment of love instead of hatred. This is also mentioned in a hadith narrated by Hazrat Ubadah bin Samit (RA) that the Prophet (PBUH) said, "Whoever sustains an injury and forgives it as charity, Allah will expiate as much of his sins as equal to his charity." (Musnad Ahmad). May Allah grant Muslims the ability to follow the Quran and Sunnah. Ameen.

وَ قَفَّيْنَا عَلٰۤى اٰثَارِهِمْ بِعِيْسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ ۫ وَ اٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّ نُوْرٌ ۙ وَّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ وَ هُدًى وَّ مَوْعِظَةً لِّلْمُتَّقِيْنَ ۗ﴿۴۶﴾

5|46| And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

وَ لْيَحْكُمْ اَهْلُ الْاِنْجِيْلِ بِمَاۤ اَنْزَلَ اللّٰهُ فِيْهِ ؕ وَ مَنْ لَّمْ يَحْكُمْ بِمَاۤ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ﴿۴۷﴾

5|47| And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient.

The discussion about the religions and laws of the Jews and Christians continues, highlighting how the Jewish scholars altered the laws of the Torah for their personal interests (such as the laws of stoning and retribution). Allah then sent Prophet Jesus (AS), who upheld the laws of the Torah and made some changes. Like the Torah, the Gospel is also a divine book, a source of light and guidance, and those who follow its commands are righteous. The Christians were instructed to make decisions in their societies according to the commands given in the Gospel and the Torah. If they do not enforce these laws and create laws based on their desires, they will be considered disbelievers (Fasiq). This demonstrates that Judaism and Christianity are continuations of the same Abrahamic faith.

وَ اَنْزَلْنَاۤ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتٰبِ وَ مُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَاۤ اَنْزَلَ اللّٰهُ وَ لَا تَتَّبِعْ اَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ الْحَقِّ ؕ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّ مِنْهَاجًا ؕ وَ لَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَاۤ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۙ﴿۴۸﴾

5|48| And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by

what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

وَ اَنِ احْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَ لَا تَتَّبِعْ اَهْوَآءَهُمْ وَ احْذَرْهُمْ اَنْ يَّفْتِنُوْكَ عَنْۢ بَعْضِ مَآ اَنْزَلَ اللّٰهُ اِلَيْكَ ؕ فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّصِيْبَهُمْ بِبَعْضِ ذُنُوْبِهِمْ ؕ وَ اِنَّ كَثِيْرًا مِّنَ النَّاسِ لَفٰسِقُوْنَ ﴿۴۹﴾

5|49| And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.

اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ؕ وَ مَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ﴿۵۰﴾

5|50| Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith].

Human Laws vs. Divine Laws:

The enforcement of Allah's commands is emphasized, similar to the previous verses. Since all divine laws originate from the same source, whether they were revealed in the form of the Torah, the Gospel, or now, in the form of the Quran to the final Prophet (PBUH), they are all part of a continuous series. This divine law and Shariah were tailored to each era's needs and circumstances, with subsequent prophets making necessary amendments, such as Prophet Moses (AS) with the Torah and Prophet Jesus (AS) with the Gospel. Now, the final and complete form of divine law is revealed in the Quran. Islam encompasses the commands of the Scrolls of Abraham, the Torah, and the Gospel (Hajj, ablution, circumcision, retribution, stoning, etc.). The enforcement of Allah's laws has always been necessary, regardless of the era, and it is commanded that decisions always be based on truth and justice, with divine laws being the highest source free from human flaws.

Importance of Justice:

The context of these verses is significant. Some Jewish leaders, Ka'ab bin Aslamah, Ibn Soolaba, Abdullah bin Surya, and Shash bin Qays, conspired to approach the Prophet (PBUH) to try and divert him from his faith. They approached him and said, "You know that we are the esteemed scholars and leaders of the Jews. If we follow you, all Jews will follow us and will not oppose you. We have a dispute with some of our people. If you decide in our favor and against them, we will believe in you and confirm your prophethood." The Prophet (PBUH) refused to accept their proposal. These verses were revealed on this occasion (as referenced in Seerah Ibn Hisham and Asbab al-Nuzul by al-Wahidi).

The Prophet (PBUH) judged justly, and they were not pleased with it. Therefore, it is said that they prefer the judgments of the time of ignorance (Jahiliyyah) and do not like the judgments of truth. How should judgments between non-Muslims be made? Scholars have differed on this. Imam Abu Hanifa says that if they request, their cases should be judged according to their laws, otherwise, they should judge according to their religion. These verses also mention that their judgments should be based on truth, and their

books, declared by Allah as light and guidance, should be followed. Thus, judgments according to their Shariah will be in accordance with divine commands, and if they prefer, they can be judged according to Islamic Shariah. This means that it is not mandatory to impose it on them (the essence of "There is no compulsion in religion" [Quran 2:256]). Every decision in an Islamic society must be in accordance with justice and fairness. Justice is a fundamental and essential characteristic in an Islamic society.

Interfaith Understanding:

The wisdom of differences is also explained in these verses, showing that Allah tests His creation to see how far they can sacrifice their desires for His commands. Thus, each messenger was given a new Shariah with some additions and amendments, so that people of that era would have faith in Allah's commands and be tested on their implementation. The final judgment of these differences will be made by Allah on the Day of Judgment. The purpose is to avoid violence over differences and instead compete in righteousness, promoting peace and security in societies. Violence over differences arises from personal stubbornness. If leniency and consideration of others' opinions are practiced, violence and discord can be avoided,leaving the judgment to Allah, who will decide who is right on the Day of Judgment, as mentioned in the previous verse. However, to prevent societal corruption, it is necessary to use the law against wrongdoings and protect human rights (life, property, religion). The preference for the judgments of ignorance (Jahiliyyah) implies sacrificing principles of justice for personal interests, which is against the truth.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَ النَّصٰرٰٓى اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَ مَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۵۱﴾

5|51| O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.

فَتَرَى الَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشٰٓى اَنْ تُصِيْبَنَا دَآئِرَةٌ ؕ فَعَسَى اللّٰهُ اَنْ يَّاْتِىَ بِالْفَتْحِ اَوْ اَمْرٍ مِّنْ عِنْدِهٖ فَيُصْبِحُوْا عَلٰى مَآ اَسَرُّوْا فِىْٓ اَنْفُسِهِمْ نٰدِمِيْنَ ﴿۵۲﴾

5|52| So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.

وَ يَقُوْلُ الَّذِيْنَ اٰمَنُوْٓا اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ اِنَّهُمْ لَمَعَكُمْ ؕ حَبِطَتْ اَعْمَالُهُمْ فَاَصْبَحُوْا خٰسِرِيْنَ ﴿۵۳﴾

5|53| And those who believe will say, "Are these the ones who swore by Allah their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers.

These verses, like the previous ones, deal with relationships with the Jews and Christians (Nasara). When the Prophet (PBUH) arrived in Medina, it was inhabited by Jews and pagan Arabs who lived together in small villages and had cooperation agreements. As Islam spread, a third group emerged—Muslims, including those who converted from Judaism, the Ansar of Medina, and the Muhajireen from Makkah. After the first few years, most pagan Arabs of Medina embraced Islam, while many Jews remained steadfast in their religion. A conflict arose with the Jewish tribe of Banu Qaynuqa, which affected the allies of this tribe, who had to choose between their

allegiance to Banu Qaynuqa or the Muslims. The hypocrite Abdullah bin Ubay did not abandon Banu Qaynuqa against the Prophet (PBUH), while Hazrat Ubadah bin Samit and his companions renounced their alliance with the Jews, declaring their allegiance to the Prophet (PBUH) and the believers. This incident is the context for these verses. At that time, several companions who lived close to the Jews had maintained their relationships with them as a part of daily life. The command was given not to take them as close friends or form deep relationships with them. Hypocrites like Abdullah bin Ubay feared the Jews might unite and overpower them, thus refraining from openly opposing them. In contrast, believers like Abdullah bin Samit openly renounced their alliance with the Jews, leading to the expulsion of Banu Qaynuqa from Medina. It was essential as a nation not to maintain close ties or friendships with them. Friendships and deep relations should only be with Muslims and believers. The numerous hadiths advocating against such associations aim to keep believers pure from their propaganda and societal influence, emphasizing the importance of steadfastness in faith and the implementation of Islamic laws and principles without fear or being overawed.

The history shows that Allah granted Muslims honor and success, while Abdullah bin Ubay and the hypocrites were always unsuccessful and disgraced due to their hypocrisy.

The translation emphasizes the historical context and the importance of maintaining Islamic principles and alliances while avoiding close ties with those who oppose Islamic beliefs. It also highlights the consequences of adhering to or deviating from these principles.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَ يُحِبُّوْنَهٗۤ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۫ يُجَاهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ وَ لَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۵۴﴾

5|54| O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَ رَسُوْلُهٗ وَ الَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَ هُمْ رٰكِعُوْنَ ﴿۵۵﴾

5|55| Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship].

وَ مَنْ يَّتَوَلَّ اللّٰهَ وَ رَسُوْلَهٗ وَ الَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ﴿۵۶﴾

5|56| And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.

In the next verses, Allah clearly states that the protection of the faith is not dependent on a few individuals alone; rather, Allah Himself ensures it. Individuals are merely a means, and if people at a given time show weakness in their faith or for any other reason, Allah replaces them with another leadership that enforces His commands and becomes a source of comfort and peace for His creation. Commentators have interpreted these verses in the context of the era of Hazrat Abu Bakr Siddiq (RA). During the final days of the Prophet (PBUH), some individuals in Yemen claimed prophethood. There were two or three false prophets, whom Hazrat Abu Bakr (RA) eliminated through his correct and timely decisions, fully implementing Islam. By the time he passed away, all the upheavals had been quelled, and the Islamic state was not only peaceful but also beginning to expand towards Iran and Syria.

History has shown that when corruption starts in a society and reaches its peak, Allah eliminates it through another group, bringing about a beneficial change for the society. This is a sign of Allah's love for His creation. Then, it is stated that the successful group is Allah's group. These are not ordinary individuals but those who establish the system of prayer, live their lives with the fear of Allah and adherence to His commands, and also establish social and economic justice. By highlighting the qualities of establishing prayer and giving zakat, and then bowing in worship, the importance of these acts is emphasized. A society with such characteristics is destined to lead and guide the world.

Allah's Love:

The distinction of individuals in this blessed verse is that "they will be loved by Allah, and they will love Him." This indicates a relationship of love between them and their Lord. What is love? It is a subtle feeling, an emotion, and a connection that is extremely delicate, radiant, and evergreen. It serves as a bond between the believer and Allah. Allah loves His servants, and the value of this love can be appreciated by those who possess divine knowledge and are characterized by the attributes described by Allah. Only a person who has a reflection of these attributes on their consciousness and soul can imagine this love. This grace and favor can be understood by someone who is aware of the status of the Giver and the Generous One, knowing who Allah is—the Creator of this magnificent universe, its Sustainer, and its Sovereign.

When a person loves Allah, it is a great blessing for that person, and only one who has experienced this feeling can truly understand it. Allah's love for His servants is a tremendous honor and a great favor. Similarly, Allah guiding and praising His servants is a great honor.

Developing a beautiful taste and an incomparable love for Allah is also a significant gift and favor. Just as Allah's love for His servants is indescribable, so is the servant's love for Allah. It cannot be fully expressed in the words of lovers or through acts of worship. This realm of profound connection with Allah is primarily inhabited by the Sufis and those who are deeply devoted, the true possessors of this connection. However, among the many who claim to be Sufis today, the genuinely connected to Allah are very few.

The blessed verses state that Allah's servants establish the system of Salah (rights towards Allah and His creation) and the system of Zakat (social and communal rights). They fill the society with justice, equality, and peace, eradicating oppression and injustice. This indicates that Islam places great importance on human character and that living a life according to Islam's teachings does not hinder economic, social, and communal development; rather, it encourages it.

There is a tradition that these verses refer to Hazrat Ali (RA) when, while in the state of Ruku (bowing in prayer), he gave his ring in charity to a beggar. On the other hand, scholars mention that Hazrat Ali (RA) would be so engrossed in prayer that he would become oblivious to his surroundings. It is said that once something was removed from his foot during prayer without him noticing. There is no doubt that his rank in knowledge and humility (fakr) is very high.

According to a Hadith, the Prophet (PBUH) referred to him as 'Bab al-Ilm' (the door of knowledge). Hazrat Umar (RA) once said, "If it were not for Ali, Umar would have been ruined" (لو لا علي لهلك عمر). His judicial decisions and the Nahj al-Balagha are evidence of his profound knowledge and high status.

These verses are a testament to the greatness of Allah's close servants.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا وَّ لَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَ الْكُفَّارَ اَوْلِيَآءَ ۚ وَ اتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۵۷﴾

5|57| O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers.

وَ اِذَا نَادَيْتُمْ اِلَى الصَّلٰوةِ اتَّخَذُوْهَا هُزُوًا وَّ لَعِبًا ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ﴿۵۸﴾

5|58| And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.

قُلْ يٰٓاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاللّٰهِ وَ مَآ اُنْزِلَ اِلَيْنَا وَ مَآ اُنْزِلَ مِنْ قَبْلُ ۙ وَ اَنَّ اَكْثَرَكُمْ فٰسِقُوْنَ ﴿۵۹﴾

5|59| Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in Allah and what was revealed to us and what was revealed before and because most of you are defiantly disobedient?"

قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً عِنْدَ اللّٰهِ ؕ مَنْ لَّعَنَهُ اللّٰهُ وَ غَضِبَ عَلَيْهِ وَ جَعَلَ مِنْهُمُ الْقِرَدَةَ وَ الْخَنَازِيْرَ وَ عَبَدَ الطَّاغُوْتَ ؕ اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّ اَضَلُّ عَنْ سَوَآءِ السَّبِيْلِ ﴿۶۰﴾

5|60| Say, "Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut. Those are worse in position and further astray from the sound way."

وَ اِذَا جَآءُوْكُمْ قَالُوْٓا اٰمَنَّا وَ قَدْ دَّخَلُوْا بِالْكُفْرِ وَ هُمْ قَدْ خَرَجُوْا بِهٖ ؕ وَ اللّٰهُ اَعْلَمُ بِمَا كَانُوْا يَكْتُمُوْنَ ﴿۶۱﴾

5|61| And when they come to you, they say, "We believe." But they have entered with disbelief [in their hearts], and they have certainly left with it. And Allah is most knowing of what they were concealing.

The discussion about the character of the People of the Book and the polytheists continues. In between, the character of the believers is mentioned, and then the character of those who deny is highlighted.

When Muslims began to worship in congregation, it was a novel practice. Congregational prayer started in Medina, and various methods were suggested to gather people. Some companions suggested raising a flag, some proposed blowing a horn, and others suggested ringing a bell. These suggestions were not liked by the Prophet (PBUH) because these methods were already in use by the Jews, Christians, or polytheists. Hazrat Abdullah bin Zaid (RA) narrated a dream to the Prophet (PBUH) in which a man taught him the words of the Adhan (call to prayer). A few days earlier, Hazrat Umar (RA) had seen a similar dream but had not yet mentioned it to the Prophet (PBUH). When Hazrat Abdullah bin Zaid (RA) described his dream, Hazrat Umar (RA) confirmed it. The Prophet (PBUH) liked these words very much. Since Hazrat Abdullah bin Zaid (RA) was ill, the Prophet (PBUH) instructed Hazrat Bilal (RA) to call the Adhan.

This incident teaches us that the Prophet (PBUH), despite being a prophet, consulted with his companions, as stated in the Quran, "And consult them in the matter" (Al-Imran: 159). When the Adhan started, its words were meaningful and impactful, which seemed strange to the polytheists and Jews, leading them to mock it out of jealousy. Reflecting on the words of the Adhan, it presents the worldview of Islam: the greatness and oneness

of Allah, the prophethood of the Prophet Muhammad (PBUH), the invitation to prayer, and the call to goodness and success, culminating in the greatness and worship of Allah.

Hadiths mention that after hearing the words of the Adhan, there are prescribed responses and supplications to be made, expressing the intention and willingness to act upon the call. Generally, the words are repeated, but when hearing "come to prayer" and "come to success," one seeks Allah's help to perform good deeds and avoid evil (La hawla wa la quwwata illa billah). After the Adhan, the supplication includes the testimony of faith and a prayer, "O Allah, Lord of this perfect call and established prayer, grant Muhammad the intercession and favor, and raise him to the honored position You have promised him."

These practices mentally prepare a person for the worship of Allah and practically lead them to prayer. The importance of any act is demonstrated by its preparation, and thus, the Adhan, followed by supplication, highlights the significance of congregational prayer.

Then, it is stated that those who do not respect the practices and beliefs of Muslims and mock them do not hold any respect or sincerity towards Islam or Muslims. Therefore, they should not be taken as friends. Social interactions as part of daily life are different, but true friendship and trust are not recommended.

Once, a few Jewish scholars asked the Prophet (PBUH) about the previous prophets in Islam. The Prophet (PBUH) replied that Muslims believe in all the prophets mentioned in the Torah and also believe in Jesus (AS). They said that anyone who believes in Jesus (AS) as a prophet cannot be accepted by them, so they do not accept Islam and left.

The Quran mentions their behavior and ethics, highlighting that they claim to follow God and His book but deny the prophets, including Jesus (AS) and Muhammad (PBUH). Thus, they are not sincere in their faith or towards Allah. Their rebellious character led to Allah's punishment, with many of their nations being transformed and disfigured. Being astray from the right path, their abode is Hell. Their presence in Muslim gatherings is deceitful; they neither come to believe nor seek faith. Muslims are assured that these people will remain in disbelief.

وَ تَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِى الْاِثْمِ وَ الْعُدْوَانِ وَ اَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۶۲﴾

5|62| And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing.

لَوْ لَا يَنْهٰىهُمُ الرَّبّٰنِيُّوْنَ وَ الْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ وَ اَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ﴿۶۳﴾

5|63| Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing.

وَ قَالَتِ الْيَهُوْدُ يَدُ اللّٰهِ مَغْلُوْلَةٌ ؕ غُلَّتْ اَيْدِيْهِمْ وَ لُعِنُوْا بِمَا قَالُوْا ۘ بَلْ يَدٰهُ مَبْسُوْطَتٰنِ ۙ يُنْفِقُ كَيْفَ يَشَآءُ ؕ وَ لَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّاۤ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّ كُفْرًا ؕ وَ اَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ الْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ؕ كُلَّمَاۤ اَوْقَدُوْا نَارًا لِّلْحَرْبِ اَطْفَاَهَا اللّٰهُ ۙ وَ يَسْعَوْنَ فِى الْاَرْضِ فَسَادًا ؕ وَ اللّٰهُ لَا يُحِبُّ الْمُفْسِدِيْنَ ﴿۶۴﴾

5|64| And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of

war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters.

The character of the Jews is discussed, given that in Medina, the Jewish community was the second-largest and was influential in terms of wealth and knowledge. Their actions, behavior, and character were significant, which is why they are frequently mentioned. Despite being the People of the Book, they were not sincere in interpreting and implementing their book (the Torah). Their scholars (Rabbis) would interpret the laws according to their desires, driven by greed or proximity to power.

Expression and Preaching of Truth:

They consumed forbidden wealth, which Allah considers a grave sin, and it is stated that their scholars did not prevent them from such evil acts and consuming haram. The role of scholars is to express and uphold the truth. Due to these actions, they are ruining their Hereafter. This blessed verse emphasizes that speaking the truth and acting upon it is necessary for everyone but is especially a duty for scholars. This command applies not only to Jews and Christians but to the entire Muslim Ummah, prompting us to reflect on our actions.

When Allah revealed the verses about Zakat and giving loans to Allah, most Muslims were economically poor. The Jews mocked them, saying that the Muslims' God is poor or miserly, as He does not provide for them. Allah refuted this by declaring that He is immensely powerful and generous. In the Quran, the terms "open hands" and "closed hands" are used metaphorically to denote generosity or stinginess. This reflects the Jewish mindset, showing their disrespect towards the divine being they claim to believe in, due to their corrupt thoughts.

In the Quran, such phrases are used metaphorically to aid human understanding, employing expressions common at that time. Scholars following the Zahiri school (Imam Dawud al-Zahiri), generally known as Salafis or Ahl-e-Hadith, interpret these words literally, refraining from any figurative interpretation. However, most scholars believe that literal interpretation would imply physical attributes like hands, a throne, face, or eyes, which are not applicable to Allah, who is beyond physical form and limits. The purpose is to highlight how envy, hatred, and arrogance can lead humans to disobey the Almighty.

Cause of Corruption and Punishment:

Another condemned behavior is spreading corruption and inciting conflict, which was common among the Jews. Despite having the divine word in the Torah, and now in the Gospel and the Quran, humans fall prey to Satan's temptations, driven by jealousy, hatred, and arrogance, straying from the truth. By fanning the flames of disputes and providing false interpretations, they intensify conflicts, destroying peace. Allah does not favor those who spread corruption.

Due to these actions, Allah instills hatred and enmity in their hearts, leading to conflicts and societal unrest. As a punishment, they are divided into factions filled with animosity, which is a consequence of their actions and failure to follow divine commandments. It is crucial for those who read the Quran (Muslims) to reflect on these verses and ensure they do not repeat the actions of the Jews, which led to divine punishment. May Allah protect us from such fate. Ameen.

وَ لَوْ اَنَّ اَهْلَ الْكِتٰبِ اٰمَنُوْا وَ اتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّاٰتِهِمْ وَ لَاَدْخَلْنٰهُمْ جَنّٰتِ النَّعِيْمِ﴿۶۵﴾

5|65| And if only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.

وَ لَوْ اَنَّهُمْ اَقَامُوا التَّوْرٰىةَ وَ الْاِنْجِيْلَ وَ مَاۤ اُنْزِلَ اِلَيْهِمْ مِّنْ رَّبِّهِمْ لَاَكَلُوْا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ اَرْجُلِهِمْ ؕ مِنْهُمْ اُمَّةٌ مُّقْتَصِدَةٌ ؕ وَ كَثِيْرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُوْنَ ﴿۶۶﴾

5|66| And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do.

In the previous verses, the evil deeds and corruption of the Jews and the People of the Book, and the resulting punishment, were mentioned. Now, the remedy for this punishment is discussed. This is important because the same law applies to any nation that claims to believe in Allah and His system, just as the People of the Book claimed. It is stated that if the People of the Book had true faith, feared Allah (practiced piety), and established their society according to the guidance of the Torah and the Gospel, Allah would have forgiven their minor sins and granted them ease in this world, in the form of abundant provisions, and in the Hereafter, the blessings of Paradise. This means that if they had implemented the divine laws in their society, it would have been filled with justice. Oppression would have ended, human dignity and rights would have been protected, corruption would have ceased, and individuals and the entire society would have become a haven of economic prosperity and peace due to the enforcement of Allah's laws.

Hazrat Ibn Abbas (RA) narrated that economic prosperity is also a blessing from Allah. The phrase "provision from the sky" refers to rain and favorable weather conditions, and good governance in society. "Provision from the earth" refers to good agriculture, minerals, and economic prosperity. Unfortunately, except for a small group with better ethics and character, the majority of the People of the Book rejected and did not act upon Allah's commands, thus depriving themselves of these blessings.

Spreading Goodness in Society:

Spreading goodness in society is essential and a fundamental condition for Allah's blessings and abundance. Many hadiths emphasize this. Hazrat Abu Bakr Siddiq (RA) said, "O people! You read this verse: 'O you who have believed, take care of yourselves. Those who have gone astray will not harm you when you are guided.' (Al-Maida: 105). I heard the Messenger of Allah (PBUH) say, 'When people see an oppressor and do not stop him, soon Allah will inflict a punishment upon them all.'" This hadith is authentic and recorded in various hadith collections. Here, the Prophet (PBUH) explained that guidance involves stopping oppression, and oppression generally pertains to social and communal matters. Its connection to acts of worship is a broader interpretation. Shirk (polytheism) is considered oppression because it denies the Creator, violating His rights and denying His blessings, making it a form of oppression. In other matters, oppression is the opposite of justice, making its application more relevant to social and communal affairs.

Hazrat Hudhayfah bin Yaman (RA) narrated that the Prophet (PBUH) said, "By the One in Whose hand is my soul, you must enjoin good and forbid evil, or Allah will soon send a punishment upon you. Then you will supplicate to Him, but your supplications will not be accepted."

This topic has several chapters in hadith books, but the crucial point is to consider how Muslim societies are implementing the sayings and commands of their leader, Prophet Muhammad (PBUH). If these Islamic teachings are not being applied, societies will be filled with oppression and become deserving of Allah's punishment, leading to unrest, economic difficulties, and political problems. All these issues are part of Allah's system

and laws, as mentioned in the blessed verses.

يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ؕ وَ اِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ؕ وَ اللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ﴿۶۷﴾

5|67| O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.

In the previous verses, the crimes and behaviors of the People of the Book were mentioned, followed by golden principles for success in society: spreading goodness and eradicating oppression. This blessed verse begins with a loving address, "O Messenger!" and then encourages the Prophet (PBUH) to convey Allah's commands to the people. It emphasizes that if the Prophet (PBUH) does not deliver the message, he has not fulfilled his duty. This underscores the importance of preaching and highlights that those who engage in this noble purpose will be protected. It also informs that disbelief and rejection of the commands will persist, so there should be no despair in preaching.

قُلْ يٰٓاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَىْءٍ حَتّٰى تُقِيْمُوا التَّوْرٰىةَ وَ الْاِنْجِيْلَ وَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ ؕ وَ لَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّ كُفْرًا ۚ فَلَا تَاْسَ عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۶۸﴾

5|68| Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَادُوْا وَ الصّٰبِـُٔوْنَ وَ النَّصٰرٰى مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ عَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۶۹﴾

5|69| Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve.

The previous verses addressed the Jews and other People of the Book who claim to be on the right path. It is stated that they are not on the right path because they abandoned the teachings of their prophets and divine scriptures. They created their own interpretations and altered the commandments, thereby losing their true faith. Since their faith is not truly based on their scriptures—they accept some commandments and reject others—they also deny the prophethood of the Prophet Muhammad (PBUH), despite it being mentioned by their prophets and present in their books. Therefore, despite your efforts, the People of the Book will continue to deny the Quran (the divine book of guidance) and your invitation to the truth, as well as the true implementation of their own books. There will always be falsehood alongside truth in the world. Do not be distressed by this and continue your mission. It is a reality that most Jews and Christians in and around Medina during the time of the Prophet did not accept the truth.

Matters and Good Deeds:

The next command is very important: those who have sincere faith in Allah, according to the divine books—Torah, Gospel, Quran—and perform good deeds as required by this faith, which includes believing in all the prophets, including the last prophet, Muhammad (PBUH), and confirming his truthfulness. This faith is complete when a person believes in the Day of Judgment and the accountability of deeds. Their beliefs and actions (matters) will then be according to Allah's commandments. Along with this, the condition

of performing good deeds is added. Therefore, by acting and striving according to these matters, such individuals, nations, or persons will be successful and will be free from fear and sorrow. This verse is very important and serves as a command for Muslims to ensure their actions are in line with Allah's commandments, especially in matters of transactions, so that their lives are free from grief and fear.

One interpretation is that those People of the Book whose beliefs are correct, who are unaware of Islam but perform good deeds, will also be spared from punishment.

لَقَدْ اَخَذْنَا مِيْثَاقَ بَنِيْۤ اِسْرَآءِيْلَ وَ اَرْسَلْنَاۤ اِلَيْهِمْ رُسُلًا ؕ كُلَّمَا جَآءَهُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰۤى اَنْفُسُهُمْ ۙ فَرِيْقًا كَذَّبُوْا وَ فَرِيْقًا يَّقْتُلُوْنَ ﴿۷۰﴾

5|70| We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.

وَ حَسِبُوْۤا اَلَّا تَكُوْنَ فِتْنَةٌ فَعَمُوْا وَ صَمُّوْا ثُمَّ تَابَ اللّٰهُ عَلَيْهِمْ ثُمَّ عَمُوْا وَ صَمُّوْا كَثِيْرٌ مِّنْهُمْ ؕ وَ اللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿۷۱﴾

5|71| And they thought there would be no [resulting] punishment, so they became blind and deaf. Then Allah turned to them in forgiveness; then [again] many of them became blind and deaf. And Allah is Seeing of what they do.

The blessed verses describe the history and practices of the Jews. There was a long period between the time of Prophet Moses (Musa) and Prophet Jesus (Isa) (some have estimated it to be around two thousand years). During this period, the mental and practical state of the Jews and the resulting conditions they faced are highlighted so that other nations or people can learn from it. The Jews had taken an oath to follow Allah's commands through the teachings of the Torah and Prophet Moses, but they deviated from it. They killed many prophets whose teachings were truthful but went against the temperaments of the Jewish rulers and their allied scholars (religious leaders) of the time. As a result of their actions, Allah subjected them to economic and social hardships. They experienced slavery and destruction. After new prophets came, they repented, which Allah accepted, restoring their honor and power among the nations. However, they again forgot Allah's commands, becoming blind and deaf, meaning they disregarded the teachings of the Torah and practiced their religion according to their own whims and interests. Allah is observing their deeds, and they will face punishment for their disobedience.

Reason for Disobedience:

The verse explains human nature, indicating that while humans accept the truth, their ego and interests often become stronger than the truth. Consequently, they turn away from Allah's commands due to their arrogance and selfishness. Allah tests them, and due to their failure in these tests, they face humiliation in this world and will also be punished in the Hereafter. This is a divine law applicable to all revealed religions and humanity. Recognizing Allah's essence, acknowledging the Hereafter, and implementing divine laws for justice, equality, and peace in society are crucial.

Allah describes human psychology, noting how individuals often turn away from the truth due to their ego, personal interests, habits like pride, jealousy, love of wealth and power, attachment to children, sexual desires, malice, and hatred. In such situations, rulers and religious leaders play a significant role. They may benefit temporarily, but when justice, equality, and fairness disappear in society, corruption begins, which is a form of divine punishment for their actions.

It is essential for Muslims to introspect and assess their deeds in light of these verses. The troubles faced by Muslims today are a result of their actions.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ۭ وَ قَالَ الْمَسِيْحُ يٰبَنِيْٓ اِسْرَآءِيْلَ اعْبُدُوا اللّٰهَ رَبِّيْ وَ رَبَّكُمْ ۭ اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَ مَاْوٰىهُ النَّارُ ۭ وَ مَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿٧٢﴾

5|72| They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ ثَالِثُ ثَلٰثَةٍ ۘ وَ مَا مِنْ اِلٰهٍ اِلَّآ اِلٰهٌ وَّاحِدٌ ۭ وَ اِنْ لَّمْ يَنْتَهُوْا عَمَّا يَقُوْلُوْنَ لَيَمَسَّنَّ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ﴿٧٣﴾

5|73| They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.

اَفَلَا يَتُوْبُوْنَ اِلَى اللّٰهِ وَ يَسْتَغْفِرُوْنَهٗ ۭ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٧٤﴾

5|74| So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful.

The blessed verses pertain to the beliefs of the Christians (Nasara). The previous verses were about the Jews and refuted their belief in divinity. It is mentioned that Prophet Jesus (Isa) himself said to worship Allah. Among the Christians, there is a sect called 'Jacobites,' who believe that Jesus, the son of Mary, is indeed Allah. According to their belief, 'Allah' is composed of three entities: the Father, the Son, and the Holy Spirit. The Father is Allah, and the Son is Jesus, and the Father (Allah) became united with the Son (Jesus) through incarnation, forming the Holy Spirit. Each one is the essence of the other, and the summary is that Jesus is indeed Allah.

However, the first sentence Jesus (Isa) uttered was, "I am a servant of Allah," but the Christians, contrary to this, made him a deity.

In the next verse, their concept of the Trinity, that 'Allah, Mary, and Jesus' are three gods, is refuted. Later Christians believe in one God comprising three parts, like the sun consists of three elements: the disk, rays, and heat. The Father refers to the essence, the Son refers to the word, and the Spirit refers to life. They say that the word is the speech of Allah, which mixed with the body of Jesus (Isa), like water mixes with wine. They believe that the Father is God, the Son is God, and the Spirit is God (reference: Tibyan al-Quran, Allama Ghulam Rasool Saeedi). This belief is utterly false because one cannot be three and three cannot be one. It is stated that they should abstain from this disbelief; otherwise, they will face severe punishment. However, if they repent and seek forgiveness, Allah, being extremely merciful and forgiving, will surely forgive them.

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۭ وَ اُمُّهٗ صِدِّيْقَةٌ ۭ كَانَا يَاْكُلٰنِ الطَّعَامَ ۭ اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ ﴿٧٥﴾

5|75| The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.

The blessed verse, in continuation with the previous subject, clearly refutes the Christian

belief in the Trinity and the divinity of Jesus (Isa). If someone wishes to know the true nature of Jesus (Isa), it can be affirmed with certainty that he was a human being, possessing all the attributes and characteristics of a human being:

(1) He was born from the womb of a woman (Maryam), whose genealogy is well-known.

(2) He had a human body.

(3) He possessed all the physical limitations of a human body (size, weight, movement).

(4) He had all human characteristics such as hunger, sleep, eating, drinking, and experiencing heat and cold. These characteristics were also present in his mother, Maryam, who was a righteous and truthful woman.

In the Gospel of Luke, chapter 24, verses 36 to 43, it is written: "While they were talking about this, Jesus himself stood among them and said to them, 'Peace be with you.' They were startled and frightened, thinking they saw a ghost. He said to them, 'Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.' When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, 'Do you have anything here to eat?' They gave him a piece of broiled fish, and he took it and ate it in their presence."

The Quranic verse clearly affirms this description. With all these human attributes, how can any reasonable person consider Jesus (Isa) to be God or associate him with divinity? Unfortunately, it is the extreme fallacy of the human mind that, due to excessive emotions and exaggeration, such beliefs are formed. The first three Gospels of the Christians (especially Matthew, Mark, and Luke) also clearly present the life of Jesus (Isa) as a human life. However, later on, due to philosophical illusions and exaggerated beliefs, deviation and misguidance emerged.

قُلْ اَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَّ لَا نَفْعًا ؕ وَ اللّٰهُ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۷۶﴾

5|76| Say, "Do you worship besides Allah that which holds for you no [power of] harm or benefit while it is Allah who is the Hearing, the Knowing?"

قُلْ يٰۤاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ غَيْرَ الْحَقِّ وَ لَا تَتَّبِعُوْۤا اَهْوَآءَ قَوْمٍ قَدْ ضَلُّوْا مِنْ قَبْلُ وَ اَضَلُّوْا كَثِيْرًا وَّ ضَلُّوْا عَنْ سَوَآءِ السَّبِيْلِ ﴿۷۷﴾

5|77| Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

Excessiveness (Ghulu):

The blessed verse describes the act of worshipping anyone other than Allah as foolish and irrational, stating that they worship those who cannot bring any benefit or harm on their own and are merely humans. This behavior stems from excessiveness in beliefs and practices. The Quran repeatedly prohibits going to extremes (ghulu) in various matters. Hadiths also caution against this. Excessiveness means taking any statement or action to an extreme. This can manifest as excessive reverence or extreme hatred.

An example of this is the Christians elevating Prophet Isa (Jesus) to the status of divinity due to their excessive love and reverence. On the other hand, the Jews, out of hatred and opposition, accused him of being born out of wedlock (God forbid). Another example

is the Jews referring to Ezra as the son of God. Excessiveness is found among all types of people, and we should particularly avoid it in our religious beliefs. Similarly, in other matters like politics, society, and economic interests, a moderate approach should be adopted. As the Hadith says, "The best of affairs are those that are moderate."

Causes of Excessiveness:

The Quran also explains how excessiveness arises. Some people, driven by personal desires, begin to do things under the guise of reverence or love. If these people belong to influential classes, such as rulers or scholars or the wealthy, others either hesitate to stop them or tend to follow their lead due to their social status. This initially minor wrongdoing can spread through the entire society and become a norm if not addressed promptly.

We see many harmful customs in our society that persist despite laws against them. The Quran beautifully explains human psychology, stating that people often stray from the right path and lead others astray due to their position and influence. Prominent figures like political leaders, athletes, and actors have a significant impact on the public. This is why advertisements often use their images or roles, leading to the creation of fashions and trends.

In this context, the human ego, which prioritizes personal desires, is the primary driving force and acts as an agent of Satan. Therefore, the Quran repeatedly promotes good qualities, human-friendly behaviors, and advises against negative traits.

The Hadith captures this process beautifully, as recorded by Imam Abu Dawood in Sunan Abi Dawood: "Abdullah bin Masood narrated that the Messenger of Allah (peace be upon him) said: 'The first defect to enter Bani Israel was that a man would meet another man and say, "Fear Allah and leave what you are doing, for it is not permissible for you." Then the next day he would meet him and find that he was still doing it, but that would not prevent him from eating, drinking, and sitting with him. When they did that, Allah made their hearts the same.' Then he (peace be upon him) recited, 'Those among the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, the son of Mary. That was because they disobeyed and transgressed. They did not forbid one another from wrongdoing they did. Evil indeed was what they used to do' (Al-Maidah: 78-79). Then he (peace be upon him) said, 'By Allah, you must enjoin what is good and forbid what is evil, prevent the wrongdoer, make him conform to the truth, or Allah will make your hearts alike and curse you as He cursed them.'"

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْۢ بَنِيْۤ اِسْرَآءِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَ عِيْسَى ابْنِ مَرْيَمَ ؕ ذٰلِكَ بِمَا عَصَوْا وَّ كَانُوْا يَعْتَدُوْنَ ﴿۷۸﴾

5|78| Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.

كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ؕ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ﴿۷۹﴾

5|79| They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.

تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا ؕ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَ فِى الْعَذَابِ هُمْ خٰلِدُوْنَ ﴿۸۰﴾

5|80| You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally.

وَ لَوْ كَانُوْا يُؤْمِنُوْنَ بِاللّٰهِ وَ النَّبِيِّ وَ مَآ اُنْزِلَ اِلَيْهِ مَا اتَّخَذُوْهُمْ اَوْلِيَآءَ وَ لٰكِنَّ كَثِيْرًا مِّنْهُمْ فٰسِقُوْنَ﴿۸۱﴾

5|81| And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.

Causes of Divine Punishment:

The previous verses discuss the character of the Jews, stating that due to their actions, Allah cursed them. Their disobedience to Allah and engaging in evil deeds led to curses in the Psalms (revealed to Prophet Dawood), the Gospels (revealed to Prophet Isa), and the Quran. The Quran describes them as "those who transgress the limits (YATDOON). Instead of stopping evil, they ignored it because they themselves were involved in such acts, making them deserving of Hell and Allah's punishment due to their disobedience.

Numerous hadiths emphasize the importance of commanding good and forbidding evil. For instance, Abdullah ibn Masood narrated that the Messenger of Allah (peace be upon him) said, "The first defect to enter Bani Israel was that a man would meet another man and say, 'Fear Allah and leave what you are doing, for it is not permissible for you.' Then the next day he would meet him and find that he was still doing it, but that would not prevent him from eating, drinking, and sitting with him. When they did this, Allah made their hearts alike. Then Allah cursed them through the tongue of Dawood and Isa ibn Maryam because they disobeyed and used to transgress. They did not forbid one another from wrongdoing they did. Evil indeed was what they used to do (Al-Maidah: 78-79)." The Prophet (peace be upon him) further emphasized that believers must enjoin what is right and forbid what is wrong, stop the wrongdoer, make him conform to the truth, or else Allah will make their hearts alike and curse them as He cursed the Bani Israel.

Association with Wrongdoers:

The verse further states that many people maintain friendships with those who disobey Allah. This refers to the Jews of Medina, who formed an alliance with the disbelievers of Makkah against the Muslims despite having an agreement to defend Medina together. The hypocrites of Medina also maintained relations with the Jews against the Muslims. Such actions indicate their preference for worldly benefits over the hereafter, leading to divine punishment.

This principle remains true today: forming alliances with the enemies of Muslims demonstrates a lack of sincerity towards Islam. Trusting those who prioritize their interests over the well-being of the Muslim community is a serious mistake. Those who truly follow Allah and His Messenger do not form close ties with those who oppose them.

In summary, these verses highlight the importance of maintaining integrity, commanding good, and forbidding evil, and caution against forming alliances with wrongdoers. Muslims are urged to remain sincere to their faith and to prioritize their community's welfare over personal gains.

لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ اٰمَنُوا الْيَهُوْدَ وَ الَّذِيْنَ اَشْرَكُوْا ۚ وَ لَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِيْنَ اٰمَنُوا الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰى ؕ ذٰلِكَ بِاَنَّ مِنْهُمْ قِسِّيْسِيْنَ وَ رُهْبَانًا وَّ اَنَّهُمْ لَا يَسْتَكْبِرُوْنَ﴿۸۲﴾

5|82| You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant.

The previous verses discussed the various religious communities in Medina and its surrounding areas, and their relationships with Muslims amidst the spread of Islam. Allah provided an analysis of human traits and behaviors regarding these communities' reactions towards Islam. Historical facts have confirmed this analysis. The polytheists of Makkah and the Jews strongly opposed Islam and only ceased their opposition when they became weakened. Conversely, the Christians provided refuge to Muslims. When Muslims migrated to Abyssinia, despite the Makkahn polytheists' attempts to persuade the Abyssinian king, Najashi, to return the Muslims, he protected them and provided all necessary facilities. Similarly, a delegation from Abyssinia came to Medina and accepted Islam. The Christians of Najran also agreed to pay the Jizya after the Mubahala (a mutual prayer for God's curse on the liars). Before the migration to Medina, during the war between the Romans and the Persians, Muslims favored the Christians while the polytheists supported the Persians.

Both Judaism and Christianity are part of the Abrahamic faiths, but historically, the Jews have been characterized by arrogance and stubbornness. They killed many prophets and made every effort to crucify Jesus (peace be upon him). When examining human nature and religious teachings, Christianity teaches more softness, patience, and tolerance. Jesus (peace be upon him) taught, "If someone slaps you on the right cheek, turn to them the other cheek also," promoting non-violence. Monasticism, or renunciation, is prevalent among both men and women in Christianity. Due to the religious teachings, Christian scholars are generally more ascetic and humble, as mentioned in the Quran.

Politically, Christians have opposed Muslims, driven by their desire for power and dominance. Therefore, in contemporary times, both Christians and Jews harbor fear towards Muslims. This comparative analysis explains why, in the long-term foreign policy, the People of the Book (Jews and Christians) are preferred over the polytheists, with Christians being favored over Jews within the People of the Book. However, in the distinction between Islam and non-Muslims, they are treated equally.

وَ اِذَا سَمِعُوْا مَاۤ اُنْزِلَ اِلَى الرَّسُوْلِ تَرٰۤى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوْا مِنَ الْحَقِّ ۚ يَقُوْلُوْنَ رَبَّنَاۤ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ﴿۸۳﴾

5|83| And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.

وَ مَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ وَ مَا جَآءَنَا مِنَ الْحَقِّ ۙ وَ نَطْمَعُ اَنْ يُّدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصّٰلِحِيْنَ﴿۸۴﴾

5|84| And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people."

فَاَثَابَهُمُ اللّٰهُ بِمَا قَالُوْا جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَ ذٰلِكَ جَزَآءُ الْمُحْسِنِيْنَ﴿۸۵﴾

5|85| So Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.

وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَاۤ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ﴿۸۶﴾

5|86| But those who disbelieved and denied Our signs - they are the companions of Hellfire.

The verses mentioned describe the character of the Christians and the context of their revelation relating to the king of Abyssinia (Ethiopia), known as Najashi (Negus) whose name was Ashama. The Prophet Muhammad (peace be upon him) sent a letter to Najashi through Amr ibn Umayyah al-Damri (may Allah be pleased with him), who delivered it to him. Upon hearing the contents of the letter, Najashi summoned the Muslim emigrants in Abyssinia, including Ja'far ibn Abi Talib (may Allah be pleased with him). He gathered his scholars and ascetics (referred to as Qissis and Rahban in the Quran), and asked Ja'far (may Allah be pleased with him) to recite the Quran. Ja'far recited verses from Surah Maryam, which moved them deeply.Tears flowed from their eyes, and they accepted Islam.

According to another narration, Najashi sent some of his scholars to the Prophet Muhammad (peace be upon him). When they heard the Quran, tears flowed from their eyes, and they embraced Islam. Allah announced the reward of Paradise for the righteous believers and the punishment of Hell for the disbelievers. It is now up to the individual to choose which path to follow.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ مَاۤ اَحَلَّ اللّٰهُ لَكُمْ وَ لَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿۸۷﴾

5|87| O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.

وَ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۪ وَّ اتَّقُوا اللّٰهَ الَّذِيْۤ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿۸۸﴾

5|88| And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.

Asceticism in Islam (No Hatred of the World):

In the previous verse, Christian monks and priests were praised for their asceticism and humility. This inspired some Companions to adopt a similar approach, renouncing worldly attachments to attain Allah's pleasure. Narrations mention that several Companions made a vow to sever ties with their wives, observe continuous fasting, and spend their nights in worship. These Companions included Uthman bin Maz'un al-Jumahi, Ali, Abu Bakr, Abdullah bin Mas'ud, Abu Dharr al-Ghifari, Salim Mawla Abu Hudhayfa, Abdullah bin Umar, al-Miqdad bin Aswad, Salman al-Farsi, Ma'qal bin Muqarrin, and others (may Allah be pleased with them all). They began to practice these vows, which soon reflected in their weakened bodies and poor appearances, prompting the Prophet (peace be upon him) to admonish them specifically, emphasizing that Islam does not advocate asceticism or hatred of the world. Rather, it calls for a balanced life that includes both worship and fulfilling the rights of the body, family, and society. He provided his own example, stating that he prays, fasts, stands in night prayer, cares for his wives' rights, and anyone who deviates from his way is not from him. The Prophet (peace be upon him) stressed the importance of balancing personal, familial, and societal obligations.

This is documented in various hadith collections. Below are some relevant hadiths that highlight the balance Islam encourages between worship and worldly responsibilities.

(1) Anas (may Allah be pleased with him) reported: "Some of the Companions of the Prophet (peace be upon him) inquired from his wives about his private worship. Some said, 'I will not marry women,' others said, 'I will not eat meat,' and others said, 'I will not sleep on a bed.' The Prophet (peace be upon him)

praised Allah and then said: 'What is wrong with some people who say such things? I pray and sleep, fast and break my fast, and marry women. Whoever turns away from my Sunnah is not from me.'" (Sahih Muslim and Sunan An-Nasa'i).

(2) Anas (may Allah be pleased with him) reported: "The Prophet (peace be upon him) saw an old man being supported by his two sons. He inquired about him, and the people told him that the man had vowed to walk to the Ka'bah. The Prophet (peace be upon him) said: 'Allah does not need this man to torture himself.' He then commanded him to ride." (Sahih Bukhari and Sahih Muslim).

(3) Imam Abu Ja'far al-Tabari narrated from his chain: Abu Qilabah said: "Some of the Companions of the Prophet (peace be upon him) intended to abandon the world and women and to become monks. The Prophet (peace be upon him) disapproved and said: 'Those before you were destroyed because of their strictness in religion. They imposed hardships on themselves, so Allah imposed hardships on them. Their remnants are found in monasteries and churches. Worship Allah alone without associating partners with Him, perform Hajj and Umrah, be straightforward, and you will attain righteousness. This verse was revealed regarding them: 'O you who have believed, do not prohibit the good things that Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors' (Al-Ma'idah: 87)."

During the time of Umar (may Allah be pleased with him), a woman complained that her husband fasted during the day and prayed all night, neglecting her. Umar appointed the famous Tabi'i Ka'b bin Sur al-Azdi (may Allah be pleased with him) to judge the case. He ruled that the husband could dedicate three nights for worship but the fourth night must be reserved for his wife's rights.

Pious individuals often lean towards asceticism, believing that neglecting the body's rights facilitates spiritual progress. They think enduring hardship and renouncing worldly pleasures is inherently virtuous and necessary for divine nearness. This approach is particularly prevalent among Christian monks, Hindu yogis, Buddhist monks, and certain mystical traditions.

However, the Prophet (peace be upon him) strongly discouraged this. He described Islam as a natural religion, emphasizing ease, balance, and moderation. While extravagance and stinginess are forbidden, a balanced approach is encouraged in all matters.

Islam strictly prohibits neglecting human rights and responsibilities under the guise of worship or asceticism. This verse clearly indicates that Allah does not like transgressors and advises against declaring lawful things as forbidden or viewing pure things with disdain. Such extremism is regarded as a form of ghuluw (excessiveness). The balanced and moderate approach to life and worship is the true path to achieving societal harmony and personal fulfillment. By fostering good deeds and maintaining justice, society can flourish both in this world and in the hereafter, which is the ultimate goal of Islam for humanity.

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَ لٰكِنْ يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَ ۚ فَكَفَّارَتُهٗٓ اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيْرُ رَقَبَةٍ ؕ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ ؕ ذٰلِكَ كَفَّارَةُ اَيْمَانِكُمْ اِذَا حَلَفْتُمْ ؕ وَ احْفَظُوْٓا اَيْمَانَكُمْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٨٩﴾

5|89| Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful.

In the previous verse, it was forbidden to make halal things haram for oneself. Generally, an oath is taken to emphasize the importance of an action. Therefore, the mention of oaths is relevant here. The key element of an oath is a person's intention.

Human Welfare:

Sometimes people swear an oath casually to emphasize general matters or conversation, without any special intention. This is called a 'vain' or 'unintentional' oath. While such an oath is permissible, it is neither good nor appropriate. No atonement is required for such an oath because it lacks intention or purpose. When an oath is taken with a specific intention or purpose, making it obligatory or a promise, it must be fulfilled. If not fulfilled, it requires atonement or compensation. The purpose of this is that Islam places a high value on human welfare and needs.

Considering the atonement for breaking an oath, it also serves human welfare. Since the promise or responsibility was voluntarily taken by the individual, it must be fulfilled. If not, the following atonements are prescribed:

(1) Feeding Ten Poor People: The method involves feeding ten different people with a moderate meal equivalent to what the oath-taker usually consumes. Alternatively, they can be given the equivalent amount of money for food. Feeding one person for ten days or giving money equivalent to ten meals is not correct, as it would deprive others of their share. It is permissible to give food or money to the same person over ten days. Some scholars have specified the amount and eligibility, for example, two kilograms of wheat or four kilograms of dates. The value and eligibility should match the person's economic status. However, the government can determine a reasonable amount. Some scholars say that only Muslims should be the recipients, as it is under Islamic law. However, in Hanafi jurisprudence, non-Muslims can also receive it, as the term 'poor' in the Quran does not specify religion.

(2) Clothing Ten Poor People: This involves giving clothing to ten different poor individuals, providing a complete set, such as a shirt, pants, and a cap for men, and a full dress for women, adhering to a moderate standard. This showcases the emphasis Islam places on human equality and moderation. Each of the ten recipients should be different individuals.

(3) Freeing a Slave: The third level of atonement is freeing a slave, ensuring the slave is healthy and capable, serving the purpose of genuine human freedom. Here too, scholars differ; some say only a Muslim slave should be freed, but Hanafi jurisprudence allows freeing non-Muslim slaves as the verse does not specify religion. This led to the early end of slavery in Islam, unlike Europe and America, where it persisted until the 16th century.

(4) Fasting Three Days: If the above three options are not feasible, such as the oath-taker being poor or a slave themselves, they should fast for three days. It is better if the fasts are consecutive. Hanafi jurisprudence requires consecutive

fasting, whereas other scholars do not see it as necessary.

The purpose of these measures is to ensure people uphold their promises and oaths, fostering a trustworthy and reliable society, which is essential for a successful community. If someone swears falsely to deceive another, it is a major sin with severe consequences, and this atonement does not absolve them of that sin, for which sincere repentance is required. Such a false oath is called 'Yamin Ghamus.' A hadith narrated by Abu Umamah (RA) states that the Prophet Muhammad (PBUH) said: "Whoever swears an oath to acquire the wealth of a Muslim unjustly, Allah will forbid Paradise for him and will admit him to Hell." (Sahih Muslim, Ibn Majah).

The emphasis on maintaining one's oath ensures good social relations, emphasizes the importance of promises, and fosters a trustful environment, which is vital for a successful society.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْاَنْصَابُ وَ الْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ﴿۹۰﴾

5|90| O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَ الْبَغْضَآءَ فِى الْخَمْرِ وَ الْمَيْسِرِ وَ يَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَ عَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ﴿۹۱﴾

5|91| Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

وَ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ وَ احْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ﴿۹۲﴾

5|92| And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification.

Evil Deeds:

In the blessed verses, the commands of the Islamic society, especially against alcohol and gambling or other satanic delusions that weaken human will, depriving them of reflection and research, have been strictly prohibited. Initially, people were forbidden from performing prayers while intoxicated because some companions recited the verses incorrectly due to intoxication. Since the harms of alcohol are evident, it is called 'the mother of all evils,' and later, a complete prohibition was announced, and Muslims destroyed all their collected stocks of alcohol.

According to Hadith, every intoxicant and thing that causes a loss of senses is prohibited. This includes ancient grape wine, other types of alcohol, and similar intoxicants. Detailed discussions on their social and economic harms are found in Surah Al-Baqarah and Al-Ma'idah. Similarly, gambling and dice games are also forbidden because they go against human character, values, and high ambition. Economically, gambling does not create wealth but disrupts its distribution. The punishment for alcohol was initially forty lashes, later increased to eighty lashes. The social and communal harms of alcohol and gambling were mentioned as causing negligence, laziness, and hatred, ultimately destroying society. Modern human psychology has proven through various experiments that there is a strong connection between the use of intoxicants and gambling and

crimes. Those addicted to drugs or gambling are more inclined towards criminal activities, and such addictions are a major cause of personality disorders. This is why the Quran has prohibited their use several times so that the Islamic society remains free from these evils. These addictions not only lead to crimes but also result in laziness and irresponsibility, reducing worship.

Then, obedience to Allah and His Messenger was commanded, acknowledging that these matters might sometimes appeal to human nature, but due to their lasting harm, they were prohibited. It was made clear that delivering the commands is among the duties of the Prophet, and the responsibility of action lies with each individual, and they will be rewarded or punished based on their deeds.

لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّ اٰمَنُوْا ثُمَّ اتَّقَوْا وَّ اَحْسَنُوْا ؕ وَ اللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿۹۳﴾

5|93| There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good.

In the previous verses, the prohibition of alcohol, gambling, and dice games was mentioned. Since these things were not initially prohibited, several companions who participated in battles or passed away due to illness had engaged in them. Now that these have been prohibited, some Jews and hypocrites raised various questions about those past practices to create confusion.

The next blessed verse brings the good news of forgiveness for past actions and emphasizes piety, abstinence, and righteous deeds in the future, repeating it three times to ensure thorough adherence.

Some scholars hold the view that although Islam does not prohibit the comforts and luxuries of life and encourages benefiting from them, in reality, a person's life is not always the same.

Therefore, it is essential for a person to be practically prepared for and mindful of ups and downs, increases and decreases, happiness, and sorrow. Thus, one should sometimes experience luxury and ease and at other times hardship and difficulty so that when such moments come, the distress is lessened. However, these matters are not part of Islamic commandments but are individual choices and, according to Sufis, part of high ambition (عزیمت).

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهٗٓ اَيْدِيْكُمْ وَ رِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ ۚ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿۹۴﴾

5|94| O you who have believed, Allah will surely test you through something of the game that your hands and spears [can] reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that - for him is a painful punishment.

The verse discusses the conditions and prohibitions on Muslims during Ihram, in addition to the previous mentions of halal and haram. Previously, it was prohibited to kill or slaughter animals sent for sacrifice as a form of respect. Now, during Ihram, it is also prohibited to kill animals living in the wild for food. This is a test from Allah for the Muslims who are traveling to His house for Hajj and Umrah.

According to the Companions, when this verse was revealed, wild animals such as blue cows, deer, and various birds would appear in large numbers and graze around us. Hunting them would have been very easy and tempting, but all the Companions strictly adhered to this divine command, and it is still observed to this day. This serves as both a test of human desires and a lesson in the importance and respect for the existence of animals.

Animals that pose a threat to human life can be killed, as protecting life is obligatory. Similarly, animals that are perpetually dangerous to humans, such as a biting dog, wolf, snake, or scorpion, are permitted to be killed according to the Prophet (peace be upon him), because they are enemies of humans.

The wisdom behind this command is also mentioned in the verse, indicating that Allah seeks to test the firmness of the believers' faith. Although people do not see Allah, when they believe in Him, He becomes present within them, closer than their jugular vein. But according to human understanding, Allah is unseen. When a Muslim believes in Allah in absence and fears Him, the idea of His constant presence and surveillance becomes a reality in their mind, strengthening their faith in the unseen. This profound truth makes a person fear Allah constantly, diminishing the need for sensory evidence.

Once this truth and connection with the divine presence settle in a person's consciousness, it becomes more significant than sensory perception, and the reality of "La ilaha" (there is no god) transforms from an unseen to a present state, altering one's way of life, character, behavior, and actions. As one progresses in the realm of the unseen (where fear or love of Allah develops without seeing), they move away from the animalistic realm and rise to the level reserved for humans. Those who confine themselves to the realm of senses limit themselves to the material world and remain in an animalistic sphere. This test is for them.

The verse implies that the test is to move out of this animalistic realm, as Allah's knowledge encompasses everything.

"O courageous one, strive to reach Allah."

If hunting occurs mistakenly, the subsequent verse provides guidance on this matter.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَ اَنْتُمْ حُرُمٌ ؕ وَ مَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًۢا بٰلِغَ الْكَعْبَةِ اَوْ كَفَّارَةٌ طَعَامُ مَسٰكِيْنَ اَوْ عَدْلُ ذٰلِكَ صِيَامًا لِّيَذُوْقَ وَبَالَ اَمْرِهٖ ؕ عَفَا اللّٰهُ عَمَّا سَلَفَ ؕ وَ مَنْ عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ ؕ وَ اللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ﴿۹۵﴾

5|95| O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution.

If a mistake is made, the method of compensation and atonement is carried out with such fairness and peace that it even reflects the rights of animals. The decision will be made by two local individuals who are aware of the value and importance of the animal. They will decide on its price or its replacement. If deemed appropriate, the animal will be freed, and it will be slaughtered near the Kaaba to feed the poor and needy (depending on the distance and need). Otherwise, the local poor will be fed an amount equivalent to the animal's value. If this is also not possible, the hunter will have to fast for a number of

days equal to the number of needy people who would have been fed.

Scholars differ in the details and preferences of these matters, which benefits the general public as it provides alternative perspectives. The purpose is to adhere to Allah's commands, and in the process of atonement, it benefits His creation, which is an expression of the Creator's love for His creation.

اُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَ طَعَامُهٗ مَتَاعًا لَّكُمْ وَ لِلسَّيَّارَةِ ۚ وَ حُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ؕ وَ اتَّقُوا اللّٰهَ الَّذِیْۤ اِلَيْهِ تُحْشَرُوْنَ ﴿۹۶﴾

5|96| Lawful to you is game from the sea and its food as provision for you and the travelers, but forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah to whom you will be gathered.

The rules for traveling on land were mentioned. Since there are ample sources and means of food on land, hunting land animals is prohibited as a test and for the protection of animals. However, when a person is traveling by sea, their land-based resources become exhausted, and they have to rely on the provisions they have brought with them, which can be quite challenging due to transportation issues. Therefore, hunting sea animals is permitted so that travelers can arrange their food. Sea animals are those whose life and growth depend on water, such as fish. All these rules are for human convenience so that there are no difficulties during travel. To comply with these commands, it is instructed to fear Allah and to practice piety, and there is a mention of the Day of Judgment when everyone will be present.

جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيٰمًا لِّلنَّاسِ وَ الشَّهْرَ الْحَرَامَ وَ الْهَدْیَ وَ الْقَلَآئِدَ ؕ ذٰلِكَ لِتَعْلَمُوْۤا اَنَّ اللّٰهَ يَعْلَمُ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ وَ اَنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِيْمٌ ﴿۹۷﴾

5|97| Allah has made the Ka'bah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things.

اِعْلَمُوْۤا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ وَ اَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۹۸﴾

5|98| Know that Allah is severe in penalty and that Allah is Forgiving and Merciful.

The rules for the pilgrimage of Hajj and Umrah include various permissions, the dispatch of sacrifices, and the commands for sacrifices in the Kaaba and feeding the needy. The wisdom behind these commands is also explained. Since the Kaaba (Baitullah) is in Makkah and serves as a center, provisions were made for the livelihood and stay of the residents of Makkah and those visiting and performing Tawaf, ensuring that the economy and society remain functional. Additionally, the four sacred months convey a message of human peace and tranquility. Even during the times of ignorance, Arabs respected these months and refrained from fighting and corruption. Islam, being a religion of peace and love, designates all months of the year as months of respect and peace for Muslims. However, the month of Dhul-Hijjah is specifically designated for Hajj.

To emphasize the importance of complying with these commands, it is stated that Allah knows everything that exists in the universe (heaven and earth). How can anyone hide from Him? He is all-powerful and in control, hence, He can impose severe punishments. At the same time, He is extremely forgiving and merciful, so if a sin or mistake occurs, one should seek forgiveness by offering the due atonement (penalty). Ayah 99-100.

Conveying Commands is a Duty:

After mentioning the commands, it is the responsibility of the Prophet, and after him, his successors, namely scholars and rulers, to convey the divine commands to the people.However, people cannot be forced to accept them. It is up to the individuals to accept or reject the commands. There are benefits to accepting the commands and disadvantages to rejecting them, and informing people about these is a duty. Each individual is responsible for their own actions. However, the enforcement of the rights of others (Huquq-ul-Ibad) is the responsibility of the government.

Difference Between Good and Bad (Quantity or Quality):

The impure and the pure, the good and the bad, the wrong and the right, the truth and the lie can never be equal. These commands establish a standard for distinguishing between good and bad, emphasizing that quality is more important than quantity. In human society and economy, wealth accumulated through forbidden means such as bribery, theft, and deceit, or immoral acts, is inferior to lawful earnings obtained through good morals, hard work, and effort.Therefore, a Muslim should not be concerned about the quantity of wealth but should maintain high standards, even if it means ignoring large quantities if they compromise quality. This principle is essential for a believer's life, and those who understand it are honored as rational individuals who recognize that what appears substantial may actually be insignificant.

Societies where those who earn through immoral means are respected, and those who earn through hard work and honesty are neglected, soon become hollow and fall victim to injustice and disorder. Therefore, wealthy individuals should not be respected unless their character and source of income are proper and legal. The Prophet (peace be upon him) used to pray, "O Allah, show us the reality of things as they truly are" (ؐ to understand realities). Ameen.

If some societies appear prosperous despite their involvement in interest, alcohol, and adultery due to their greed for wealth, their prosperity is due to their human efforts, truthfulness, promise-keeping, and honesty in dealings, which allow them to thrive despite these vices.

However, this prosperity eventually fades due to moral decay. Muslim societies can become great nations if they adhere to truthfulness, hard work, promise-keeping, honesty in dealings, and the boundaries of Islamic morals, just as they ruled the world in the early days of Islam. Hence, being labeled as rational individuals, they are commanded to fear Allah and achieve success through understanding and wisdom.

مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ؕ وَ اللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَ مَا تَكْتُمُوْنَ ﴿۹۹﴾

5|99| Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal and whatever you conceal.

قُلْ لَّا يَسْتَوِى الْخَبِيْثُ وَ الطَّيِّبُ وَ لَوْ اَعْجَبَكَ كَثْرَةُ الْخَبِيْثِ ۚ فَاتَّقُوا اللّٰهَ يٰۤاُولِى الْاَلْبَابِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۰۰﴾

5|100| Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ وَ اِنْ تَسْـَٔلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ تُبْدَ لَكُمْ ؕ عَفَا اللّٰهُ عَنْهَا ؕ وَ اللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿۱۰۱﴾

5|101| O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they

will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing.

Asking Questions:

In the previous verse, the mention was made of the commands and the responsibility of the Prophet to convey them. The context of this verse is that it is narrated by Hazrat Ali (RA) that when the verse "Hajj to the House (Kaaba) is a duty that mankind owes to Allah, those who can afford the journey" (Al Imran: 97) was revealed, a companion asked, "O Messenger of Allah (SAW), is it every year?" The Prophet (SAW) remained silent. The companion asked again, "Is it every year?" The Prophet (SAW) replied, "No, and if I had said yes, it would have become obligatory every year." Then Allah revealed this verse. (Sunan Tirmidhi/Ibn Majah/Muslim/Nasai).

Hazrat Saad bin Waqqas (RA) reported that the Prophet (SAW) said, "The greatest sinner among Muslims is the one who asked about something that was not prohibited for Muslims, but it was prohibited because of his question."

Hazrat Anas (RA) reported that people used to ask the Prophet (SAW) unnecessary questions (especially the Jews). Some would ask, "Who is my father?" Others would say, "Where is my lost camel?" So Allah revealed this verse. This verse is very important, providing guidelines on where questions are beneficial and where they are inappropriate, as well as their potential benefits and harms. It also teaches respect for the Prophet, as unnecessary questions directed at

someone whose word holds the status of a command can create difficulties for the people, similar to the hadith about the obligation of Hajj.

Islam does not prohibit asking questions. Instead, it says to ask the people of knowledge (Ahl al- Dhikr/Ahl al-Ilm). Asking questions plays an important role in acquiring knowledge. Questions aimed at gaining knowledge or conveying useful information should definitely be asked. A

blessed hadith narrated by Hazrat Jabir says that we were on a journey, and one of us was struck by a stone, causing a head wound. Then he had a wet dream. He asked his companions if there was a concession for him to perform Tayammum (dry ablution). They said, "No, you can use water." So he performed Ghusl (full ablution) and died. When we came to the Prophet (SAW) and informed him of this, he said, "They killed him; may Allah kill them. Why didn't they ask if they didn't know? The cure for ignorance is asking questions. It would have been sufficient for him to perform Tayammum, bandage his wound, wipe over the bandage, and wash the rest of his body." (Sunan Abu Dawood/Ibn Majah/Musnad Ahmad).

The companions, including female companions, used to ask about Shariah matters and social issues, and the Prophet (SAW) would answer them. The prohibited questions are those that involve disturbing information about others. For example, once a companion asked about his father, which could sometimes cause distress if the answer differed from what was expected.

Questions like "Are my parents in Heaven or Hell?" are also discouraged, as are questions asked to show off one's knowledge, to challenge the responder, or out of stubbornness and animosity. Such questions are prohibited. However, discussions and debates to seek opinions are permitted.

The harm of excessive questioning is evident from the hadith about Hajj. If the obligation of Hajj every year had been confirmed, it would have been extremely difficult for the

people. Not asking questions has the advantage that ambiguity can provide flexibility, but excessive questioning makes matters clearer and leaves no room for leniency. This is why the principle of law is that the benefit of doubt goes to the accused. Questions about the Divine and the unseen can cause distress to the human mind, which is limited to sensory perceptions, and can lead to confusion and erroneous assumptions.

The following verses mention historical facts, particularly about the Jews, who frequently questioned their prophets but then avoided implementing the answers and became deniers, incurring Allah's wrath. Therefore, excessive questioning without the intention of seeking knowledge and sincerity is harmful.

قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا بِهَا كٰفِرِيْنَ﴿۱۰۲﴾

5|102| A people asked such [questions] before you; then they became thereby disbelievers.

مَا جَعَلَ اللّٰهُ مِنْۢ بَحِيْرَةٍ وَّ لَا سَآئِبَةٍ وَّ لَا وَصِيْلَةٍ وَّ لَا حَامٍ ۙ وَّ لٰكِنَّ الَّذِيْنَ كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ؕ وَ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ﴿۱۰۳﴾

5|103| Allah has not appointed [such innovations as] bahirah or sa'ibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason.

وَ اِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَاۤ اَنْزَلَ اللّٰهُ وَ اِلَى الرَّسُوْلِ قَالُوْا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ؕ اَوَ لَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْلَمُوْنَ شَيْـًٔا وَّ لَا يَهْتَدُوْنَ﴿۱۰۴﴾

5|104| And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

In the previous verse, it was mentioned that excessive questioning could lead to difficulty. This blessed verse refers to the self-imposed prohibitions of the disbelievers, who made certain animals unlawful for themselves due to specific natural events, attributing them to idols and giving them a status of worship, which is entirely against Allah's commands. The disbelievers considered the use of certain camels and goats unlawful. They prohibited themselves from benefiting from Al-Bahira, As-Sa'iba, Al-Wasila, and Al-Hami Al-Bahira was a she-camel whose ears were slit after giving birth to ten offspring, making it prohibited to benefit from her (milk, carrying loads, or shearing wool).

As-Sa'iba was a she-camel that, after giving birth to five offspring, was set free and not used for any benefit. Some authors wrote that it was dedicated to idols and left alone.

Al-Wasila was a goat or she-camel that gave birth to two consecutive female offspring; she was named Al-Wasila and set free without being used.

Al-Hami was a male camel whose offspring reached ten; he was then set free and not utilized. There are more verses defining these terms, but the important point is the superstition and the dark ignorance that leads to strange customs, which people, based on their own imagination, link to religion or spirituality.

Why Blind Following (Imitation)?

In the ignorant mindset and way of thinking, an individual's own opinions and personal views play a significant role, as mentioned in the next verse. If you inform them of their mistakes and guide them towards goodness or the right way, they will deny it out of stubbornness and ego, using the excuse that their existing ways are correct because

their ancestors followed them.

They will neither reflect on nor critically analyze their practices.

It is a fact that the biggest psychological obstacle to change in any place is the existing outdated system and those who benefit from it. Therefore, in any change, external factors are more effective than internal ones. This blessed verse reveals this reality to us and invites us to seek research and inquiry in decision-making rather than mere imitation.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ؕ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۰۵﴾

5|105| O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is you return all together; then He will inform you of what you used to do.

Analysis and Guidance on Human Action and Effort:

After discussing the deeds of the disbelievers and blind imitation, the analysis of the state caused by human action and effort is provided. The companions used to get worried about the enmity of the Jews and disbelievers against Islam during their efforts in preaching. To console them, it was said that if you are on the right path and living according to it, do not be disturbed by the actions of others, whether they are your friends or enemies, relatives, or strangers. Their misguidance will not divert you from the truth, nor will you be punished for it. When they go to Allah, they will be accountable for their deeds.

Personal Responsibility and Invitation to Goodness:

This verse does not mean that one should completely isolate oneself and not encourage others towards goodness. When a person practices righteousness, its impact is profound. Additionally, enjoining good and forbidding evil is a duty. However, the important point highlighted by the verse is that no individual should resort to violence, oppression, or coercion under the guise of enjoining good and forbidding evil. Allah will Himself punish on the Day of Judgment, so forced conversion is prohibited in Islam. Enjoining good and forbidding evil is one of the duties and applies to all matters, and everyone has the right to follow their religion. However, a Muslim invites others to righteousness and strives to eliminate evils, oppression, and injustice in society, aiming for the well-being and success of others in both this world and the hereafter.

Once, Hazrat Abu Bakr Siddiq (RA) said that people should not misunderstand this verse to mean that there is no need for enjoining good and forbidding evil. The Prophet (SAW) said that if people see evil and do not prevent it, Allah will turn away from them. This verse is very important as it emphasizes personal character and actions, stressing that you are responsible for yourselves and must take care of it (علیکم النفسکم). As the saying goes:

تجه کو پرائی کیا پڑی، اپنی نبیڑ تو

(Why concern yourself with others' matters? Deal with your own.)

You are obliged to command good and forbid evil; otherwise, Allah will impose upon you people who are worse than you, who will inflict severe hardships on you. Your righteous people will pray to God, but their prayers will not be accepted.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا شَهَادَةُ بَيْنِكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ حِيْنَ الْوَصِيَّةِ اثْنٰنِ ذَوَا عَدْلٍ مِّنْكُمْ اَوْ اٰخَرٰنِ مِنْ غَيْرِكُمْ اِنْ اَنْتُمْ ضَرَبْتُمْ فِى الْاَرْضِ فَاَصَابَتْكُمْ مُّصِيْبَةُ الْمَوْتِ ؕ تَحْبِسُوْنَهُمَا مِنْۢ بَعْدِ الصَّلٰوةِ فَيُقْسِمٰنِ بِاللّٰهِ اِنِ ارْتَبْتُمْ لَا نَشْتَرِىْ بِهٖ ثَمَنًا وَّ لَوْ كَانَ ذَا قُرْبٰى ۙ وَ لَا نَكْتُمُ شَهَادَةَ ۙ اللّٰهِ اِنَّاۤ اِذًا لَّمِنَ الْاٰثِمِيْنَ ﴿۱۰۶﴾

5|106| O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest - [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allah if you doubt [their testimony, saying], "We will not exchange our oath for a price, even if he should be a near relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful."

فَاِنْ عُثِرَ عَلٰٓى اَنَّهُمَا اسْتَحَقَّاۤ اِثْمًا فَاٰخَرٰنِ يَقُوْمٰنِ مَقَامَهُمَا مِنَ الَّذِيْنَ اسْتَحَقَّ عَلَيْهِمُ الْاَوْلَيٰنِ فَيُقْسِمٰنِ بِاللّٰهِ لَشَهَادَتُنَاۤ اَحَقُّ مِنْ شَهَادَتِهِمَا وَ مَا اعْتَدَيْنَاۤ ۖ اِنَّاۤ اِذًا لَّمِنَ الظّٰلِمِيْنَ ﴿۱۰۷﴾

5|107| But if it is found that those two were guilty of perjury, let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allah, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers."

ذٰلِكَ اَدْنٰٓى اَنْ يَّاْتُوْا بِالشَّهَادَةِ عَلٰى وَجْهِهَاۤ اَوْ يَخَافُوْۤا اَنْ تُرَدَّ اَيْمَانٌۢ بَعْدَ اَيْمَانِهِمْ ؕ وَ اتَّقُوا اللّٰهَ وَ اسْمَعُوْا ؕ وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ﴿۱۰۸﴾

5|108| That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah and listen; and Allah does not guide the defiantly disobedient people.

Testimony and Justice in Matters of Transactions and Bequests:

These verses pertain to the commands regarding testimony and the enforcement of justice in society. Their context is mentioned in the hadith narrated by Hazrat Ibn Abbas (RA), who states that a man from the tribe of Banu Sahm (the tribe of 'As bin Wa'il Sahmi) went on a journey with Tamim Dari and 'Adi bin Baddaa. The Sahmi passed away in a place where there were no other Muslims. When Tamim and 'Adi brought back the deceased's belongings, his heirs found a silver cup with gold plating missing. The Prophet (SAW) took an oath from them. Later, the cup was found in Makkah, and people claimed that they had bought it from Tamim and 'Adi. Then, two people from the deceased's heirs took an oath, stating that their testimony was more truthful than that of Tamim and 'Adi, and that the cup belonged to their companion (the Sahmi). It was regarding this incident that these verses were revealed.

Bequest and Testimony:

The blessed verses emphasize the importance of making a bequest with two witnesses. If the witnesses are Muslims, it is preferable because a Muslim's standard of truthfulness and honesty, due to the fear of Allah and faith, is higher than that of non-Muslims. However, if Muslims are not available, non-Muslims can also serve as witnesses. The purpose is to avoid complications and ensure the ease of achieving and implementing justice.

Islam established these human rights fourteen hundred years ago. If the witnesses, due to greed or interest, do not support the truth and alter their testimony, the affected party members with accurate information can swear before a judge, stating that their

information is more accurate and truthful than the previous witnesses and that it is free from greed or personal interest.

Witnesses are chosen to give their testimony in a mosque to be influenced by the place and time (after the prayer congregation) and the importance of the oath, ensuring they provide truthful testimony. The court's place is significant, and in the early days of Islam, the mosque also served judicial purposes. This entire arrangement is to ensure that the rightful person receives their due rights. The testimony of non-Muslims is as important as that of Muslims.

Moreover, an essential point is that anyone who errs in this verification and justice process will be considered among the wrongdoers and will face the worst consequences from Allah. In the initial verse (106), the term "just" (عادل) is used for the witness, but if they deviate from the truth, the term "wrongdoer" (ظالم) is applied. May Allah protect us from being wrongdoers. Ameen.

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَا ذَاۤ اُجِبْتُمْ ؕ قَالُوْا لَا عِلْمَ لَنَا ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿۱۰۹﴾

5|109| [Be warned of] the Day when Allah will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen"

اِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِيْ عَلَيْكَ وَ عَلٰى وَالِدَتِكَ ۘ اِذْ اَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ۟ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا ۚ وَ اِذْ عَلَّمْتُكَ الْكِتٰبَ وَ الْحِكْمَةَ وَ التَّوْرٰىةَ وَ الْاِنْجِيْلَ ۚ وَ اِذْ تَخْلُقُ مِنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ بِاِذْنِيْ فَتَنْفُخُ فِيْهَا فَتَكُوْنُ طَيْرًا بِاِذْنِيْ وَ تُبْرِئُ الْاَكْمَهَ وَ الْاَبْرَصَ بِاِذْنِيْ ۚ وَ اِذْ تُخْرِجُ الْمَوْتٰى بِاِذْنِيْ ۚ وَ اِذْ كَفَفْتُ بَنِيْۤ اِسْرَآءِيْلَ عَنْكَ اِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿۱۱۰﴾

5|110| [The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

وَ اِذْ اَوْحَيْتُ اِلَى الْحَوَارِيّٖنَ اَنْ اٰمِنُوْا بِيْ وَ بِرَسُوْلِيْ ۚ قَالُوْۤا اٰمَنَّا وَ اشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ ﴿۱۱۱﴾

5|111| And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."

After the Commands Regarding Transactions, Mention of the Day of Judgment and the Prophets:

On the Day of Judgment, due to its horrors, the accountability, and the majesty of Allah, it is not just the common people, but even the Prophets will express ignorance about their nations in response to questions. This will be a recognition of Allah's greatness and infinite knowledge, and an expression of their humility and modesty. The state of other creatures, whether righteous or wicked, will be much lower and weaker compared to them.

The Arrival and Miracles of Prophet Jesus (Isa):

The next verse mentions the coming of Prophet Jesus (Isa) and his miracles. Allah bestowed upon him the miracle of speaking while he was still in the cradle, defending his mother Mary (Maryam) and clearing her of the slanders against her. Then, as he grew up, he declared his prophethood and strived in his preaching. Scholars interpret the term "old age" to refer to his second coming to the world, where he will preach again.

The miracles of Prophet Jesus were significant. For example, he healed those suffering from leprosy and vitiligo, and he created a bird from clay, which would come to life and fly by Allah's command when he breathed into it. Similarly, he could revive the dead by Allah's command. It is human nature to resist reflection due to stubbornness and to make excuses for opposition. The Jews of his time called his miracles magic, just as the people of Makkah called the miracles of the Prophet Muhammad (SAW) magic and poetry. This psychological state persists even today. These miracles were great compared to the medical knowledge of the time, but still, the Jews remained deprived of guidance and continued to incite the rulers against Prophet Jesus. However, Allah saved him by raising him to the heavens.

Divine Support:

Allah helped Prophet Jesus by instilling faith in Allah and love and obedience to Jesus in the hearts of his disciples (Hawariyun), making them sincere believers. This is a form of Allah's help and mercy. When Allah wishes to help, He creates the means, but the real helper is Allah Himself. The importance and necessity of means are significant. Such divine support leads to success in the world. The disciples of Prophet Jesus greatly spread his religion.

اِذْ قَالَ الْحَوَارِيُّوْنَ يٰعِيْسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيْعُ رَبُّكَ اَنْ يُّنَزِّلَ عَلَيْنَا مَآىِٕدَةً مِّنَ السَّمَآءِ ؕ قَالَ اتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ﴿۱۱۲﴾

5|112| [And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven? [Jesus] said," Fear Allah, if you should be believers."

قَالُوْا نُرِيْدُ اَنْ نَّاْكُلَ مِنْهَا وَ تَطْمَىِٕنَّ قُلُوْبُنَا وَ نَعْلَمَ اَنْ قَدْ صَدَقْتَنَا وَ نَكُوْنَ عَلَيْهَا مِنَ الشّٰهِدِيْنَ﴿۱۱۳﴾

5|113| They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."

قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَاۤ اَنْزِلْ عَلَيْنَا مَآىِٕدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَ اٰخِرِنَا وَ اٰيَةً مِّنْكَ ۚ وَ ارْزُقْنَا وَ اَنْتَ خَيْرُ الرّٰزِقِيْنَ﴿۱۱۴﴾

5|114| Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

قَالَ اللّٰهُ اِنِّيْ مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ يَّكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّيْۤ اُعَذِّبُهٗ عَذَابًا لَّاۤ اُعَذِّبُهٗۤ اَحَدًا مِّنَ الْعٰلَمِيْنَ﴿۱۱۵﴾

5|115| Allah said, "Indeed, I will sent it down to you, but whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."

The Request for the Table Spread (Ma'idah):

This blessed verse is about the Table Spread (Ma'idah), which gives the Surah its name. The disciples of Prophet Jesus (Isa) and the Israelites requested him to ask for a

miraculous table spread of food to be sent down from heaven by Allah. Prophet Jesus warned them about the seriousness and importance of their demand, reminding them that previous nations had asked for similar signs but failed to meet the conditions and obligations, such as the she-camel of Prophet Saleh. Such incidents require continuous respect and adherence, failing which leads to severe consequences.

Due to the intensity of their demand, Prophet Jesus started offering additional prayers and supplicated to Allah. Eventually, the table spread descended from the clouds. There are various narrations about this event since it is ancient and predates the advent of the Prophet Muhammad (SAW), thus falling under Israeli traditions. For detailed accounts, one can refer to different commentaries. When the table spread was sent down, Prophet Jesus emphasized not to save any food for the next day or take it with them, but some individuals from the Israelites began to commit treachery. It is narrated that the table spread continued to come for forty days. When the treachery began, those who committed theft had their appearances transformed into that of pigs, and they began licking the feet of Prophet Jesus. He prayed, and after three days, those people perished. Following this prayer, the table spread ceased to come from the heavens.

Human Nature and Gratitude:

These blessed verses highlight human nature, which constantly seeks personal benefit and often commits treachery out of greed, as the Israelites did, thus incurring Allah's wrath. It is essential to express gratitude for Allah's blessings and comply with His commands.

Remembering such events that brought joy and happiness in human history is also a way of showing gratitude.

وَ اِذْ قَالَ اللّٰهُ یٰعِیْسَی ابْنَ مَرْیَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِیْ وَ اُمِّیَ اِلٰهَیْنِ مِنْ دُوْنِ اللّٰهِ ؕ قَالَ سُبْحٰنَكَ مَا یَكُوْنُ لِیْۤ اَنْ اَقُوْلَ مَا لَیْسَ لِیْ ۗ بِحَقٍّ ؕ اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ تَعْلَمُ مَا فِیْ نَفْسِیْ وَ لَاۤ اَعْلَمُ مَا فِیْ نَفْسِكَ ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُیُوْبِ ﴿۱۱۶﴾

5|116| And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.

مَا قُلْتُ لَهُمْ اِلَّا مَاۤ اَمَرْتَنِیْ بِهٖۤ اَنِ اعْبُدُوا اللّٰهَ رَبِّیْ وَ رَبَّكُمْ ۚ وَ كُنْتُ عَلَیْهِمْ شَهِیْدًا مَّا دُمْتُ فِیْهِمْ ۚ فَلَمَّا تَوَفَّیْتَنِیْ كُنْتَ اَنْتَ الرَّقِیْبَ عَلَیْهِمْ ؕ وَ اَنْتَ عَلٰی كُلِّ شَیْءٍ شَهِیْدٌ ﴿۱۱۷﴾

5|117| I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَ اِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ ﴿۱۱۸﴾

5|118| If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.

Preaching According to Commands:

In the previous verses, the Christians' feast (blessings) was mentioned, and now their beliefs and events on the Day of Judgment are discussed. Allah mentions the fate of Christians and those who associate others with Allah in worship and divinity. Allah will

ask Prophet Jesus (Isa) about the beliefs of his followers, specifically why they included him and his mother, Mary (Maryam), as part of divinity. Prophet Jesus will disassociate himself from this and will respond with utmost respect, stating that he only conveyed the commands that Allah had instructed him to deliver. This highlights that preaching or conveying religious commands should be done with caution, avoiding the imposition of personal preferences on others. The commands should be conveyed as they are, with the declaration of personal preference and giving others the choice to accept or prefer them. Unfortunately, contemporary preachers and speakers often exaggerate their personal preferences, leading to extremism, which is against the spirit of Islam and the Quranic commands.

Following Wrong Opinions and Statements is Prohibited:

Prophet Jesus' beautiful response will be that he delivered the commands and guided them as long as he was among them. After his departure, the matter was left to Allah, who is the Knower of the unseen and the All-Powerful and Wise. The following hadiths are mentioned in this context:

Hazrat Adi bin Hatim (RA) narrated that he asked the Prophet (SAW), "O Messenger of Allah, the Christians do not worship their scholars and monks?" The Prophet (SAW) said, "Do they not make lawful what Allah has made unlawful, and the people then consider it lawful, and do they not make unlawful what Allah has made lawful, and the people then consider it unlawful?" I said, "Yes." The Prophet (SAW) said, "That is their worship of them." (Tafsir Thalabi)

In light of this hadith, it is essential that the statements of scholars or preachers are not taken as completely verified but should be confirmed through other reliable sources to distinguish between right and wrong information. This ensures that one follows the correct path and avoids errors due to exaggeration or personal preference, especially those who rely on others due to a lack of knowledge in Arabic.

Those Who Do Not Follow Correctly Are Not Worthy of Forgiveness:

Another hadith, narrated by Imam Muslim ibn Hajjaj Qushayri, states that Hazrat Ibn Abbas (RA) reported that the Prophet (SAW) stood among us to deliver a sermon and said: "O people! You will be gathered to Allah barefoot, naked, and uncircumcised. Allah has said, 'As We began the first creation, We shall repeat it. It is a promise binding upon Us. Truly, We shall do it' (Al- Anbiya:104). And listen! The first to be clothed on the Day of Resurrection will be Abraham (Ibrahim). Listen! Some people from my Ummah will be brought, and they will be seized from the left side. I will say, 'O my Lord! These are my companions.' It will be said, 'You do not know what they innovated after you.' I will then say as the righteous servant (Isa) said: 'I was a witness over them while I dwelt among them. When You took me up, You were the Watcher over them, and You are a Witness to all things' (Al-Ma'idah:117-118). It will be said, 'These people turned back on their heels after you departed.'"

Verification of Information:

From this and the previous hadith, it is very clear that the words of a preacher or a person delivering a sermon should also be investigated and questioned. It is important to ask whether the action the preacher is emphasizing is obligatory or mandatory in Islamic jurisprudence. If it falls under the categories of obligations or mandatory actions (farz or wajib), then the emphasis is appropriate. However, if it falls under other categories such as recommended (mustahabb), disliked (makruh), or sunnah, then people have the right to differ, and the emphasis should not be as strong as it is for obligations. This is why

scholars and jurists have differing opinions.Therefore, one should seek the opinions of other knowledgeable individuals on the matter, and after considering the arguments, the listener should act upon what seems better based on the evidence.

The Manner of Supplication:

When Prophet Jesus (Isa) learned about the mistakes of his people, he adopted a beautiful manner of seeking forgiveness for his nation. He expressed the relationship of Allah's creation with their Creator and, acknowledging Allah's attribute of forgiveness, requested that Allah deal with them as He wills. He emphasized that Allah is the Forgiving, the Powerful, and the Wise, and every decision of His is just and perfect.

In a hadith, it is mentioned that the Prophet Muhammad (SAW) recited this blessed verse all night and wept, seeking forgiveness for his Ummah, as the condition of the Day of Judgment and the state of his Ummah were before him. We too should carefully study the life of the Prophet (SAW). We should reflect on his way of life, his simplicity, and how he chose poverty despite being the source of administrative, legislative, and spiritual power in the state of Madinah. Yet, he adopted a way of life described by the poet as:

سلام اس پر کہ جس نے بے کسوں کی دستگیری کی سلام اس پر کہ جس نے بادشاہی میں فقیری کی

سلام اس پر کہ جس کے گھر میں چاندی تھی نہ سونا تھا سلام اس پر کہ ٹوٹا بوریا جس کا بچھونا تھا

(Peace be upon him who aided the helpless,

Peace be upon him who embraced poverty in sovereignty,

Peace be upon him whose home had neither silver nor gold,

Peace be upon him whose bed was a broken mat.)

He spent his entire life in truth, justice, human rights, and servitude to Allah. If only our leaders, preachers, and missionaries would also live their personal lives in this manner. O Allah, grant us the ability to follow the true and sincere path of your Prophet (SAW). Ameen.

قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ ؕ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿۱۱۹﴾

5|119| Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.

The Success of Society:

After describing the scene of the Day of Judgment, where the fate of the nations of the Prophets will be determined, and it will be the true day of reward and punishment, the secret to the most important success in a person's worldly life is mentioned. This secret has two meanings, and that is truth. On the Day of Judgment, the truthfulness of the truthful will benefit them. What is meant by truth? One kind of truth is that which is stated based on an event, and the other kind of truth is not related to any event but is the ultimate truth of the universe: the existence of Allah, His divinity, and His Lordship and creatorship. Believing in this is obligatory for every human.

Those who believe in this ultimate truth and act upon His commands have accepted the

real truth and acted upon it. This truth will benefit them, and they will enter Paradise.

In addition, speaking the truth is of great importance in Islam. The Prophet Muhammad (SAW) was given the title "As-Sadiq" (the truthful) because of his habit of always speaking the truth, even before prophethood. Allah loves those who speak the truth and curses those who lie. The Prophet (SAW) described lying as the root of all evils. Once, a person asked about getting rid of bad habits and actions, and the Prophet (SAW) advised him to stop lying.

We observe that in societies where people speak the truth, there is blessing and mercy. People adhere to agreements, do not deceive others, and transactions are conducted with honesty in terms of quality and quantity, leading to fewer crimes. If a mistake is made, they admit it and make amends. Due to truthful testimonies, justice is quickly achieved. Conversely, if there is lying, society becomes filled with crimes, dishonesty, deception, oppression, and injustice. This is the truth that benefits in this world and the hereafter. If someone falls short in fulfilling the rights of Allah, it is between that person and Allah, but due to speaking the truth, the rights of people (Huquq al-Ibad) are often fulfilled. Therefore, such societies are more peaceful and tranquil.

This verse of the Quran presents a clear and eternal reality. Those who act upon the ultimate truth will receive their magnificent reward.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا فِيْهِنَّ ؕ وَ هُوَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۱۲۰﴾

5|120| To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.

The Reward for the Truthful and the Majesty of Allah:

In the blessed verse where the conditions of the Day of Judgment are mentioned, and the reward for those who speak the truth and act upon the truth is described, the magnificence of their palaces in Paradise is also depicted. Alongside this, Allah's majesty and greatness are highlighted so that the readers and listeners are convinced that these things are very trivial for the One who owns, controls, and has power over all the earth and the heavens, that is, the entire universe. This universe comprises multiple solar systems, thousands of galaxies, and billions of stars and planets. There are millions of creatures. Allah is the owner of all and is capable of everything. Therefore, who can defy even the slightest of His commands and decisions?

O Allah, by Your grace and mercy, show us the truth, grant us the ability to act upon the truth, and forgive our sins.

End of surah Al-Maidah.

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6 - Surah Al-An'aam

Introduction:

The name of the surah is Al-An'am, and it contains 165 verses and 20 sections. It comprises 3,100 words and 12,935 letters. This surah is Makki and was revealed in its entirety in one instance during the last period in Makkah, except for a few verses which

were revealed in Madinah. These specific verses were incorporated at their respective places within the surah. The term "Al-An'am" translates to "livestock" or "cattle," and the surah details the regulations regarding the permissible (halal) and impermissible (haram) aspects of livestock, hence its name.

According to Hazrat Ibn Abbas, Surah Al-An'am was revealed in one night in Makkah, surrounded by seventy thousand angels who were reciting praises aloud. The first three verses of the surah hold great merit. These verses eloquently mention the majesty, greatness, mysteries of the universe, and the existence of humankind in an excellent manner.

Since this blessed surah was revealed in Makkah, it addresses the polytheistic beliefs of the disbelievers in Makkah and refutes them. It provides evidence of Allah's oneness and attributes, arguments for the Day of Judgment, and life after death. It mentions rewards and punishments, human actions, and the concept of human choice and intention, which subsequently leads to their recompense or punishment. The surah also discusses Allah's justice.

From Hazrat Adam to Hazrat Muhammad (the Seal of the Prophets), the true religion has always been one. People have created differences based on their opinions and then followed them. The authority of declaring things permissible or impermissible belongs to Allah alone. His messengers convey His message, and humans do not have the right to alter His commands. The surah encourages contemplation on history and the universe so that people may take heed.

In life, disobedient individuals are given respite, which is a form of their downfall, so that they reach the peak of their crimes and thereby deserve the ultimate punishment. Therefore, one should not be distressed by their respite. Allah tests people with the trials of the world and its adornments to distinguish the good from the bad. Pure and good things are for humans, and denying them is not piety. True piety is refraining from following wrongful desires and performing righteous deeds. The surah refutes the ignorance and false beliefs of the polytheists. The surah begins with the praise and greatness of Allah and ends with His mercy and forgiveness.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ جَعَلَ الظُّلُمٰتِ وَ النُّوْرَ ؕ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ یَعْدِلُوْنَ ﴿۱﴾

6|1| [All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ طِیْنٍ ثُمَّ قَضٰۤى اَجَلًا ؕ وَ اَجَلٌ مُّسَمًّى عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ﴿۲﴾

6|2| It is He who created you from clay and then decreed a term and a specified time [known] to Him; then [still] you are in dispute.

Allah begins the Surah by mentioning His bounties and blessings upon His creation, so that people may worship and thank Him. The first thing mentioned is the creation of the universe, which fills humans with wonder. This includes the sky and the atmosphere, and then the earth on which people live. Humans are always aware of the earth as it is the basis of their existence, and they observe the sky every morning and night, seeing the stars shining and twinkling, marveling at its vastness.

The next thing Allah mentions is light (noor) and darkness. Fourteen hundred years ago, the significance of light and darkness was such that light allowed humans to see and conduct their daily activities, while darkness provided rest at night, making the passage of life easier. However, today, with light being obtainable beyond the sun and the moon,

its importance and the perception of darkness have become even more significant. Science seeks to define light, and darkness can be defined as the absence of light. What is light? What is noor? It is perceived and has been defined throughout time in the light of knowledge and research. Light is a form of energy and is an essential element in the universe and human existence. Mentioning it encourages humans, especially Muslims, to use research and science to prove the existence of God and to inform others.

The transmission of sound, images, and messages in various forms through light is not only evidence of the mysteries of the universe and a beautiful creation of Allah but also calls towards the truth. Despite these clear signs, if humans deny Allah's existence, it is a pity on their intellect and understanding. This verse provides evidence for the existence of God through the external universe.

In the next verse, the existence of the Creator is discussed through human existence and self. Humans are created from clay, and the proof is that all the elements that constitute a human being are found in the earth and originate from there. If these elements were not present in the earth, humans might not exist. By mentioning human creation, it is stated that all the elements essential for human existence either come out of the earth or grow from it. The food necessary for human growth also comes from the earth, linking human existence directly to the elements of the earth. The creation and growth of humans are thus connected to the earth.

Humans have a set lifespan determined by their Creator, and they have no control over their life, birth, or death. This fixed period is decreed by their Creator, after which they depart from this world, leaving behind all their efforts, work, property, and power. As a poet beautifully said:

"Life brought us here, and fate will take us away.

We neither came by our own will, nor will we leave by our own will."

These truths point towards the existence and control of a Creator, which is the aim of this verse. There is also a mention of an unknown but determined period for humans, like the Day of Judgment or life in the grave, which begins after death. Then it is stated that the human being, who does not even have control over their own existence, shows arrogance and denies the Creator.

These verses aim to provide evidence of the existence and oneness of Allah through the contemplation of the universe and human existence.

وَ هُوَ اللّٰهُ فِی السَّمٰوٰتِ وَ فِی الۡاَرۡضِ ؕ یَعۡلَمُ سِرَّکُمۡ وَ جَهۡرَکُمۡ وَ یَعۡلَمُ مَا تَکۡسِبُوۡنَ ﴿۳﴾

6|3| And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.

Despite these clear signs, if a human being continues to deny the existence of the Creator after witnessing and experiencing their own helplessness, Allah expresses His omnipotence by stating that the entity you deny or whose commands you refuse to follow is fully aware of everything. Therefore, it is impossible to escape from Him, and every action of denial or acceptance, obedience or disobedience, will definitely receive its due reward or punishment. He alone is worthy of worship.

Allah controls the entire solar system and the universe, which encompasses the earth and the heavens. The vastness of this system reflects His power and strength. Alongside this, He is aware of all human actions, no matter how hidden they might be. He knows

what we do, for whom we do it, and how we do it. Thus, His knowledge encompasses all our deeds.

وَ مَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿۴﴾

6|4| And no sign comes to them from the signs of their Lord except that they turn away therefrom.

فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ ؕ فَسَوْفَ يَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۵﴾

6|5| For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule.

اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنّٰهُمْ فِى الْاَرْضِ مَا لَمْ نُمَكِّنْ لَّكُمْ وَ اَرْسَلْنَا السَّمَآءَ عَلَيْهِمْ مِّدْرَارًا ۪ وَّ جَعَلْنَا الْاَنْهٰرَ تَجْرِىْ مِنْ تَحْتِهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ﴿۶﴾

6|6| Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.

In the blessed verses, there was a message of warning for the disbelievers (polytheists) of Makkah. Similarly, the character of humans and human history were also reflected, showing that when humans received economic, social, or societal power, they adopted arrogance and continued to increase in their arrogance. They forgot the system of the universe and the Creator of the universe, did not follow His commands, and acted on their own will. They spread polytheism and oppression, as a result of which their economic, social, and political superiority ended, and other nations took their place, making them part of history. In history, we see that different nations rose in different parts of the world, reached their peak, and then faced decline. Greek, Roman, Persian, Buddhist, Hindu, Jewish civilizations fell victim to this. To avoid this dire end, it is necessary to follow the system of the Creator of the universe and His commands, which are fulfilled in the form of Islam and the Quran.

Allah Almighty has described economic development, agriculture, industry, and social development as His blessings. Therefore, gratitude for these blessings, rights of His creation, and love for humanity are necessary. If these are lost, a person or that society becomes deserving of divine punishment and they perish.

وَ لَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِىْ قِرْطَاسٍ فَلَمَسُوْهُ بِاَيْدِيْهِمْ لَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿۷﴾

6|7| And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."

وَ قَالُوْا لَوْ لَآ اُنْزِلَ عَلَيْهِ مَلَكٌ ؕ وَ لَوْ اَنْزَلْنَا مَلَكًا لَّقُضِىَ الْاَمْرُ ثُمَّ لَا يُنْظَرُوْنَ ﴿۸﴾

6|8| And they say, "Why was there not sent down to him an angel?" But if We had sent down an angel, the matter would have been decided; then they would not be reprieved.

وَ لَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّ لَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ ﴿۹﴾

6|9| And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves.

وَ لَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۱۰﴾

6|10| And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule.

Mutual Affection:

According to narration regarding the revelation of the blessed verses, the Surah is Makki, and despite the efforts of the Prophet (peace be upon him) in Makkah, the disbelievers of Makkah mocked him in various ways and made various demands. For instance, they demanded that the revelation come in the form of a book with accompanying angels or that an angel descend from the sky to confirm his prophethood. These were merely their excuses. Allah expressed the mental state of humans, indicating that all these things were invalid arguments for objections because an angel is not a human. Since angels are made of light, humans cannot become familiar with them or receive guidance from them. This is a characteristic of all living beings that they become familiar with their own kind, a natural instinct Allah has placed within them. On the other hand, if the Quran had come in the form of a book, they would have claimed it to be a false book. Similarly, if an angel had come in the form of a human, they would have denied him in the same way they were denying the Prophet (peace be upon him), and this method is part of human ignorance where a person, out of sheer stubbornness, jealousy, and hatred, makes irrational statements and excuses. This was the same with all the previous prophets and messengers. In this way, the Prophet (peace be upon him) was reassured, and those who mocked became a lesson themselves, like the people of Noah, the people of Lot, the people of Salih, and the people of Hud. These nations are also mentioned in the divine books (Torah, Psalms, Gospel). A preacher should remain indifferent to all these matters and be fully engaged in their mission and invitation, ignoring these temporary human or social obstacles.

قُلْ سِيْرُوْا فِى الْاَرْضِ ثُمَّ انْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿١١﴾

6|11| Say, "Travel through the land; then observe how was the end of the deniers."

قُلْ لِّمَنْ مَّا فِى السَّمٰوٰتِ وَ الْاَرْضِ ؕ قُلْ لِّلّٰهِ ؕ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ ؕ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ؕ اَلَّذِيْنَ خَسِرُوْۤا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿١٢﴾

6|12| Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.

وَ لَهٗ مَا سَكَنَ فِى الَّيْلِ وَ النَّهَارِ ؕ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿١٣﴾

6|13| And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing.

قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ وَ هُوَ يُطْعِمُ وَ لَا يُطْعَمُ ؕ قُلْ اِنِّىْۤ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَ لَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿١٤﴾

6|14| Say, "Is it other than Allah I should take as a protector, Creator of the heavens and the earth, while it is He who feeds and is not fed?" Say, [O Muhammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allah] and [was commanded], 'Do not ever be of the polytheists.' "

قُلْ اِنِّىْۤ اَخَافُ اِنْ عَصَيْتُ رَبِّىْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٥﴾

6|15| Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

مَنْ يُّصْرَفْ عَنْهُ يَوْمَىِٕذٍ فَقَدْ رَحِمَهٗ ؕ وَ ذٰلِكَ الْفَوْزُ الْمُبِيْنُ ﴿۱۶﴾

6|16| He from whom it is averted that Day - [Allah] has granted him mercy. And that is the clear attainment.

وَ اِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ ؕ وَ اِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۱۷﴾

6|17| And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent.

وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ؕ وَ هُوَ الْحَكِيْمُ الْخَبِيْرُ ﴿۱۸﴾

6|18| And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all].

These verses complete the content of the previous verses, emphasizing that after observing and knowing history, humans should infer and understand what may not be apparent. It invites humans and Muslims to research and seek knowledge so that through creation, they recognize the Creator. The Prophet (peace be upon him) is commanded to inform those who do not understand that the control of the universe and its vastness are under the control of the divine essence. However, a question arises as to why such a great, powerful entity does not punish the rebellious, disobedient ones immediately. The answer given is that this entity prefers the principles of gentleness and mercy for its creation, even amidst their shortcomings and rebellion, and forgives their errors temporarily. The punishment will be meted out on the Day of Judgment, the Day of Justice. On that day, all creatures living in this world, part of the cycle of night and day, will receive their recompense or punishment based on their deeds. Those who doubt and disobey will be punished. The divine essence hears all hidden things and sees all actions and movements. Therefore, everyone should believe that they will be rewarded or punished for their deeds. The extent of Allah's mercy can be gauged from this hadith narrated by Abu Hurairah (may Allah be pleased with him), where the Prophet (peace be upon him) said that Allah has one hundred mercies, of which He has sent down only one mercy among the jinn, humans, animals, and insects. It is due to this mercy that they are kind and compassionate to one another. Because of this blessing, even wild animals are merciful to their offspring, and Allah has kept ninety-nine mercies back, with which He will show mercy to His servants on the Day of Judgment. Therefore, maintaining ties of kinship is associated with Allah and has great reward, while severing ties brings severe punishment. For a good society and a peaceful life, maintaining kinship is essential, and avoiding severing ties is crucial. Islam emphasizes mercy not only towards humans but also towards animals.

The Standard of True Leadership:

Verses 11/12/13 emphasize Allah's greatness, power, and the manifestation of these attributes through the system of the universe. This teaches the worship of His divinity and servitude, recognizing Him as the Creator and Sustainer. The Prophet (peace be upon him) declared that when he calls for this, he himself must act upon it first. A true leadership standard is that there is no contradiction between their words and actions; they practice what they preach. Prophet Muhammad (peace be upon him) first adopted the principles in his own life that he made the foundation of the Islamic society, such as trustworthiness, honesty, truthfulness, adherence to the law, high morals, social and economic justice. Despite wealth, his standard of living was similar to the poor and economically disadvantaged of the state of Madinah, and often there was no food arrangement at home for several days, even though the state resources were under his control. He never ordered anything he did not practice himself and never forbade anything he did not avoid himself. He made his life a practical example, and every

believer must adopt this character, especially parents play a crucial role in the upbringing of children. The result of his leadership was that Islam became a great power in the world within forty years (after the migration to Madinah). Obedience to these commands was encouraged by stating that disobedience to such a powerful entity is a grave mistake, and it was added that even as a prophet, he feared the punishment of Allah in case of disobedience. The Prophet's fear of Allah was so intense that his blessed beard would become wet with tears. Even though Allah protects His prophets from sins, this practical fear of Allah was extremely severe.(tremendous).

The people of love and mystics first interpret 'I' as referring to the blessed spirit of the Prophet (peace be upon him), which was the first to be obedient and submissive among all humanity. This is confirmed by a hadith that says: "I was a prophet while Adam was between water and clay," meaning before the physical creation of Adam, referring to the existence of the spirit, not the physical body. Mentioning the Day of Judgment further emphasizes the importance of deeds, stating that the one who will be spared from punishment on that day will be fortunate. Only those who act upon the commands, have firm belief in Allah, and complete reliance on Him will be spared from punishment. It was emphasized that if Allah's help and kindness are with someone, all tasks become easy, but if He is displeased, no one can save them. His essence is powerful, all-knowing, and dominant. It is necessary to always fear Him, act upon His commands, and therein lies salvation.

قُلْ اَیُّ شَیْءٍ اَكْبَرُ شَهَادَةً ؕ قُلِ اللّٰهُ ۙ۫ شَهِیْدٌۢ بَیْنِیْ وَ بَیْنَكُمْ ۫ وَ اُوْحِیَ اِلَیَّ هٰذَا الْقُرْاٰنُ لِاُنْذِرَكُمْ بِهٖ وَ مَنْۢ بَلَغَ ؕ اَىِٕنَّكُمْ لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخْرٰی ؕ قُلْ لَّاۤ اَشْهَدُ ۚ قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّ اِنَّنِیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿۱۹﴾

6|19| Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."

The Importance of Invitation and Forgiveness of Ignorance:

The verse pertains to the previous themes of monotheism and the greatness of Allah. Some wealthy people of Makkah questioned how they could believe that Prophet Muhammad (peace be upon him) was truly the Messenger of Allah when the Jews claimed there was no mention of his prophethood in their scriptures. They demanded proof and testimony. In response, this verse was revealed, stating that the prophethood of the Prophet does not rely on human testimony but rather on Allah's own testimony, which is the Quran and divine revelation that even the eloquent Arabs could not rival.(compete). The Prophet (peace be upon him) said his duty is to convey Allah's commands and warn of divine punishment in case of disobedience. He emphasized the importance of delivering the message of the Quran to everyone, indicating that whoever receives the Quran receives the message of reward and punishment from him. The Prophet commanded to convey his message even if it is a single sentence and to make the invitation universal.

Scholars derived a ruling that if someone has not been invited to Islam or has not received the message, they are not liable for punishment. One evidence is this verse, and another is a hadith where the Prophet (peace be upon him) ordered the release of some captives and instructed that they be invited to Islam first, as they had not been informed (reference: Ruh al-Ma'ani). Islam does not enforce religion by compulsion; recognizing the information through preaching is necessary. After gaining knowledge, if

someone commits a crime or mistake, they become deserving of punishment. Islam gave humanity these principles 1400 years ago, based on human equality and accountability for actions. This testimony also expresses love and a special connection, a special favor upon the Prophet (peace be upon him), which lovers and Sufis regard as a high rank of love, indescribable in words.

Translation of a couplet:

A servant is something, and a special servant is something else.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ ؕ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ﴿۲۰﴾

6|20| Those to whom We have given the Scripture recognize it as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe.

In the previous verses, the Quraysh of Makkah referred to the People of the Book to question the Prophet's (peace be upon him) prophethood. In response, Allah says that the People of the Book recognize this Prophet of the end times just as they recognize their own children. Alusi narrates a hadith where Umar (may Allah be pleased with him) asked Abdullah ibn Salam (may Allah be pleased with him) about this recognition. Abdullah ibn Salam explained that the attributes and qualities described by Allah were so clear that he recognized the Prophet (peace be upon him) immediately among others, even better than his own son because he could not be certain about his wife's actions but was certain about the Prophet's identity. Umar confirmed his statement. However, due to stubbornness, arrogance, and pride, the disbelievers and Jews denied Islam, leading to their eventual loss and deserving of punishment.

Some scholars believe the term "People of the Book" refers to their scholars who were aware of the prophecies in their scriptures. The Prophet's recognition was based on scholarly grounds, thorough and certain.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ﴿۲۱﴾

6|21| And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed.

وَ يَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْٓا اَيْنَ شُرَكَآؤُكُمُ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ﴿۲۲﴾

6|22| And [mention, O Muhammad], the Day We will gather them all together; then We will say to those who associated others with Allah, "Where are your 'partners' that you used to claim [with Him]?"

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّآ اَنْ قَالُوْا وَ اللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ﴿۲۳﴾

6|23| Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated."

اُنْظُرْ كَيْفَ كَذَبُوْا عَلٰٓى اَنْفُسِهِمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ﴿۲۴﴾

6|24| See how they will lie about themselves. And lost from them will be what they used to invent.

These verses address the psychological state of the Jews and the polytheists of Makkah who denied the Prophet (peace be upon him) despite his preaching. They defended their idols out of sheer stubbornness, claiming that they were means of attaining proximity to Allah. They falsely attributed divine characteristics to angels, Ezra (as God's son), and believed they would only be in hell for a few days. Christianity attributed divinity to Jesus and Mary. Islam, through the Prophet (peace be upon him) and Quranic commands,

refuted these false claims and clarified the truth.On the Day of Judgment, when they see their reality and are questioned about their deeds,(and will find muslims deserving Allah's forgiveness and paradise,and are questioned about their idols and beliefs) they will deny their polytheistic beliefs.

(The testimony of limbs)

The verse mentions the testimony of body parts, as mentioned in hadiths, where Allah will seal their mouths, and their limbs will testify against them. Modern science has discovered that the spinal cord and other organs have their own neural systems, which Allah will enable to speak. Despite their denial, their actions in this world will not benefit them in the hereafter. If only they would benefit from the message and accept Allah's commands and the Prophet's message, abandoning their stubborn and negative behavior. (The reality of the picture is that when the disbelievers and those who persist in falsehood in this world see the facts, they will deny themselves and deny their deeds. But this denial will not do them any good. These deeds can only give benefit and harm in the life of this world. I wish they would take advantage of this and accept the commands of Allah and the message of the Prophet (peace be upon him). And give up their stubbornness and negative behavior.)

وَ مِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ وَ جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَ فِيْۤ اٰذَانِهِمْ وَقْرًا ؕ وَ اِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ؕ حَتّٰۤى اِذَا جَآءُوْكَ يُجَادِلُوْنَكَ يَقُوْلُ الَّذِيْنَ كَفَرُوْۤا اِنْ هٰذَاۤ اِلَّاۤ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿۲۵﴾

6|25| And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples."

وَ هُمْ يَنْهَوْنَ عَنْهُ وَ يَنْـَٔوْنَ عَنْهُ ۚ وَ اِنْ يُّهْلِكُوْنَ اِلَّاۤ اَنْفُسَهُمْ وَ مَا يَشْعُرُوْنَ ﴿۲۶﴾

6|26| And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not.

The Impact of Negative Thinking:

The verses mention the enmity of the people of Makkah towards the Prophet (peace be upon him). They hear and see but do not ponder and reject with excuses. This behavior results from internal negative traits such as jealousy, hatred, and arrogance, which lead to failure and the inability to correct and improve. The metaphor of heavy ears and a veil indicates this negative thinking. This character trait has been part of human history and will remain so. The context of these verses is that the leaders of Makkah, like Abu Sufyan, Walid ibn Mughirah, Utbah, Shaybah's sons, Umayyah, and Ubayy ibn Khalaf, were listening to the Prophet (peace be upon him). When Nadhr was asked about the Prophet's (peace be upon him) message, he claimed not to understand, saying he only saw his lips moving, and dismissed it as ancient tales (reference: Ruh al-Ma'ani).

Subsequent verses mention that these leaders prevented others from acting while not acting themselves. Abu Talib, the Prophet's uncle, is cited as an example, who defended the Prophet (peace be upon him) but did not openly embrace Islam. The majority of Ahl al-Sunnah believe he did not publicly accept Islam, while the Shia and Alawites consider him a believer. His services in defending the Prophet (peace be upon him) are nonetheless respected. Delving into these matters diverts from the fundamental objectives of Islam. The psychological analysis in these verses is significant, highlighting

that positive thinking is essential for any change. Otherwise, one's actions will lead to the deprivation of Allah's guidance and grace.

وَ لَوْ تَرٰۤى اِذْ وُقِفُوْا عَلَى النَّارِ فَقَالُوْا یٰلَیْتَنَا نُرَدُّ وَ لَا نُكَذِّبَ بِاٰیٰتِ رَبِّنَا وَ نَكُوْنَ مِنَ الْمُؤْمِنِیْنَ﴿۲۷﴾

6|27| If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers."

بَلْ بَدَا لَهُمْ مَّا كَانُوْا یُخْفُوْنَ مِنْ قَبْلُ ؕ وَ لَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَ اِنَّهُمْ لَكٰذِبُوْنَ﴿۲۸﴾

6|28| But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.

وَ قَالُوْۤا اِنْ هِیَ اِلَّا حَیَاتُنَا الدُّنْیَا وَ مَا نَحْنُ بِمَبْعُوْثِیْنَ﴿۲۹﴾

6|29| And they say, "There is none but our worldly life, and we will not be resurrected."

وَ لَوْ تَرٰۤى اِذْ وُقِفُوْا عَلٰى رَبِّهِمْ ؕ قَالَ اَلَیْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰى وَ رَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ﴿۳۰﴾

6|30| If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment because you used to disbelieve."

Human Psychology and the Denial of the Afterlife:

The previous verses mentioned human psychology, where stubbornness and deviation from the truth reinforce negative aspects and eliminate positive ones. The motivation behind this is the belief that this world is all there is, with no accountability, resurrection, or hereafter. Despite scientific and intellectual advancements, many still deny the afterlife. These verses describe the state of punishment and the nature of crimes on the Day of Judgment. When the deniers of Allah and His commands see the terrifying fire of Hell, they will seek refuge and plead to be sent back to the world, promising never to deny the commands again. However, Allah will declare their statements false, stating that even if they were returned to the world, they would repeat their denial and disobedience. We observe that many people vow to repent and avoid certain actions during hardships but revert to those actions once the difficulty passes. Hence, Allah mentions that those who rejected guidance when it was presented to them would do so again if given another chance, resulting in punishment. These verses urge contemplation on whether we are disobeying Allah's commands (and in case we should adopt immediate correction and repentance in this world, as Allah has granted) time for repentance until the end.

قَدْ خَسِرَ الَّذِیْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ ؕ حَتّٰۤى اِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوْا یٰحَسْرَتَنَا عَلٰى مَا فَرَّطْنَا فِیْهَا ۙ وَ هُمْ یَحْمِلُوْنَ اَوْزَارَهُمْ عَلٰى ظُهُوْرِهِمْ ؕ اَلَا سَآءَ مَا یَزِرُوْنَ﴿۳۱﴾

6|31| Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it," while they bear their burdens on their backs. Unquestionably, evil is that which they bear.

وَ مَا الْحَیٰوةُ الدُّنْیَاۤ اِلَّا لَعِبٌ وَّ لَهْوٌ ؕ وَ لَلدَّارُ الْاٰخِرَةُ خَیْرٌ لِّلَّذِیْنَ یَتَّقُوْنَ ؕ اَفَلَا تَعْقِلُوْنَ﴿۳۲﴾

6|32| And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?

قَدْ نَعْلَمُ اِنَّهٗ لَيَحْزُنُكَ الَّذِيْ يَقُوْلُوْنَ فَاِنَّهُمْ لَا يُكَذِّبُوْنَكَ وَ لٰكِنَّ الظّٰلِمِيْنَ بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ﴿۳۳﴾

6|33| We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject.

وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوْا عَلٰى مَا كُذِّبُوْا وَ اُوْذُوْا حَتّٰۤى اَتٰىهُمْ نَصْرُنَا ۚ وَ لَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ وَ لَقَدْ جَآءَكَ مِنْ نَّبَاِ الْمُرْسَلِيْنَ﴿۳۴﴾

6|34| And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them. And none can alter the words of Allah. And there has certainly come to you some information about the [previous] messengers.

The Reality of Worldly Life:

These verses build on the previous themes, describing the enmity of the Makkahn disbelievers toward Islam and portraying their condition on the Day of Judgment. This depiction serves as a lesson for readers and listeners. When the Day of Judgment suddenly arrives, accountability before Allah will ensue. The term "meeting" with Allah is used to illustrate this accountability, where the burden of sins and fear of punishment will weigh heavily. At that moment, regret and remorse for past actions will be futile as time cannot be reversed. The cause of this negligence and disobedience is the belief that worldly life is eternal, leading people to become engrossed in it. Although Allah has provided for every living being's needs, humans, being rational creatures, are expected to use their intellect. Hence, it is stated that they lack understanding that this world is transient. No one remains forever, as even the greatest and most powerful have departed. Therefore, whether one experiences comfort or hardship, joy or sorrow, these are temporary and last only as long as one's active life. Relying entirely on this world and considering it eternal is a grave mistake. The terms "play and amusement" are used to describe the fleeting nature of worldly pleasures. "Amusement" refers to things that distract one from their true purpose. Recognizing the Creator and adhering to His commands is the correct decision.

A Successful Life:

The Prophet Muhammad's (peace be upon him) life serves as a bright and exemplary model regarding worldly matters. He married, governed, established the rule of law, preached, and worshiped, yet viewed this world as temporary. He was considerate of others' rights, never causing harm for personal comfort, and never utilized state resources for personal gain. His conduct exemplified a balanced and moderate approach. Among his companions were wealthy individuals like Abdur Rahman bin Auf and Uthman Ghani, as well as those living in poverty like Ali and Abu Dhar al-Ghifari, and especially the People of the Plenth. To facilitate worldly life, he established brotherhood between the migrants and the helpers(local residents), indicating that Islam does not favor monasticism but considers forgetting the Creator for the sake of the world a grave sin. There are numerous authentic hadiths condemning worldly pursuits, as history shows that personal desires and interests during one's lifetime caused corruption among rulers and individuals. Alongside condemning the world, there are many teachings emphasizing social responsibility and goodness. Since worldly life is the farm for the hereafter, the results in the hereafter depend on one's conduct in this world. Therefore, righteous deeds, fulfilling the rights of others, and obeying Allah are the means of salvation.

During the Makkahn period, the Prophet and his followers faced severe hardships. These verses mention other prophets who endured oppression for preaching, societal reform,

and guiding Allah's creation, but ultimately succeeded with divine help, restoring corrupted societies. The system of the universe operates according to Allah's created principles, which will not change. Hence, reliance on these principles is crucial.

وَ اِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ فَاِنِ اسْتَطَعْتَ اَنْ تَبْتَغِیَ نَفَقًا فِی الْاَرْضِ اَوْ سُلَّمًا فِی السَّمَآءِ فَتَاْتِیَهُمْ بِاٰیَةٍ ؕ وَ لَوْ شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَی الْهُدٰی فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِیْنَ ﴿۳۵﴾
اِنَّمَا یَسْتَجِیْبُ الَّذِیْنَ یَسْمَعُوْنَ ؕ وَ الْمَوْتٰی یَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَیْهِ یُرْجَعُوْنَ ﴿۳۶﴾
وَ قَالُوْا لَوْ لَا نُزِّلَ عَلَیْهِ اٰیَةٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّ اللّٰهَ قَادِرٌ عَلٰۤی اَنْ یُّنَزِّلَ اٰیَةً وَّ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ﴿۳۷﴾

6|35| And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allah had willed, He would have united them upon guidance. So never be of the ignorant.

6|36| Only those who hear will respond. But the dead - Allah will resurrect them; then to Him they will be returned.

6|37| And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah is Able to send down a sign, but most of them do not know."

These verses were revealed during the Makkahn period and relate to the events of that time. The Prophet (peace be upon him) was making every effort to convey Islam and Allah's message, while the Quraysh and Makkahns were vehemently opposing him. The number of converts to Islam was increasing very slowly. As a prophet and preacher, this slow progress was distressing for him, raising concerns about potential despair and discouragement. Allah comforted him through these verses, assuring him not to grieve over their rejection. The command was to persist in his efforts, as no one can be forced into the religion. Those who rejected due to stubbornness, pride, and arrogance would remain in denial regardless of the Prophet's efforts. The analogy of carrying a ladder to the sky or digging a tunnel in the earth illustrates the arduous nature of his task. Their obstinacy rendered them metaphorically deaf and blind, akin to dead individuals. Their demands stemmed from sheer stubbornness and would not be fulfilled. Allah grants miracles according to His wisdom, as miracles followed by denial necessitate destruction, a wisdom unknown to them. Despite this, the Prophet (peace be upon him) displayed many miracles to the disbelievers. Had Allah willed, all creation would have been obedient, but that would nullify the concept of free will and the distribution of paradise and hell. Therefore, compulsion in religion is not allowed; a preacher's role is to convey the message in the most appealing manner and continue striving. Allah has granted humans freedom. These verses guide modern management and marketing techniques, emphasizing continuous, hopeful efforts with wisdom and resilience in the face of obstacles.

وَ مَا مِنْ دَآبَّةٍ فِی الْاَرْضِ وَ لَا طٰٓىِٕرٍ یَّطِیْرُ بِجَنَاحَیْهِ اِلَّاۤ اُمَمٌ اَمْثَالُكُمْ ؕ مَا فَرَّطْنَا فِی الْكِتٰبِ مِنْ شَیْءٍ ثُمَّ اِلٰی رَبِّهِمْ یُحْشَرُوْنَ ﴿۳۸﴾

6|38| And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.

وَ الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا صُمٌّ وَّ بُكْمٌ فِی الظُّلُمٰتِ ؕ مَنْ یَّشَاِ اللّٰهُ یُضْلِلْهُ ؕ وَ مَنْ یَّشَاْ یَجْعَلْهُ عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ﴿۳۹﴾

6|39| But those who deny Our verses are deaf and dumb within darknesses. Whomever Allah wills - He leaves astray; and whomever He wills - He puts him on a straight path.

قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ اَوْ اَتَتْكُمُ السَّاعَةُ اَغَيْرَ اللّٰهِ تَدْعُوْنَ ۚ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۴۰﴾

6|40| Say, "Have you considered: if there came to you the punishment of Allah or there came to you the Hour - is it other than Allah you would invoke, if you should be truthful?"

بَلْ اِيَّاهُ تَدْعُوْنَ فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ اِنْ شَآءَ وَ تَنْسَوْنَ مَا تُشْرِكُوْنَ ﴿۴۱﴾

6|41| No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him].

Knowledge of the Creator from Creation:

Continuing the themes of previous verses, these ayahs present arguments for Allah's greatness and oneness, and His existence. They refer to modern research and scientific knowledge, inviting humans to reflect on the animals and birds around them. These creatures, whether on land or in the air, live, grow, eat, and die like humans, pointing to a common Creator. According to hadith, Allah will gather these animals as well, as supported by this verse. The study of zoology has provided extensive information about the characteristics, habits, and unique traits of various animals, revealing that every species has distinct features. Animals such as mice, horses, ants, turtles, eagles, owls, bats, cows, goats, and sheep are part of a world whose knowledge is still incomplete. Research on birds, for example, has led to the invention of airplanes, and medical science benefits from experiments on animals to understand human responses. According to Prophet commands ,Islam strictly prohibits cruelty to animals and birds, as they are also creations of Allah. If humans benefit from them, it is essential to treat them with care. This principle reflects Islam's environmental and ecological teachings, as detailed in Surah Al-Baqarah.

Similarly, Allah has explained in this verse about the organization and action within the system of the universe. Everything has its reference, information, and method with Him, and everything is recorded. This verse refers to the "Preserved Tablet"(database) (al-Lawh al-Mahfuz) in which Allah has recorded the details of the universe and all lives. Our earth and universe are a very small part of it. Today, with the progress of science and the clear order and coherence in the system of the universe, we can conclude that this system is far beyond human intellect, strong, and highly organized.

Alongside this, the Quran was revealed for the guidance of humanity, containing implicit guidance on various fields of knowledge, including natural sciences, economics, politics, social matters, and the system of the universe. As mentioned in this verse about insects, animals, and birds, these all provide guidance and indications for us. Despite all these arguments and the intellect bestowed upon humans, if a person, out of stubbornness, does not reflect on the universe, their existence, and the surrounding world of animals and plants, Allah deprives them of guidance and leaves them in their misguidance, making them deserving of punishment.

However, those who reflect on these matters and seek to understand are guided towards the path of righteousness. This emphasizes the importance of human actions and attitudes.

Given all this knowledge, one must question why some deny the Creator. In moments of severe distress (life and death situations), people often turn to Allah, abandoning all other means, yet in normal circumstances, they forget the Creator. This inconsistency is

highlighted, showing that Allah, in His greatness, may accept the supplication of those who deny Him, a concept known as "istidraj" in religious terms.

وَ لَقَدْ اَرْسَلْنَاۤ اِلٰۤى اُمَمٍ مِّنْ قَبْلِكَ فَاَخَذْنٰهُمْ بِالْبَاْسَآءِ وَ الضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُوْنَ﴿۴۲﴾

6|42| And We have already sent [messengers] to nations before you, [O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us].

فَلَوْ لَاۤ اِذْ جَآءَهُمْ بَاْسُنَا تَضَرَّعُوْا وَ لٰكِنْ قَسَتْ قُلُوْبُهُمْ وَ زَيَّنَ لَهُمُ الشَّيْطٰنُ مَا كَانُوْا يَعْمَلُوْنَ﴿۴۳﴾

6|43| Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَىْءٍ ؕ حَتّٰۤى اِذَا فَرِحُوْا بِمَاۤ اُوْتُوْۤا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ﴿۴۴﴾

6|44| So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا ؕ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ﴿۴۵﴾

6|45| So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds.

The Deception of Imagination:

These verses discuss the consequences of ignoring logical and factual evidence of monotheism and the existence of Allah. Despite clear signs, humans often turn away from these truths, driven by personal desires and imaginations. Historical facts, including the rise and fall of nations, are recounted, showing that prophets were sent to guide all peoples. A question arises: why does Allah, with all His power, allow some nations that deny Him to rise to greatness? The answer lies in human free will, knowledge, and thought processes. The forces of evil, including Satan, present seemingly beneficial ideas, especially to rulers or influential individuals, making their actions appear advantageous. Modern psychology and criminology support this idea, showing that every harmful action is motivated by some perceived benefit, as indicated in the verse "their deeds are made attractive to them."

In society, individuals face both hardships and ease, and wise people use these experiences as guidance. Just as we learn from our mistakes and find the path to success, believers view trials and difficulties as tests or examinations. If they practice justice, humanity, and fulfil the rights of Allah and the rights of people, they consider adversities as tests. When society is prosperous, they see it as Allah's grace and are thankful.

On the other hand, if society is unjust, disregards human rights, and denies the existence of Allah, then such development is a warning sign, as it may lead to decline or divine punishment. Historical evidence shows that economic and social progress lasts longer where justice prevails, but where there is no justice, progress is short-lived. This is because disbelief can last, but injustice cannot. Sudden downfall or punishment often catches up with such societies, as depicted in the histories of previous nations and the events mentioned in the Quran.

The Prophet Muhammad (peace be upon him) narrated in a hadith reported by Uqbah ibn Amr (may Allah be pleased with him): "When you see that Allah grants a servant what he desires despite his sins, it is only a means of drawing him towards his downfall." Then the Prophet recited the verse: "But when they forgot what they had been reminded of, We opened to them the gates of everything" (Musnad Ahmad ibn Hanbal). Such people are termed as tyrants because they promote injustice, corruption, social and class oppression in society, and Allah eventually destroys them. All praise belongs to Him for this.

قُلْ اَرَءَيْتُمْ اِنْ اَخَذَ اللّٰهُ سَمْعَكُمْ وَ اَبْصَارَكُمْ وَ خَتَمَ عَلٰى قُلُوْبِكُمْ مَّنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِهٖ ؕ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ ثُمَّ هُمْ يَصْدِفُوْنَ ﴿۴۶﴾

6|46| Say, "Have you considered: if Allah should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allah could bring them [back] to you?" Look how we diversify the verses; then they [still] turn away.

قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ بَغْتَةً اَوْ جَهْرَةً هَلْ يُهْلَكُ اِلَّا الْقَوْمُ الظّٰلِمُوْنَ ﴿۴۷﴾

6|47| Say, "Have you considered: if the punishment of Allah should come to you unexpectedly or manifestly, will any be destroyed but the wrongdoing people?"

وَ مَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَ مُنْذِرِيْنَ ۚ فَمَنْ اٰمَنَ وَ اَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۴۸﴾

6|48| And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve.

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۴۹﴾

6|49| But those who deny Our verses - the punishment will touch them for their defiant disobedience.

قُلْ لَّاۤ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَ لَاۤ اَعْلَمُ الْغَيْبَ وَ لَاۤ اَقُوْلُ لَكُمْ اِنِّيْ مَلَكٌ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰۤى اِلَيَّ ؕ قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَ الْبَصِيْرُ ؕ اَفَلَا تَتَفَكَّرُوْنَ ﴿۵۰﴾

6|50| Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

وَ اَنْذِرْ بِهِ الَّذِيْنَ يَخَافُوْنَ اَنْ يُّحْشَرُوْۤا اِلٰى رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ وَلِيٌّ وَّ لَا شَفِيْعٌ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿۵۱﴾

6|51| And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

Concluding Previous Themes:

These verses conclude the themes of Allah's power and the consequences of disobedience. The Prophet (peace be upon him) presented these arguments to the disbelievers of Makkah, warning them of divine punishment and recounting the histories of previous nations and the terrifying scenes of Judgment Day when no one can escape divine wrath. Despite these warnings, the Makkahn disbelievers, driven by stubbornness, arrogance, and envy, continued to ask unreasonable questions, such as demanding that

mountains be turned into gold or that an angel accompany the Prophet at all times. To end these pointless debates, Allah commands the Prophet to declare that he warns according to divine revelation, promising rewards for good deeds and punishments for disobedience. He clarifies that he possesses no personal treasures to fulfil their desires nor personal knowledge of divine matters, emphasizing reflection over stubbornness and jealousy.

Abu Jahl frequently remarked that if prophethood also went to the Banu Hashim, in addition to their custodianship of the Kaaba and Zamzam, what would remain for other Quraysh tribes? Although they acknowledged the Prophet's honesty, their envy and pride led them to reject his message. These verses urge the readers to use their intellect, abandon jealousy, and reflect on the truth. Stubbornness, envy, and arrogance are negative forces that lead to corruption and destruction, which can only be overcome through thoughtful reflection.

وَ لَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّ مَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ﴿۵۲﴾

6|52| And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers.

وَ كَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْۤا اَهٰۤؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا ؕ اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ﴿۵۳﴾

6|53| And thus We have tried some of them through others that the disbelievers might say, "Is it these whom Allah has favored among us?" Is not Allah most knowing of those who are grateful?

وَ اِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ ۙ اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ سُوْٓءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْۢ بَعْدِهٖ وَ اَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ﴿۵۴﴾

6|54| And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful."

وَ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَ لِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ ﴿۵۵﴾

6|55| And thus do We detail the verses, and [thus] the way of the criminals will become evident.

These verses address the behavior of the disbelievers of Makkah and the social dynamics among the companions of the Prophet Muhammad (peace be upon him). The incident involves Eqrāʿ ibn Ḥābis at-Tamīmī and ʿUyainah ibn Ḥiṣn al-Fazārī, who saw the Prophet (peace be upon him) sitting with poor Muslims like Ṣuhayb, Bilāl, ʿAmmār, and Khabbāb (may Allah be pleased with them). They considered these poor companions inferior and requested a private meeting with the Prophet, suggesting that the poor Muslims be dismissed when they came to meet him. The Prophet initially agreed and called for a paper to write their agreement, but before anything was written, Angel Gabriel brought down these verses, preventing him from dismissing the poor companions.

ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) once suggested to the Prophet to accommodate the wealthy disbelievers, but after these verses were revealed, he sought forgiveness for his suggestion. Saʿd ibn Abī Waqqāṣ (may Allah be pleased with him) also narrated that the verse was revealed concerning six individuals, including himself, ʿAbdullāh ibn Masʿūd, Ṣuhayb, ʿAmmār, al-Miqdād, and Bilāl (may Allah be pleased with them). The Quraysh demanded that the Prophet dismiss these individuals, but Allah commanded otherwise.

The Prophet desired to increase the number of Muslims, particularly influential leaders whose conversion would benefit the spread of Islam. Despite this, Allah forbade dismissing the poor companions, emphasizing the importance of sincerity and devotion.

Importance and Status of Sincerity:

Following the revelation, Khabbāb (may Allah be pleased with him) mentioned that they would sit close to the Prophet, even touching their knees to his, and the Prophet would stay with them until he intended to leave. Al-Ḥasan al-Baṣrī and ʿIkrimah commented that the verse was revealed concerning those whom the Prophet was forbidden to dismiss. The Prophet would greet them first and thank Allah for having such individuals in his community. The Almighty Allah has created differences among humans in various ways. He has given some wealth, some beauty, some health and strength, some weakness, some leadership, and some obedience. These differences and blessings are a test to see how people use His blessings. Do they make them a punishment for His creation or a source of benefit for them? The good use of any blessing is beneficial for society, and its misuse is harmful to society. Therefore, it is essential to use it correctly, otherwise, it will be a punishment on the Day of Judgment.

Key Principles Derived from These Verses:

(1) **Virtue is Not Based on Worldly Status:**
Virtue is not determined by wealth or social status but by dedication and obedience to Allah (taqwā). As stated during the Farewell Sermon, true superiority is based on piety and righteous deeds, not lineage or wealth. A Persian couplet says: "Do not look down upon the humble and poor of the world with contempt. You do not know that within this dust, there might be a swift horseman."

(2) **Respect for the Righteous and Pious:**
It is essential to respect good character and righteous people, especially the Awliyāʾ (saints) and ʿUlamāʾ (scholars).

(3) **Utilizing Differences Positively:**
The differences in wealth and other matters should be utilized positively to benefit society. A capitalist or businessman needs workers, and workers need jobs for sustenance, promoting mutual cooperation.

(4) **Seeking Forgiveness for Mistakes:**
If a mistake or error occurs, one should immediately seek forgiveness. Allah provides room for forgiveness due to ignorance, but immediate correction and repentance are necessary upon realization.

(5) **Significance of Worship Times:**
Morning and evening times are blessed for worship. The time after Fajr (morning prayer) until sunrise and the time before sleeping or during Tahajjud (night prayer) hold great significance, with numerous hadith supporting this.

(6) **Hope in Allah's Mercy:**
One should always hope for Allah's mercy and never despair, as hope is a powerful force leading to success.

These principles emphasize equality, the significance of sincerity, and the importance of utilizing one's blessings for the betterment of society, along with maintaining hope and seeking forgiveness for errors.

قُلْ اِنِّیْ نُهِیْتُ اَنْ اَعْبُدَ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ قُلْ لَّاۤ اَتَّبِعُ اَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ اِذًا وَّ مَاۤ اَنَا مِنَ الْمُهْتَدِیْنَ ﴿۵۶﴾

6|56| Say, "Indeed, I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided."

قُلْ اِنِّیْ عَلٰی بَیِّنَةٍ مِّنْ رَّبِّیْ وَ كَذَّبْتُمْ بِهٖ ؕ مَا عِنْدِیْ مَا تَسْتَعْجِلُوْنَ بِهٖ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ یَقُصُّ الْحَقَّ وَ هُوَ خَیْرُ الْفٰصِلِیْنَ ﴿۵۷﴾

6|57| Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient. The decision is only for Allah. He relates the truth, and He is the best of deciders."

قُلْ لَّوْ اَنَّ عِنْدِیْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِیَ الْاَمْرُ بَیْنِیْ وَ بَیْنَكُمْ ؕ وَ اللّٰهُ اَعْلَمُ بِالظّٰلِمِیْنَ ﴿۵۸﴾

6|58| Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allah is most knowing of the wrongdoers."

The attitudes of the Quraysh and the disbelievers of Makkah, characterized by stubbornness, arrogance, and corruption, are mentioned. They often claimed to be on the right path and questioned why the Prophet Muhammad (peace be upon him) opposed the religion of their ancestors. The Prophet clarified that he could not worship idols because his mission was to guide the world, and they should abandon the idea that he would stop his preaching.

When the Prophet warned them of divine punishment, they mockingly invited the punishment, asking when it would come if he was truthful. Once, a leader named Nadhr stood by the Kaaba and said, "O Allah, if what Muhammad says is true, then bring the punishment upon us." (Asbab al-Nuzul by al-Wahidi). The Prophet responded that all power belongs to Allah, not to him, and if it were up to him, perhaps it would have already happened. The Prophet, being a mercy to all the worlds (Rahmatul-lil-Alameen), responded this way because the disbelievers of Makkah themselves invited punishment, questioning why it had not yet come if he was false. Their demand and insistence on punishment were why he responded patiently, similar to how he had turned away the angel of punishment on the occasion of Taif.

وَ عِنْدَهٗ مَفَاتِحُ الْغَیْبِ لَا یَعْلَمُهَاۤ اِلَّا هُوَ ؕ وَ یَعْلَمُ مَا فِی الْبَرِّ وَ الْبَحْرِ ؕ وَ مَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا یَعْلَمُهَا وَ لَا حَبَّةٍ فِیْ ظُلُمٰتِ الْاَرْضِ وَ لَا رَطْبٍ وَّ لَا یَابِسٍ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ ﴿۵۹﴾

6|59| And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

In the previous verse, the timing of divine punishment was discussed. Continuing with the same theme, the knowledge of the unseen is described in a beautiful manner, emphasizing the keys to the unseen, the idea of something being hidden, then protected, and then locked with a key. This profound description conveys Allah's knowledge and power in a comprehensive and eloquent way, surpassing the common knowledge of that time and the detailed principles and information of today's scientific research. Allah's

knowledge is intrinsic and self-sustaining. It encompasses all matters of the universe, known and unknown to humans and other creatures. All knowledge possessed by humans is granted by Allah. If humans did not have the capacity, they would not be able to acquire this knowledge.

The levels of human knowledge vary, and just as Allah has bestowed different blessings upon different individuals, the light of knowledge(intellect) is also a gift from Him, and each person's level is different. Prophets, due to their special relationship with Allah and their responsibilities, possess knowledge and actions far superior to all other humans. Among all prophets, the leader of the prophets is the most exalted.

This verse mentions the general sources and limits of knowledge, providing guidance for ordinary people and pointing researchers towards avenues of inquiry. It talks about the earth and water, including trees and plants, a tiny seed encompassing all crops, the living and the dead, light and darkness, hidden and visible things. All these are mentioned, emphasizing that all these are recorded with Him, which we can refer to as the "Preserved Tablet"(Data storage), (al-Lawh al-Mahfuz). Today, with the advancement of computers, we can understand the possibility of storing all this information. If a human can gather a vast amount of information (like Google), Allah's power, His angels, and His means are far beyond human imagination. For such a Being, nothing is difficult. Glory be to Allah, O'Allah: Your essence is evident and hidden, You are All-Knowing and All-Aware.

وَ هُوَ الَّذِیْ یَتَوَفّٰىكُمْ بِالَّیْلِ وَ یَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ یَبْعَثُكُمْ فِیْهِ لِیُقْضٰۤى اَجَلٌ مُّسَمًّى ۚ ثُمَّ اِلَیْهِ مَرْجِعُكُمْ ثُمَّ یُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۶۰﴾

6|60| And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.

وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ وَ یُرْسِلُ عَلَیْكُمْ حَفَظَةً ؕ حَتّٰۤى اِذَا جَآءَ اَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَ هُمْ لَا یُفَرِّطُوْنَ ﴿۶۱﴾

6|61| And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].

ثُمَّ رُدُّوْۤا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ ؕ اَلَا لَهُ الْحُكْمُ ۫ وَ هُوَ اَسْرَعُ الْحٰسِبِیْنَ ﴿۶۲﴾

6|62| Then they His servants are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants.

Half-Death:

The blessed verses serve as a reminder of Allah's greatness and majesty, painting a vivid picture of human life's helplessness. The body that works with full strength during the day becomes lifeless and insensible in sleep at night. Its five senses become significantly weakened or even non-functional. The person is unaware of their surroundings, and that same active and strong body takes on the appearance of a lifeless corpse. This insensitivity is due to the temporary separation of the soul's power from the body, as mentioned in a hadith. Sleep is a state necessary for human life, but it renders human strength inactive, which is why sleep is referred to as "half-death."

During sleep, the body enters a rest period where various hormones, which are active and respond to environmental signals, become weakened, and rapid eye movement ceases. After sleep, the body is refreshed. This sleep is a gift from Allah, an integral part

of the body's system. When the time of death arrives, a person experiences a state of drowsiness similar to sleep.

Record of Deeds:

Allah has stated that His angels are with humans. When His command comes, they seize the soul. Their duty is to guard, and they do not err or neglect their responsibilities. The angels who record the deeds are referred to as "Kiraman Katibin" in hadith. Glory be to Allah. This concept, which is a reality, is psychologically significant for humans, as knowing that two forces are recording every good and bad deed motivates one to perform good deeds and refrain from evil ones. According to Islamic beliefs, angels are beings of light, an example of which is artificial intelligence. AI operates through electromagnetic waves, electricity, and light power, and it makes no errors in its tasks, even enabling humans to gather information from distances as far as the moon, Mars, and beyond.

Allah's angels are far superior to human-made artificial intelligence. Therefore, the presence of angels with humans and their influence is not a miraculous concept but a reality substantiated by scientific research. The same Creator who provides comfort through sleep, placing one in a state akin to half-death, then takes life away, will resurrect on the Day of Judgment and hold everyone accountable. His command prevails, and His reckoning will be thorough and severe.

قُلْ مَنْ يُّنَجِّيْكُمْ مِّنْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ تَدْعُوْنَهٗ تَضَرُّعًا وَّ خُفْيَةً ۚ لَئِنْ اَنْجٰىنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿۶۳﴾

6|63| Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.' "

قُلِ اللّٰهُ يُنَجِّيْكُمْ مِّنْهَا وَ مِنْ كُلِّ كَرْبٍ ثُمَّ اَنْتُمْ تُشْرِكُوْنَ ﴿۶۴﴾

6|64| Say, "It is Allah who saves you from it and from every distress; then you [still] associate others with Him."

قُلْ هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا وَّ يُذِيْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ ؕ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿۶۵﴾

6|65| Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the signs that they might understand.

Human Psychology and Divine Power:

The verses continue to present the evidence of Allah's power and majesty. When a person sees no other support, they turn to Allah, pleading for help. This psychological behavior is part of human nature. However, once the hardship passes, they quickly forget this state and return to their previous ways. In contrast, a true believer remains consistent in their faith, both in times of ease and difficulty. A hypocrite or non-believer, on the other hand, oscillates between belief and disbelief, leading Allah to inflict punishment on individuals or societies. This punishment can be severe, manifesting as economic hardship, poverty, and widespread crime, which destroys peace and order, leading to societal collapse.

These signs are for those who use their intellect to act upon Allah's commands (rights of Allah and rights of people) before such conditions arise. The Quran states that understanding (fiqh) means acquiring unknown knowledge from known knowledge (al-

Mufradat). This is the essence of intellectual development and research. The interpretation of this verse indicates that the Prophet Muhammad (peace be upon him) was deeply concerned when it was revealed, as it mentioned three severe forms of punishment in the world. He offered a long prayer, seeking forgiveness and mercy from Allah.

The hadith states that the Prophet (peace be upon him) prayed to Allah, asking that his Ummah (community)(be not perished) from general punishment (famine), not be overwhelmed by an enemy that would annihilate them, and not suffer from internal strife and civil war. Allah assured him that He would not destroy his Ummah with these punishments, nor would He allow an enemy to completely overpower them. However, internal strife and mutual destruction would occur among them. The Prophet (peace be upon him) expressed his fear of misguided leaders (Imams) within his Ummah, warning that once the sword is drawn among his followers, it will not be sheathed until the Day of Judgment (Tafsir Ibn Kathir).

Current State of the Muslim Ummah:

In the present context, the widespread corruption and denial of Allah's commands, along with the failure to follow the Prophet's exemplary character, are evident. The primary cause of this turmoil is violence, fueled by misguided scholars and leaders (al-mudhillin) who possess power and authority in society. This situation aligns with the prophetic warning mentioned in the hadith.

وَ كَذَّبَ بِهٖ قَوْمُكَ وَ هُوَ الْحَقُّ ؕ قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيْلٍ ؕ﴿۶۶﴾

6|66| But your people have denied it while it is the truth. Say, "I am not over you a manager."

لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۫ وَّ سَوْفَ تَعْلَمُوْنَ﴿۶۷﴾

6|67| For every happening is a finality; and you are going to know.

وَ اِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْۤ اٰيٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ؕ وَ اِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ﴿۶۸﴾

6|68| And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.

وَ مَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّ لٰكِنْ ذِكْرٰى لَعَلَّهُمْ يَتَّقُوْنَ﴿۶۹﴾

6|69| And those who fear Allah are not held accountable for the disbelievers at all, but [only for] a reminder - that perhaps they will fear Him.

وَ ذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّ لَهْوًا وَّ غَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَ ذَكِّرْ بِهٖۤ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ ۛؕ لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّ لَا شَفِيْعٌ ۚ وَ اِنْ تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ؕ اُولٰٓئِكَ الَّذِيْنَ اُبْسِلُوْا بِمَا كَسَبُوْا ۚ لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّ عَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ﴿۷۰﴾

6|70| And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with the Qur'an, lest a soul be given up to destruction for what it earned; it will have other than Allah no protector and no intercessor. And if it should offer every compensation, it would not be taken from it. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.

The blessed verses were revealed in Makkah, where the disbelievers held significant power. They harbored intense hatred and displayed disrespect towards the Muslims and the Prophet Muhammad (peace be upon him). Therefore, it is instructed that there should be no friendship or affection with such people, except for the purposes of preaching or fulfilling necessary life requirements. These disbelievers worshiped idols instead of Allah, driven by their worldly desires, leading them to deny the Day of Judgment and resurrection.

It is stated for them that their illusions will end after death, and they will face boiling water and painful punishment in the Hereafter.

قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَ لَا يَضُرُّنَا وَ نُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِى الْاَرْضِ حَيْرَانَ لَهٗٓ اَصْحٰبٌ يَّدْعُوْنَهٗٓ اِلَى الْهُدَى ائْتِنَا ؕ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَ اُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ۙ﴿۷۱﴾

6|71| Say, "Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.' " Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.

وَ اَنْ اَقِيْمُوا الصَّلٰوةَ وَ اتَّقُوْهُ ؕ وَ هُوَ الَّذِىْٓ اِلَيْهِ تُحْشَرُوْنَ﴿۷۲﴾

6|72| And to establish prayer and fear Him." And it is He to whom you will be gathered.

وَ هُوَ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ وَ يَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ ؕ قَوْلُهُ الْحَقُّ ؕ وَ لَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِى الصُّوْرِ ؕ عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ ؕ وَ هُوَ الْحَكِيْمُ الْخَبِيْرُ﴿۷۳﴾

6|73| And it is He who created the heavens and earth in truth. And the day He says, "Be," and it is, His word is the truth. And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen and the witnessed; and He is the Wise, the Acquainted.

The blessed verses continue to emphasize the message of monotheism and strictly prohibit idol worship. A beautiful analogy is given: Imagine some companions traveling together, and one of them gets lost in the desert or forest due to a delusion or misunderstanding planted by Satan in his mind. His companions call him back to the right path, but he, considering his delusion true and the mirage real, does not return to his companions. As a result, he gets lost in the desert or forest and perishes. This is similar to the state of those who deny Allah. They worship stone idols that can do nothing. On the other hand, the concept of God is presented, who created the earth and the heavens and maintains them through a systematic order.

Consider that the earth's diameter is 12,000 kilometers, with three-quarters of its surface covered by water. It rotates on its axis at a speed of 15 kilometers per hour, creating day and night. It orbits the sun at a speed of 225 kilometers per second, which is 810,000 kilometers per hour. These facts indicate an organized system. Any slight change at any point could destroy the entire system. The Quran, especially the Makkahn surahs, presents these scientific facts in a manner that remains true today. The Quran mentions the heavens (sky) 310 times and the earth 461 times to encourage humans to reflect and recognize their Creator and Sustainer. The One who maintains this system can also bring about the Day of Judgment. Science has also recognized this end through theories such as the black hole theory or the sun's eventual burnout. The Creator can resurrect on the

Day of Judgment and hold everyone accountable. Therefore, obedience to Him and adherence to His commands are necessary.

Following the evidence of Allah's existence, the story of Prophet Ibrahim (Abraham) is mentioned to reinforce the message.

وَ اِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا اٰلِهَةً ۚ اِنِّيْۤ اَرٰىكَ وَ قَوْمَكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۷۴﴾

6|74| And [mention, O Muhammad], when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

وَ كَذٰلِكَ نُرِيْۤ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَ الْاَرْضِ وَ لِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ ﴿۷۵﴾

6|75| And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith]

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّاۤ اَفَلَ قَالَ لَاۤ اُحِبُّ الْاٰفِلِيْنَ ﴿۷۶﴾

6|76| So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear."

فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّاۤ اَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ ﴿۷۷﴾

6|77| And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّيْ هٰذَاۤ اَكْبَرُ ۚ فَلَمَّاۤ اَفَلَتْ قَالَ يٰقَوْمِ اِنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿۷۸﴾

6|78| And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah.

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَ الْاَرْضَ حَنِيْفًا وَّ مَاۤ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿۷۹﴾

6|79| Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah."

وَ حَآجَّهٗ قَوْمُهٗ ؕ قَالَ اَتُحَآجُّوْٓنِّيْ فِي اللّٰهِ وَ قَدْ هَدٰىنِ ؕ وَ لَاۤ اَخَافُ مَا تُشْرِكُوْنَ بِهٖۤ اِلَّاۤ اَنْ يَّشَآءَ رَبِّيْ شَيْـًٔا ؕ وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا ؕ اَفَلَا تَتَذَكَّرُوْنَ ﴿۸۰﴾

6|80| And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?

وَ كَيْفَ اَخَافُ مَاۤ اَشْرَكْتُمْ وَ لَا تَخَافُوْنَ اَنَّكُمْ اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ؕ فَاَيُّ الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۸۱﴾

6|81| And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?

اَلَّذِيْنَ اٰمَنُوْا وَ لَمْ يَلْبِسُوْۤا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَ هُمْ مُّهْتَدُوْنَ ﴿۸۲﴾

6|82| They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

After presenting the intellectual and cosmic proofs of Allah's oneness, the story of Prophet Ibrahim (Abraham) is mentioned. The Quraysh claimed a special connection to

Ibrahim due to their lineage from Ismail and their association with the Kaaba. Ibrahim's uncle Azar (in Arabic, uncle is also referred to as "father"; according to the Bible, his father's name was Terah and his uncle's name was Azar) held a significant position in the king's court. Ibrahim's birthplace was near the city of Babel in Iraq, and his burial place is in Hebron, Palestine.

When Ibrahim opposed the idol worship and invited his uncle and others to monotheism, his method of preaching was noteworthy. He used a logical and scientific approach to make them reflect: Why should stars be worshipped? Why not the moon, which is greater? And why not the sun, which is the greatest? However, all these celestial bodies disappear, and their public utility (light) fades away. Is something with temporary utility worthy of worship? What is important here is the method of preaching and the scientific or intellectual perspective that Ibrahim presented. He used rational arguments to demonstrate that certainty can be achieved through evidence. Even today, metaphysics and cosmological science are close to acknowledging the existence of Allah, even if they cannot define it fully. If scientific facts fail to provide clarity, one should pray for Allah's guidance, just as Ibrahim did, saying that without Allah's guidance, he would be astray. Therefore, the Prophet Muhammad (peace be upon him) often prayed, "O Allah, show us the truth as truth and grant us the ability to follow it, and show us falsehood as falsehood and grant us the ability to avoid it."

Ibrahim argued that worship is a significant act, and thus, the object of worship must be great. He stated that the supreme entity worthy of worship is the one who created all these things, including the sun and stars. He emphasized that people should not argue with him about this matter, and those who adhere to the truth and avoid injustice will be in peace. Injustice includes both shirk (associating partners with Allah) and violations of human and social rights.

Worship is a major act, and its deserving object must be equally great. Ibrahim declared that his God created all these celestial bodies. He questioned how anyone could separate him from his God, whose power and knowledge are supreme, while their idols or stars hold no reality before Him and can neither harm nor benefit anyone. He urged them to abandon these idols and worship the Creator of the universe, thus achieving security through faith in Him. The firmness of Ibrahim's faith was due to his awareness of the universe, which Allah showed him as evidence of His lordship and divinity. This deepened and strengthened his faith in monotheism, and his love and obedience to Allah earned him the title "Khalilullah" (Friend of Allah).

(In the blessed verses, Allah Almighty has mentioned His favor upon Prophet Ibrahim (peace be upon him), that his progeny, Prophet Isaac, Prophet Jacob, and prophets from their descendants were chosen, and they were granted prophethood and kingship. Similarly, Allah Almighty has also mentioned Prophet Noah, who is known as the second Adam, before Prophet Ibrahim (peace be upon him).)

All the prophets who descended from Prophet Ibrahim, either through his son Prophet Ishaq or his son Prophet Yaqub, were granted the honor of prophethood by Allah Almighty, and they were also bestowed with power and kingship in worldly affairs. This entire process of their guidance and adherence to the commands of Allah Almighty was the result of the supplication of Prophet Ibrahim (peace be upon him).)

وَ تِلْكَ حُجَّتُنَاۤ اٰتَيْنٰهَاۤ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿۸۳﴾

6|83| And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

وَ وَهَبْنَا لَهٗۤ اِسْحٰقَ وَ یَعْقُوْبَ ؕ كُلًّا هَدَیْنَا ۚ وَ نُوْحًا هَدَیْنَا مِنْ قَبْلُ وَ مِنْ ذُرِّیَّتِهٖ دَاوٗدَ وَ سُلَیْمٰنَ وَ اَیُّوْبَ وَ یُوْسُفَ وَ مُوْسٰی وَ هٰرُوْنَ ؕ وَ كَذٰلِكَ نَجْزِی الْمُحْسِنِیْنَ ۙ﴿۸۴﴾

6|84| And We gave to Abraham, Isaac and Jacob - all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.

وَ زَكَرِیَّا وَ یَحْیٰی وَ عِیْسٰی وَ اِلْیَاسَ ؕ كُلٌّ مِّنَ الصّٰلِحِیْنَ ۙ﴿۸۵﴾

6|85| And Zechariah and John and Jesus and Elias - and all were of the righteous.

وَ اِسْمٰعِیْلَ وَ الْیَسَعَ وَ یُوْنُسَ وَ لُوْطًا ؕ وَ كُلًّا فَضَّلْنَا عَلَی الْعٰلَمِیْنَ ۙ﴿۸۶﴾

6|86| And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds.

وَ مِنْ اٰبَآىِٕهِمْ وَ ذُرِّیّٰتِهِمْ وَ اِخْوَانِهِمْ ۚ وَ اجْتَبَیْنٰهُمْ وَ هَدَیْنٰهُمْ اِلٰی صِرَاطٍ مُّسْتَقِیْمٍ ﴿۸۷﴾

6|87| And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path.

ذٰلِكَ هُدَی اللّٰهِ یَهْدِیْ بِهٖ مَنْ یَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ لَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا یَعْمَلُوْنَ ﴿۸۸﴾

6|88| That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing.

اُولٰٓىِٕكَ الَّذِیْنَ اٰتَیْنٰهُمُ الْكِتٰبَ وَ الْحُكْمَ وَ النُّبُوَّةَ ۚ فَاِنْ یَّكْفُرْ بِهَا هٰۤؤُلَآءِ فَقَدْ وَ كَّلْنَا بِهَا قَوْمًا لَّیْسُوْا بِهَا بِكٰفِرِیْنَ ﴿۸۹﴾

6|89| Those are the ones to whom We gave the Scripture and authority and prophethood. But if the disbelievers deny it, then We have entrusted it to a people who are not therein disbelievers.

اُولٰٓىِٕكَ الَّذِیْنَ هَدَی اللّٰهُ فَبِهُدٰىهُمُ اقْتَدِهْ ؕ قُلْ لَّاۤ اَسْـَٔلُكُمْ عَلَیْهِ اَجْرًا ؕ اِنْ هُوَ اِلَّا ذِكْرٰی لِلْعٰلَمِیْنَ ﴿۹۰﴾

6|90| Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for this message no payment. It is not but a reminder for the worlds."

Allah's guidance and blessings continue to be mentioned, emphasizing that guidance is a great gift. If those who are guided fall into misguidance or shirk (associating partners with Allah), their deeds will be nullified. Those who engage in shirk are already destined for Hell. All the prophets previously mentioned were unique in their worship and obedience and were rightly guided. By mentioning all these prophets, Allah encouraged and motivated the Prophet Muhammad (peace be upon him) to follow their footsteps so that their virtues and excellences would be united in him. Not only did he embody all their virtues, but he also surpassed them in rank.

The Prophet Muhammad (peace be upon him) endured the greatest hardships and oppression, yet in the shortest time, he not only conveyed the message but also implemented it. The command was given to declare to the disbelievers and polytheists that all the preaching is solely for the betterment of humanity and the obedience to the commands of the Almighty. The Prophet (peace be upon him) did not seek any compensation for his efforts. True sincerity is achieved when no reward is sought.

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖۤ اِذْ قَالُوْا مَاۤ اَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَیْءٍ ؕ قُلْ مَنْ اَنْزَلَ الْكِتٰبَ الَّذِیْ جَآءَ بِهٖ مُوْسٰى نُوْرًا وَّ هُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ قَرَاطِیْسَ تُبْدُوْنَهَا وَ تُخْفُوْنَ كَثِیْرًا ۚ وَ عُلِّمْتُمْ مَّا لَمْ تَعْلَمُوْۤا اَنْتُمْ وَ لَاۤ اٰبَآؤُكُمْ ؕ قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ فِیْ خَوْضِهِمْ یَلْعَبُوْنَ ﴿۹۱﴾

6|91| And they did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers." Say, "Allah [revealed it]." Then leave them in their [empty] discourse, amusing themselves.

وَ هٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ الَّذِیْ بَیْنَ یَدَیْهِ وَ لِتُنْذِرَ اُمَّ الْقُرٰى وَ مَنْ حَوْلَهَا ؕ وَ الَّذِیْنَ یُؤْمِنُوْنَ بِالْاٰخِرَةِ یُؤْمِنُوْنَ بِهٖ وَ هُمْ عَلٰى صَلَاتِهِمْ یُحَافِظُوْنَ ﴿۹۲﴾

6|92| And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِیَ اِلَیَّ وَ لَمْ یُوْحَ اِلَیْهِ شَیْءٌ وَّ مَنْ قَالَ سَاُنْزِلُ مِثْلَ مَاۤ اَنْزَلَ اللّٰهُ ؕ وَ لَوْ تَرٰۤى اِذِ الظّٰلِمُوْنَ فِیْ غَمَرٰتِ الْمَوْتِ وَ الْمَلٰٓئِكَةُ بَاسِطُوْۤا اَیْدِیْهِمْ ۚ اَخْرِجُوْۤا اَنْفُسَكُمْ ؕ اَلْیَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللّٰهِ غَیْرَ الْحَقِّ وَ كُنْتُمْ عَنْ اٰیٰتِهٖ تَسْتَكْبِرُوْنَ ﴿۹۳﴾

6|93| And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant."

وَ لَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّ تَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ ۚ وَ مَا نَرٰى مَعَكُمْ شُفَعَآءَكُمُ الَّذِیْنَ زَعَمْتُمْ اَنَّهُمْ فِیْكُمْ شُرَكٰٓؤُا ؕ لَقَدْ تَّقَطَّعَ بَیْنَكُمْ وَ ضَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ ﴿۹۴﴾

6|94| [It will be said to them], "And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is what you used to claim."

Exaggeration:

The verses continue the narrative of Prophet Ibrahim (Abraham) and address the rejection by the polytheists of Makkah and the Jews of Medina. These people deny Allah while benefiting from every particle and thing in His universe. They associate partners with Him or attribute children to Him, from which He is completely free. They deny His power, greatness, and divinity and fail to fulfill His rights.

The Jews are specifically mentioned for spreading the pages of the Torah in a way that allows them to make additions and omissions, preventing people from knowing the entire scripture. This act is a disobedience to Allah's commands.

The verse is particularly relevant to our contemporary Muslim preachers who, in their fervor, eloquence, and expressions of love, sometimes forget the distinction and respect between the Creator and the creation. The Quran has sternly prohibited exaggeration (ghuluw) in many verses, citing the exaggeration of the Jews and Christians. This verse guides us that any comparison, association, or resemblance to Allah's essence and attributes is a grave sin.

In the interpretation of this verse, we reflect on some examples of contemporary preachers who, in their ignorance of Allah's reverence and knowledge, exaggerate the status of prophets and saints to such an extent that they diminish Allah's grandeur to elevate others. This is a grave mistake, and the purpose of this writing is solely for correction (Tafsir al-Tibyan, Volume 3, by Allama Ghulam Rasul Saeedi).

Similarly, those who commit shirk(polytheism), oppression, and sins, or falsely claim prophethood or divine communication, like Abdullah ibn Sa'd ibn Abi Sarh did, will face severe punishment at the time of death. The angels extracting their souls will do so harshly because of their deeds. Just as a person comes into the world alone and naked, they will rise from their graves or the place of death on the Day of Judgment in the same manner. The scene will be so terrifying that no one will even notice their nakedness. This is mentioned in a hadith in Sahih Bukhari.

اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَ النَّوٰى ؕ يُخْرِجُ الْحَیَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَیِّ ؕ ذٰلِكُمُ اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ﴿۹۵﴾

6|95| Indeed, Allah is the cleaver of grain and date seeds. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?

فَالِقُ الْاِصْبَاحِ ۚ وَ جَعَلَ الَّيْلَ سَكَنًا وَّ الشَّمْسَ وَ الْقَمَرَ حُسْبَانًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿۹۶﴾

6|96| [He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.

وَ هُوَ الَّذِیْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِیْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ ؕ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ﴿۹۷﴾

6|97| And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea. We have detailed the signs for a people who know.

Creator and Creation:

After discussing human psychology, general arguments, and human behavior, Allah provides complete scientific and practical evidence of His existence, especially for those with knowledge and curiosity. The first argument is very general yet significant: how a seed or the pit of a date or any tree fruit, when planted in the ground, produces a similar plant again. The tiny seed contains all the characteristics of the much larger tree it will become. This illustrates how a seemingly dead thing gives rise to a large living entity. Imagine this with large trees like pines, sheesham, date palms, and banyan trees. Similarly, a tree bears fruit that eventually falls and perishes, and the tree itself eventually dies. These processes are not mere accidents but parts of a robust system and process.

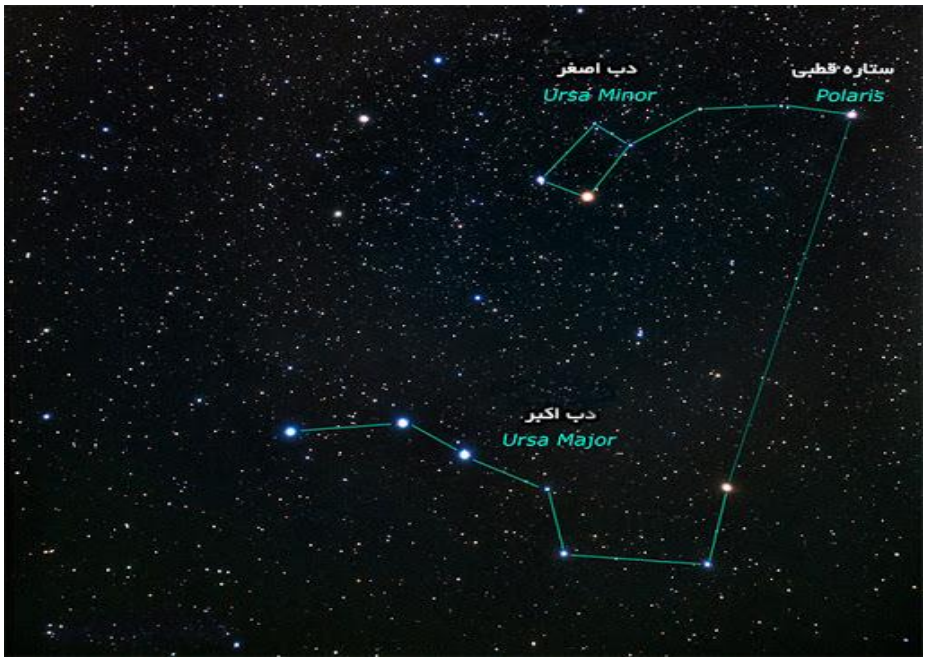
The next verse discusses the solar system and the universe. It mentions the journey of time marked by morning and evening, the characteristics of day and night, the movement and light of the day, and the darkness and rest of the night. The precise and systematic movements of the sun and the moon are described. If their distances were altered even slightly, the entire system would collapse. The earth's distance from the sun, if slightly increased or decreased, would make life on earth impossible. Similarly, if the moon's

distance from the earth varied slightly, it would cause catastrophic changes in ocean tides and agriculture. The earth's rotation on its axis must be precise to avoid disaster. This entire system operates on an extremely precise calculation, referred to as "the decree of the Mighty, the Knowing."

Thousands of scientists are awestruck by this system, constantly uncovering new information and conducting endless research. The phases of the moon, its rising and setting times, help determine dates. The sun's influence indicates seasonal changes. Everything in the universe operates in its orbit in a precise and organized manner for millions of years without error.

(Picture of Stars -Ursa Minor and Ursa Major)

Stars twinkling in the sky at night not only add to the beauty but also serve as guides for travellers, helping them determine directions. The North Star, the Big Dipper, and the Little Dipper, for instance, revolve counterclockwise around the North Star and help navigate directions. Observations of stars and their movements have led to the understanding of seasonal changes on earth. Unfortunately, some people began to consider stars as controlling forces, leading to the worship of stars in the age of ignorance. Islam opposed this notion, emphasizing that stars are merely one of Allah's means. The prohibition in hadith against attributing power to stars is to prevent them from being seen as the ultimate force. A narration from Umar (may Allah be pleased with him) states, "Learn about the stars to navigate your paths, but do not go beyond that,"



meaning they are a source of information (Ruh al-Ma'ani).

Today's research has moved beyond the stars, proving the existence of Allah. If only Muslim scientists would advance in research, guiding towards the path of monotheism. To delve into these matters, metaphysics, cosmology, and space sciences have emerged worldwide, with thousands of researchers exploring these fields.

وَ هُوَ الَّذِیۡۤ اَنۡشَاَکُمۡ مِّنۡ نَّفۡسٍ وَّاحِدَۃٍ فَمُسۡتَقَرٌّ وَّ مُسۡتَوۡدَعٌ ؕ قَدۡ فَصَّلۡنَا الۡاٰیٰتِ لِقَوۡمٍ یَّفۡقَهُوۡنَ ﴿۹۸﴾

6|98| And it is He who produced you from one soul and [gave you] a place of dwelling and of storage. We have detailed the signs for a people who understand.

The blessed verse explains the scientific reality of human existence, stating that humanity has spread from Prophet Adam and originates from a single cell containing the entire system of life (for details, see Surah Al-Baqarah). Modern genetic engineering has advanced significantly. The existence of a human, whether in the mother's womb or in the world, is set for a specified time. Similarly, the place of life and death is also predetermined. Both points are beyond human control. Therefore, it is stated that these are signs for those with knowledge and curiosity, urging the Muslim community to understand, research, and lead the world in science and technology. The term "fiqh" means understanding and, in technical terms, refers to reaching knowledge of the unknown through known things. When Muslims excelled in knowledge, they were the leaders of the world. Today, the nations that lead in knowledge and research are guiding the world.

وَ هُوَ الَّذِیْۤ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ نَبَاتَ كُلِّ شَیْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ۚ وَ مِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِیَةٌ وَّ جَنّٰتٍ مِّنْ اَعْنَابٍ وَّ الزَّیْتُوْنَ وَ الرُّمَّانَ مُشْتَبِهًا وَّ غَیْرَ مُتَشَابِهٍ ؕ اُنْظُرُوْۤا اِلٰی ثَمَرِهٖۤ اِذَاۤ اَثْمَرَ وَ یَنْعِهٖ ؕ اِنَّ فِیْ ذٰلِكُمْ لَاٰیٰتٍ لِّقَوْمٍ یُّؤْمِنُوْنَ ﴿۹۹﴾

6|99| And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

The blessed verses present the evidence of the Creator's existence and power through agriculture. The process of rainfall involves electrical particles coming from the sky and space, which play a crucial role. This was previously detailed in Surah Al-Baqarah. Rain helps cleanse the atmosphere of pollution, gathers water both underground and on the surface, and significantly impacts agricultural production. Crops and fruits ripen in different seasons—some in autumn, some in spring, some in summer, and some in winter. While the growth periods of these fruits and crops may appear similar, their nutritional effects and tastes differ.

Fruits such as dates, grapes, olives, and pomegranates are mentioned for their benefits, nutritional value, sweetness, and beauty. There are many books in modern agricultural science detailing their properties. The process of plant growth, fruiting, maturation, and the change that fruits undergo—ripening even after being picked from the tree—demonstrate an inherent ability to continue maturing. This explains why less ripe fruits can be transported and ripen during the journey, reaching consumers in an edible state instead of spoiling on the way. Less ripe fruits contain lower sugar levels and higher potassium, calcium, and other minerals, making them suitable for diabetic patients.

Consider how tree leaves take in carbon dioxide from the air and release oxygen, maintaining atmospheric balance. Leaves absorb moisture through the roots and, through photosynthesis (utilizing light and air), convert energy into sugars (glucose), which are then provided to the fruits. This natural law of resource distribution teaches us that needs are met where necessary. These processes and actions are a treasure trove of information. Scholars and researchers, through their knowledge and inquiry, understand these phenomena and strengthen their faith, elevating their spiritual ranks.

These few verses encompass the entire field of agricultural science, inviting Muslim agricultural scientists to research, reflect on the existence of God, and thereby increase their faith.

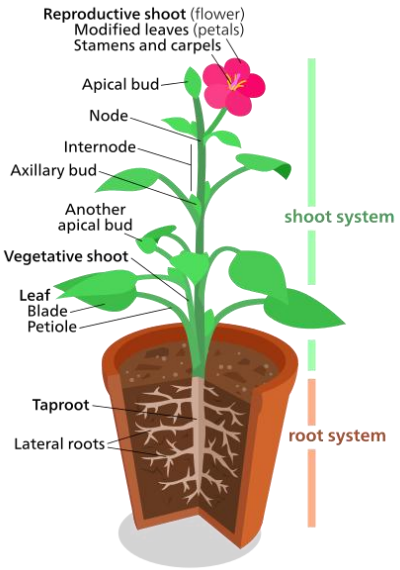


Illustration: Plant, Stem, Root, and Nutrient Process

وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَ خَلَقَهُمْ وَ خَرَقُوْا لَهٗ بَنِيْنَ وَ بَنٰتٍۢ بِغَيْرِ عِلْمٍ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَصِفُوْنَ ۙ﴿۱۰۰﴾

6|100| But they have attributed to Allah partners - the jinn, while He has created them - and have fabricated for Him sons and daughters. Exalted is He and high above what they describe

بَدِيْعُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ وَّ لَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ؕ وَ خَلَقَ كُلَّ شَيْءٍ ۚ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۱۰۱﴾

6|101| [He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things? And He is, of all things, Knowing.

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ ۚ وَ هُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿۱۰۲﴾

6|102| That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.

The blessed verses, after presenting scientific evidence and arguments for the existence of the Creator, address the failure and misguidance of human behavior and thought. It is emphasized that the One who created the creatures and beings in the universe is Allah. Humans, specifically disbelievers, equate jinn (an unseen creation) with Allah or claim that He has children, as Jews and Christians have made a human into God. Despite Allah being free from all these attributes, humans associate others with Him in His greatness and divinity. Why do they not reflect? He is the Creator of all things, deserving of worship, and has control and guardianship over everything. Therefore, He is worthy of worship and obedience.

لَا تُدْرِكُهُ الْاَبْصَارُ ۫ وَ هُوَ يُدْرِكُ الْاَبْصَارَ ۚ وَ هُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿۱۰۳﴾

6|103| Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.

His essence is so magnificent that the human eye cannot perceive Him. His existence is certain, but He has no physical form, which is why humans often do not immediately believe in Him, as the five senses provide quick awareness, whereas intellect and contemplation take time to provide understanding. Hence, the verses command reflection on the universe. Many forces exist but cannot be seen, such as gravity, electric currents, and light. However, their effects serve as evidence of their existence, which becomes apparent through contemplation and investigation.

Through His perfections and His creations, we can infer the greatness of this Creator. He knows all His creations in the universe well and sees them. He is aware of even the minutest details and has complete knowledge of all things. He knows our thoughts as well. Worshiping Him is essential. Our five senses cannot comprehend His essence because He is subtle (Latif). Therefore, relying solely on the senses can lead to misguidance, but through intellect and understanding, i.e., using scientific and empirical facts, we can recognize Him. This is why there is frequent mention of people of intellect and knowledge.

قَدْ جَآءَكُمْ بَصَآىِٕرُ مِنْ رَّبِّكُمْ ۚ فَمَنْ اَبْصَرَ فَلِنَفْسِهٖ ۚ وَ مَنْ عَمِيَ فَعَلَيْهَا ؕ وَ مَاۤ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿۱۰۴﴾

6|104| There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."

The universe is full of evidence and signs of Allah's existence, which can be understood through insight, knowledge, and contemplation by people of understanding. On the other hand, Allah has sent prophets and messengers from among humans and revealed books to convey His message so that people can benefit from this guidance and improve both their worldly life and their hereafter. Despite all these means, if someone does not follow the guidance and the right path, they will only harm themselves.

History is a witness that those individuals or nations who used their intellect and knowledge and worked hard, whether in worldly matters or in religion, achieved success. Those who closed their eyes and remained blind to the truth, whether Muslims or non-Muslims, faced disgrace and humiliation. The duty of the Prophet (peace be upon him) is to convey the message, and the responsibility of acting upon it lies with each individual.

وَ كَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ وَ لِيَقُوْلُوْا دَرَسْتَ وَ لِنُبَيِّنَهٗ لِقَوْمٍ يَّعْلَمُوْنَ ﴿۱۰۵﴾

6|105| And thus do We diversify the verses so the disbelievers will say, "You have studied," and so We may make the Qur'an clear for a people who know.

The verse provides crucial information, highlighting that the Qur'an repeatedly presents evidence of Allah's greatness and oneness in various ways. Similarly, the Day of Judgment, Paradise, Hell, accountability, punishment, and reward are mentioned multiple times and in different styles. The reason for this repetition is stated in this verse: so that humans may ponder and understand, enabling them to avoid torment in their individual lives.

We observe that repeating information helps it remain longer in memory and makes it easier to act upon. Therefore, for the purpose of reminder and reinforcement, these concepts are repeated multiple times.

اِتَّبِعْ مَآ اُوْحِیَ اِلَیْكَ مِنْ رَّبِّكَ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ وَ اَعْرِضْ عَنِ الْمُشْرِكِیْنَ﴿۱۰۶﴾

6|106| Follow, [O Muhammad], what has been revealed to you from your Lord - there is no deity except Him - and turn away from those who associate others with Allah.

وَ لَوْ شَآءَ اللّٰهُ مَاۤ اَشْرَكُوْا ؕ وَ مَا جَعَلْنٰكَ عَلَیْهِمْ حَفِیْظًا ۚ وَ مَاۤ اَنْتَ عَلَیْهِمْ بِوَكِیْلٍ﴿۱۰۷﴾

6|107| But if Allah had willed, they would not have associated. And We have not appointed you over them as a guardian, nor are you a manager over them.

Prohibition of Violence in Preaching:

After providing traditional and scientific evidence of monotheism and explaining the wisdom behind repetition in the Qur'an, the verses offer reassurance to the Prophet Muhammad (peace be upon him) in the face of the stubbornness and hostility of the disbelievers of Makkah. The Prophet is instructed to continue preaching the oneness of Allah without worrying about their opposition because divine will has granted humans free will from the beginning. It is through this free will that humans choose between truth and falsehood. If Allah had willed, He could have made humans obedient like angels, but due to the system of reward and punishment, humans are given free will and guidance.

(The Prophet is assured not to be distressed for people and neither is he responsible for their actions). These verses clearly indicate that violence is prohibited in the propagation of Islam. Instead, preaching should be conducted in a pleasing manner to achieve success. The existence of both truth and falsehood is part of this world, and Allah has informed humans and jinn about them.

وَ لَا تَسُبُّوا الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَیَسُبُّوا اللّٰهَ عَدْوًۢا بِغَیْرِ عِلْمٍ ؕ كَذٰلِكَ زَیَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ۪ ثُمَّ اِلٰی رَبِّهِمْ مَّرْجِعُهُمْ فَیُنَبِّئُهُمْ بِمَا كَانُوْا یَعْمَلُوْنَ﴿۱۰۸﴾

6|108| And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَیْمَانِهِمْ لَىِٕنْ جَآءَتْهُمْ اٰیَةٌ لَّیُؤْمِنُنَّ بِهَا ؕ قُلْ اِنَّمَا الْاٰیٰتُ عِنْدَ اللّٰهِ وَ مَا یُشْعِرُكُمْ ۙ اَنَّهَاۤ اِذَا جَآءَتْ لَا یُؤْمِنُوْنَ﴿۱۰۹﴾

6|109| And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are only with Allah." And what will make you perceive that even if a sign came, they would not believe.

وَ نُقَلِّبُ اَفْـِٕدَتَهُمْ وَ اَبْصَارَهُمْ كَمَا لَمْ یُؤْمِنُوْا بِهٖۤ اَوَّلَ مَرَّةٍ وَّ نَذَرُهُمْ فِیْ طُغْیَانِهِمْ یَعْمَهُوْنَ﴿۱۱۰﴾

6|110| And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly.

The context of revelation is very important, as it establishes a principle. The leaders of the disbelievers of Makkah went to Abu Talib and said,''he (The prophet(p.b.u.h)) should not speak ill of our gods (idols), and we will not speak ill of his GOD(ALLAH)." In response, the prophet said, "Even if you place the moon in my one hand and the sun in the other, I will not stop proclaiming the oneness of Allah.") The leaders then threatened to use derogatory language against Allah. Upon this, the verse was revealed. This verse highlights a significant human psychological behavior that leads to violence. When one person opposes something, the other retaliates out of stubbornness and opposition. This behaviour stems from intolerance or ignorance. This is why, when one group starts to curse, the other group responds with similar behaviour. To change this pattern, the

principle is established that any action leading to evil must be avoided, stopped, or not done at all, which is the command of this verse.

Prevention is Better than Cure:

Based on this verse, scholars have said that this ruling remains applicable for the Muslim community in all situations. Therefore, as long as a non-Muslim is under protection and there is a risk that they might speak ill of Islam, the Prophet Muhammad (peace be upon him), Allah, or any sacred Islamic entities, a Muslim is not allowed to curse their religion, prophet, or places of worship. This is because it incites the non-Muslim to reciprocate with blasphemy.

Additionally, Allah has highlighted a crucial aspect of human psychology in this verse: each nation, religion, and individual finds their deeds appealing due to their own perspective. Negative thoughts, often driven by satanic forces, are presented with such embellishment that they appear attractive, and people start believing in them. Conversely, they do not contemplate positive thoughts and persist in their ways. Modern psychology echoes this sentiment. Similarly, the verse states that every group rejoices in its own ways. Ibn Abbas interpreted this, saying, "We have adorned obedience for the obedient and sin for the sinners" (meaning both are content with their state - Ruh al-Ma'ani).

The following verse further explains that the disbelievers are so entrenched in their disbelief that no sign can guide them to the right path. They demand miracles merely to mock and trouble the believers, such as their demand for a mountain to turn into gold. The Prophet is instructed to tell them that all miracles are with Allah. Even with clear evidence, people persist in their wrongdoings due to stubbornness and their own assumptions.

وَ لَوْ اَنَّنَا نَزَّلْنَاۤ اِلَيْهِمُ الْمَلٰٓئِكَةَ وَ كَلَّمَهُمُ الْمَوْتٰى وَ حَشَرْنَا عَلَيْهِمْ كُلَّ شَیْءٍ قُبُلًا مَّا كَانُوْا لِيُؤْمِنُوْۤا اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ وَ لٰكِنَّ اَكْثَرَهُمْ يَجْهَلُوْنَ﴿۱۱۱﴾

6|111| And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them, [of that], are ignorant.

وَ كَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِیٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ وَ الْجِنِّ يُوْحِیْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا ؕ وَ لَوْ شَآءَ رَبُّكَ مَا فَعَلُوْهُ فَذَرْهُمْ وَ مَا يَفْتَرُوْنَ﴿۱۱۲﴾

6|112| And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

وَ لِتَصْغٰۤى اِلَيْهِ اَفْـِٕدَةُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَ لِيَرْضَوْهُ وَ لِيَقْتَرِفُوْا مَا هُمْ مُّقْتَرِفُوْنَ﴿۱۱۳﴾

6|113| And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it and that they will be satisfied with it and that they will commit that which they are committing.

Deception and Human Psychology:

These verses clearly explain how humans are affected by propaganda. When the disbelievers of Makkah demanded miracles (especially the turning of a mountain into gold), the Quran explains the psychology and reasoning behind this behavior, stating that even if the dead were brought back to life, they would still not believe. Yes, if Allah

were to remove the power of choice from them, they would all become Muslims, but He has chosen to give humans free will, so this is how it will be.

The reason for this is that those who do not believe in the afterlife and Allah's reckoning ,only believe in power, wealth, fame, honor, government pomp, and the fulfillment of every desire in this world alone. The Quran also analyzes how they do this, stating that humans are deceived by Satan or jinn.

According to modern psychology, humans have the power of choice based on their ability to think and understand. They choose what they believe is in their best interest, and this benefit is sometimes real and has a long-term impact, and sometimes it is gained deceptively, but with a loss later on. This power exists in the human brain, which Allah has placed there.

A hadith further explains this and provides a method for treatment and correction. Hazrat Abdullah bin Masud narrates that a devil and an angel descend near the son of Adam. (That is, there is) a devil and an angel who put thoughts in his mind. The devil's thoughts frighten him with calamities and deny the truth, and the angel's thoughts give him good news. The person who finds this in his heart (i.e., good thoughts) should thank Allah, and the person who finds the other thing (bad thoughts) in his heart should recite "A'udhu billahi min ash-shaitan ar-rajim." "Then he read this verse: (الشيطان يعدكم الفقر و يامركم بالفحشاء البقرة268) (Reference: Tirmidhi Sharif/Sunan al-Kubra). Then these thoughts are spread to others through embellishment and polishing. This is why the Holy Prophet (peace be upon him) ordered us to seek refuge from Satan and the devil among the jinn.

Modern science and engineering have discovered that movements occur within the billions of neuron cells in the human brain, which give rise to thoughts. And according to the hadith, the cause of these movements is the inspiration (thought) of the devil or the angel. Angels and devils. They are born of light and fire, which can take the form of signals, and their effects on the human brain have now become clear through experiments. (Details Surah Al-Baqarah). Therefore, another hadith Sharif emphasizes the importance of training and environment, stating that environment and training make a person a human or a devil. They present their thoughts in such a way that they are seemingly beautiful, and in this way those who do not do research are influenced by them and follow their path.

And they act on the basis of

ع We are drowning, we will drown you too.

If you look at the media and propaganda of the present era, it is clear that through propaganda, humans, especially the target market, are repeatedly told, which is called subconscious in psychology, and apparently beautiful commercial interests are raised under the cloak of democracy, human equality, freedom.

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The buildings of banks are taller than churches

They drink blood and give education of equality

Note how much damage the Western industrialized world has done to humanity in the First and Second World Wars. Millions were killed. Millions were displaced, and many countries were enslaved. Similarly, millions were killed in the fight between capitalism and communism, and thousands were killed in democracy and dictatorship. And it was

all because of the ideology of these people, humanity's welfare is only in the ideology where there is freedom, welfare, ruler's accountability and equality too, which is Islam."

اَفَغَيْرَ اللّٰهِ اَبْتَغِيْ حَكَمًا وَّ هُوَ الَّذِيْۤ اَنْزَلَ اِلَيْكُمُ الْكِتٰبَ مُفَصَّلًا ؕ وَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿۱۱۴﴾

6|114| [Say], "Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.

وَ تَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّ عَدْلًا ؕ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۱۱۵﴾

6|115| And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

وَ اِنْ تُطِعْ اَكْثَرَ مَنْ فِى الْاَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿۱۱۶﴾

6|116| And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.

اِنَّ رَبَّكَ هُوَ اَعْلَمُ مَنْ يَّضِلُّ عَنْ سَبِيْلِهٖ ۚ وَ هُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۱۱۷﴾

6|117| Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.

The previous verse's themes are completed by stating that you are aware of the deceit and cunningness of the disbelievers of Makkah. Follow Allah's commands (decisions) as the People of the Book also recognize the truth of your prophethood. Most people in the world, including the people of Makkah, turn away from the truth due to mere delusion and satanic imaginations. Why pay attention to their words? Especially when Allah's words, which are the source of truth and justice (fairness), encompassing both beliefs and practices, are abandoned. The cause of misguidance mentioned in the verse is a scientific and intellectual reality: people prioritize their preferences, which stem from their delusions and assumptions. In reality, the root of disagreement lies in these preferences. We observe that differences in beliefs and worship practices arise due to these preferences, which then escalate to violence, hatred, and corruption due to stubbornness. It is stated that Allah knows who is right and who is misguided. Therefore, one should not resort to violence in disagreements; rather, let each person be content with their belief and leave the final judgment to Allah on the Day of Judgment. Although this address is directed at the Prophet Muhammad (peace be upon him), it applies to the entire Ummah.

Principles of Nature:

Then, the words and decisions of Allah are eternal, and He hears and knows everything. Allah's laws of nature are always complete and correct, such as gravity, the interchange of light and heat, the movement of winds and pressure, water's buoyancy, and the orbits of planets in space, which form the basis of our engineering and sciences. Similarly, another verse states that you will not find any change in Allah's ways. In addition, the immutable destiny (Qadr Mubram) is written in the Preserved Tablet (Al-Lawh Al-Mahfuz) as mentioned in the Hadith.

فَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ اِنْ كُنْتُمْ بِاٰيٰتِهٖ مُؤْمِنِيْنَ ﴿۱۱۸﴾

6|118| So eat of that [meat] upon which the name of Allah has been mentioned, if you are believers in His verses.

وَ مَا لَكُمْ اَلَّا تَاْكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَ قَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ اِلَّا مَا اضْطُرِرْتُمْ اِلَيْهِ ؕ وَ اِنَّ كَثِيْرًا لَّيُضِلُّوْنَ بِاَهْوَآئِهِمْ بِغَيْرِ عِلْمٍ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدِيْنَ ﴿۱۱۹﴾

6|119| And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors.

وَ ذَرُوْا ظَاهِرَ الْاِثْمِ وَ بَاطِنَهٗ ؕ اِنَّ الَّذِيْنَ يَكْسِبُوْنَ الْاِثْمَ سَيُجْزَوْنَ بِمَا كَانُوْا يَقْتَرِفُوْنَ ﴿۱۲۰﴾

6|120| And leave what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit.

وَ لَا تَاْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ وَ اِنَّهٗ لَفِسْقٌ ؕ وَ اِنَّ الشَّيٰطِيْنَ لَيُوْحُوْنَ اِلٰۤى اَوْلِيٰٓـئِهِمْ لِيُجَادِلُوْكُمْ ۚ وَ اِنْ اَطَعْتُمُوْهُمْ اِنَّكُمْ لَمُشْرِكُوْنَ ﴿۱۲۱﴾

6|121| And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].

The continuation of compliance with Allah's commands from the previous discussion is addressed here. The context of these verses is that the disbelievers of Makkah objected to the prohibition of consuming animals that die naturally due to disease or old age, while animals slaughtered by Muslims are considered halal and consumed. The response is given that the primary purpose is to acknowledge that animals are blessings and creations of Allah, and when they are slaughtered, it is necessary to mention Allah's name and acknowledge His bounty. Additionally, the benefits of blood drainage, previously mentioned in Surah Al-Ma'idah, are highlighted. Therefore, giving importance to the objections of the disbelievers is incorrect.

Preferences and Stubbornness:

Detailed commands are provided, and allowances are made for situations of compulsion. The cause of misguidance and the reasons for differences are reiterated, highlighting that humans often set preferences based on their desires and mislead others despite their ignorance. This becomes particularly harmful when done by someone with significant influence in society, whether due to their political, social, financial, or scholarly status, as they can lead many others astray. The following verse further clarifies that the cause of this is the devils and jinn, who create a fictional state of mind and instill whispers in the hearts, leading to stubbornness, violence, and disputes (reference to verse 116).

To monitor human actions and improve character, it is instructed to avoid both apparent and hidden sins. Good deeds will be rewarded, and bad deeds will be punished. This is clearly stated, as those who commit evil deeds deserve punishment, and it is likened to earning wages. A beautiful principle regarding good and bad deeds is mentioned in a hadith narrated by Huwas bin Samaan Al-Ansari iSahih Muslim and Tirmidhi. He asked the Prophet Muhammad (peace be upon him) about righteousness (birr) and sin (ithm). The Prophet replied: "Righteousness is good character, and sin is what creates turmoil in your heart and what you dislike others to know about." This simple and beautiful criterion, if followed, can make this world nothing short of paradise. Another hadith states

that it is enough of a sin for a person to spread what they hear without verifying it (Abu Dawood). This is very relevant for those who spread news. Another hadith states that it is enough of a sin for a person to always be quarrelsome (Tirmidhi).

Apparent and Hidden Sins:

The interpretation of apparent and hidden sins includes those done openly or through external organs, and those done secretly or through desires. If an action or harm results from a desire or bad habit, the perpetrator will surely be punished unless Allah, in His mercy, forgives unexpressed thoughts and desires that are not acted upon. However, openly committing sins is apparent because it encourages others. The Prophet Muhammad (peace be upon him) said in a hadith: "Do not cut off relations, do not harbor enmity, do not envy, do not hate, do not turn away from one another, but be servants of Allah as brothers. It is not lawful for a Muslim to abandon his brother for more than three days" (Tirmidhi).

If we adhere to Islamic commands, our society, although it may not become economically prosperous immediately, will be a paradise in terms of peace, love, and tranquility. This peace and love will eventually lead to economic prosperity. Unfortunately, the Muslim Ummah is significantly lacking in implementing these noble ethics. It is crucial to make every effort to avoid bad thoughts and actions.

اَوَ مَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ وَ جَعَلْنَا لَهٗ نُوْرًا يَّمْشِيْ بِهٖ فِى النَّاسِ كَمَنْ مَّثَلُهٗ فِى الظُّلُمٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ؕ كَذٰلِكَ زُيِّنَ لِلْكٰفِرِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۲۲﴾

6|122| And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.

وَ كَذٰلِكَ جَعَلْنَا فِىْ كُلِّ قَرْيَةٍ اَكٰبِرَ مُجْرِمِيْهَا لِيَمْكُرُوْا فِيْهَا ؕ وَ مَا يَمْكُرُوْنَ اِلَّا بِاَنْفُسِهِمْ وَ مَا يَشْعُرُوْنَ ﴿۱۲۳﴾

6|123| And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not.

The blessed verses analyze human life, comparing a person who once did not exist or was very weak to the state of being dead. Then, strength is given to him, which not only benefits him but also others. On the other hand, there is a person who comes into this world but does not receive guidance, fails to improve, and eventually perishes in the same state. One interpretation of this is human physical evolution: initially, a person is devoid of knowledge but gradually develops potential, similar to a child who starts without any senses and then, by Allah's will, gains feelings, the ability to speak, hear, see, and become more sensitive, thus benefiting himself and others.

Commentators have written about the revelation of this verse, stating that the Prophet Muhammad (peace be upon him) prayed for either Umar or Abu Jahl to become Muslim. As a result, Umar (may Allah be pleased with him) embraced Islam and made significant contributions to its cause, while Abu Jahl remained in his ignorance and hostility towards Islam and died in that state. Thus, their conditions, states, positions, rewards, and punishments are entirely different. Those who continue on the path of misguidance have their deeds beautified by devils, persist in their errors instead of seeking correction, and ultimately deserve punishment.

Regarding societal evil, it is mentioned that wealthy or powerful individuals often begin to commit crimes, and their wrongdoing spreads dishonesty, lies, and betrayal

throughout the community. These actions ultimately harm the entire society, leading to its downfall and resulting in divine punishment. However, the leading class mistakenly believes they are benefiting. This form of divine punishment is evident in societies where deceit, lying, and betrayal are prevalent. The verses contrast good and evil, light and darkness, and Allah's grace and punishment.

وَ اِذَا جَآءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَآ اُوْتِیَ رُسُلُ اللّٰهِ ؕ اَللّٰهُ اَعْلَمُ حَیْثُ یَجْعَلُ رِسَالَتَهٗ ؕ سَیُصِیْبُ الَّذِیْنَ اَجْرَمُوْا صَغَارٌ عِنْدَ اللّٰهِ وَ عَذَابٌ شَدِیْدٌۢ بِمَا كَانُوْا یَمْكُرُوْنَ﴿۱۲۴﴾

6|124| And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allah." Allah is most knowing of where He places His message. There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire.

فَمَنْ یُّرِدِ اللّٰهُ اَنْ یَّهْدِیَهٗ یَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ ۚ وَ مَنْ یُّرِدْ اَنْ یُّضِلَّهٗ یَجْعَلْ صَدْرَهٗ ضَیِّقًا حَرَجًا كَاَنَّمَا یَصَّعَّدُ فِی السَّمَآءِ ؕ كَذٰلِكَ یَجْعَلُ اللّٰهُ الرِّجْسَ عَلَى الَّذِیْنَ لَا یُؤْمِنُوْنَ﴿۱۲۵﴾

6|125| So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.

وَ هٰذَا صِرَاطُ رَبِّكَ مُسْتَقِیْمًا ؕ قَدْ فَصَّلْنَا الْاٰیٰتِ لِقَوْمٍ یَّذَّكَّرُوْنَ﴿۱۲۶﴾

6|126| And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember.

لَهُمْ دَارُ السَّلٰمِ عِنْدَ رَبِّهِمْ وَ هُوَ وَلِیُّهُمْ بِمَا كَانُوْا یَعْمَلُوْنَ﴿۱۲۷﴾

6|127| For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do.

Context of Revelation of Verse 125,It is written that Walid bin Mughira, a wealthy, well-off, and handsome person from the Quraish of Makkah, used to claim that if anyone had a right to prophethood, it was him due to his wealth, offspring, and beauty. Similarly, Abu Jahl would say that he would not accept the prophethood of Muhammad (peace be upon him) until an angel came and confirmed it. In response to their envy and malice, it was stated that Allah bestows prophethood to whom He wills. Worldly wealth or honor are not the criteria for prophethood; rather, it is Allah's decision. However, the prophets possess all noble characteristics and qualities due to their responsibilities, such as courage, trustworthiness, integrity, wisdom, justice, a sense of caring for others, and being free from bad habits.

The explanation of guidance and misguidance is illustrated with a beautiful example. If someone intends to seek guidance, they are granted the ability to benefit from all means and information available. Their actions and knowledge benefit them. However, if someone is to be led astray due to their deeds, they find it difficult to engage in righteous deeds and follow guidance, feeling as if they are being lifted into the air, constantly in fear of falling, similar to someone who has a phobia of heights and panics even on a regular mountainous road. This example represents a person who, influenced by Satan, does not ponder or accept the truth. Ultimately, Hell becomes their abode. It is then stated that the straight path, which leads to peace, Paradise, and security, is Islam. It contains systems for the welfare of all humanity, covering rights, duties, and transactions, and provides clear guidance for people to attain enlightenment.

For those who wish to live a life of peace and security and avoid Hell in the afterlife, this is the path. Oh Allah, grant us the ability to follow this straight path and protect us from misguidance. Amen.

When the Companions asked the Prophet (peace be upon him) about the signs of an open heart (sharh al-sadr), he replied: "A person whose heart is inclined towards the Hereafter, who keeps away from the worldly temptations (i.e., avoids sins and wronging others), and who prepares for death before it comes (i.e., with good deeds)."

وَ يَوْمَ يَحْشُرُهُمْ جَمِيْعًا ۚ يٰمَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِ ۚ وَ قَالَ اَوْلِيٰٓؤُهُمْ مِّنَ الْاِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَّ بَلَغْنَآ اَجَلَنَا الَّذِيْٓ اَجَّلْتَ لَنَا ؕ قَالَ النَّارُ مَثْوٰىكُمْ خٰلِدِيْنَ فِيْهَآ اِلَّا مَا شَآءَ اللّٰهُ ؕ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿۱۲۸﴾

6|128| And [mention, O Muhammad], the Day when He will gather them together [and say], "O company of jinn, you have [misled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term, which you appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah wills. Indeed, your Lord is Wise and Knowing."

وَ كَذٰلِكَ نُوَلِّيْ بَعْضَ الظّٰلِمِيْنَ بَعْضًۢا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۱۲۹﴾

6|129| And thus will We make some of the wrongdoers allies of others for what they used to earn.

The Method of Satan:

In the blessed verses, it is mentioned that on the Day of Judgment, all humans and jinn will be held accountable for their deeds. The majority of the jinn are followers of the devils. Jinn are created from fire (in the form of energy). Just as there are devils, jinn also possess free will, similar to humans. Satan uses the jinn to mislead humans, and they infiltrate human thoughts and minds in the form of signals. The eyes and ears are channels for this influence. This is why the Prophet Muhammad (peace be upon him) said that a gaze (what a person sees) is one of Satan's arrows. They instill desires for sin and pleasure in the human mind. They also suggest ways to achieve these sinful or pleasurable acts, and when a person follows these suggestions, they commit the sin.

The effects of modern electronic image and sound transmission are clear examples of this influence. On the Day of Judgment, the intentions and actions we undertake in our lives will be presented before us. Everyone involved in those actions will admit their role and cooperation in committing them. This is how jinn and humans, under the influence of Satan, commit sins and forget their punishment for a fleeting pleasure. On the Day of Judgment, humans and jinn will be punished for their cooperation and actions, and they will be thrown into Hell as per Allah's decision.

Similarly, oppressive humans become accomplices in oppression, and Allah punishes corrupt societies by giving them oppressive rulers. Hence, several hadiths mention that:

1. "Your deeds are your rulers," meaning that as people are, so will be their rulers. In corrupt societies, bad people become rulers, whether they are elected or forcibly imposed.

These teachings emphasize the importance of self-awareness and the impact of individual actions on society and governance. By understanding Satan's methods and resisting his influence, individuals can avoid sin and contribute to a just and moral society.

يٰمَعْشَرَ الْجِنِّ وَ الْاِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ وَ يُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ؕ قَالُوْا شَهِدْنَا عَلٰۤى اَنْفُسِنَا وَ غَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَ شَهِدُوْا عَلٰۤى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿۱۳۰﴾

6|130| "O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers.

Cooperation in Evil Between Humans and Jinns:

In previous verses, it was mentioned that on the Day of Judgment, humans and jinn will confess their cooperation in committing evil deeds. They will acknowledge their actions, but Allah will remind them that messengers and prophets from among themselves were sent to warn them. Despite the presence of these prophets, they were led astray by the temptations of worldly life, their own desires, and the provocations of Satan. They will admit to their wrongdoing and disbelief, acknowledging that they deserve punishment for their actions.

Prophets, when they come to a society, are a part of that society. They speak the same language, wear the same clothes, and live in the same manner as the people of that society to create a sense of familiarity and to ensure that their message is heard and heeded. If prophets had come in different forms, languages, or appearances, the harmony would not have been complete, and the propagation of their message would not have been effective. According to Islamic belief, prophets are sent to humans, not jinn. Jinn take guidance from humans and can be Muslims, Christians, Hindus, or disbelievers. The majority of jinn follow Satan. However, those jinn who accept the oneness of Allah, influenced by humans, become preachers and warners for other jinn, similar to how some jinn took guidance from the Prophet Muhammad (peace be upon him) in the valley of the jinn, accepted Islam, and became preachers for others. This cycle continues. Because jinn also have free will, they too will face reward and punishment in Heaven and Hell. Some scholars believe that they will only face punishment.

The Prophet Muhammad (peace be upon him) was sent not only for a specific tribe or region but for all of humanity and jinn. The Quran is a message of guidance for all people and jinn worldwide, as mentioned in Sahih Muslim that the Prophet (peace be upon him) said, "I have been sent to all creatures."

Duty of Propagation (Preaching):

Those who have not received Allah's message but recognize Him as the sole deity and perform good deeds will be saved. However, Allah has sent prophets to convey His message everywhere. According to a hadith, 124,000 prophets were sent to the world. This large number is due to different regions, languages, races, and communication barriers, ensuring that every region received Allah's message to protect humans from Satan. Today, with the advancement of communication, the message of Islam presented by Prophet Muhammad (peace be upon him) can be easily delivered. It is the duty of the scholars of the Ummah of Muhammad to propagate this message.

In society, traders committing fraud, employees being negligent, officials taking bribes, and ordinary people lying and cheating each other contribute to its destruction. According to a hadith narrated by Ka'b ibn Ahbar, Allah appoints rulers according to the actions (deeds) of the people. When Allah intends good, He appoints righteous rulers, and when He intends destruction, He appoints indulgent rulers (Shu'ab al-Iman). We see that the major driver of change in societies is often a ruler or leader. An Arabic proverb states,

"People follow the religion of their kings." Bad rulers not only arise from bad societies but also foster and perpetuate them.

ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى بِظُلْمٍ وَّ اَهْلُهَا غٰفِلُوْنَ﴿۱۳۱﴾
وَ لِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ؕ وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ﴿۱۳۲﴾
وَ رَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ وَ يَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ مَّا يَشَآءُ كَمَاۤ اَنْشَاَكُمْ مِّنْ ذُرِّيَّةِ قَوْمٍ اٰخَرِيْنَ﴿۱۳۳﴾

6|131| That is because your Lord would not destroy the cities for wrongdoing while their people were unaware.

6|132| And for all are degrees from what they have done. And your Lord is not unaware of what they do.

6|133| And your Lord is the Free of need, the possessor of mercy. If He wills, he can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people.

Principle of Reward and Punishment:

The blessed verses discuss the consequences of human actions and the resulting punishment. Firstly, it mentions the worldly punishment and how a society is destroyed by all these evil deeds. Then, it describes the condition on the Day of Judgment and states that since humans possess intellect, and jinn also have free will and intellect, Allah, in His justice and mercy, does not bring punishment upon these two creations (humans and jinn) until He has provided guidance and warning through His prophets and they have failed to act upon it.

From this, we can infer that those people to whom the divine religions, Judaism, Christianity, or the correct message of Islam, have not reached, but they acknowledge God's existence in some form and do not commit evil deeds, will also be spared from injustice and punishment. Human actions, in terms of good and bad, hold their respective status. Therefore, greater sins will result in greater punishment, and similarly, greater good deeds will result in greater rewards, which is just and fair.

This teaches us that we should adopt a system of reward and punishment in this world as well, based on actions, so that justice is served among people. Allah possesses all knowledge and is aware of our deeds, so humans should not be negligent. Additionally, He is so great that He does not need all the humans on earth, who are the noblest of creatures. Rather, humans, jinn, and other creations need Allah's mercy, which He has provided in the form of means for their survival. But He is the Most Independent, and as history shows, if one nation is destroyed, another takes its place and establishes a new civilization, which happens according to His command.

Therefore, He (Allah) states that He can destroy you and replace you with other people from another nation who will take your place. Before His power, humans are helpless, and obeying His command is the only way to success and prosperity.

اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّ مَاۤ اَنْتُمْ بِمُعْجِزِيْنَ﴿۱۳۴﴾

6|134| Indeed, what you are promised is coming, and you will not cause failure [to Allah].

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ﴿۱۳۵﴾

6|135| Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed.

Regarding the stubbornness and hostility of the Quraysh towards Islam, they frequently demanded to know when the promised punishment would come. The response given was that it will come by Allah's command, and no one can prevent it. Divine punishment manifests in the form of celestial and terrestrial calamities, leaving humans helpless before it. The Prophet Muhammad (peace be upon him) was reassured and encouraged to remain steadfast in his mission. He was instructed to tell the enemies of Islam and the oppressors that if they do not believe in his message and continue their obstinance and opposition, he will continue his duty of propagation, and the truth will eventually become evident.

History has shown that within ten years, Allah granted success to the Prophet's mission. Islam spread throughout Arabia, and all the oppressors met their humiliating ends, either being killed or repenting and converting to Islam. Such punishment will also occur on the Day of Judgment. It is crucial for a preacher not to be discouraged by opposition. Opposition will persist, but the preacher must continue their duty of propagation, and oppressors will not succeed. They will be punished both in this world and the hereafter.

Sometimes, oppressors are given temporary dominance, power, and strength, but eventually, another oppressor brings them to their end, the same way they used to oppress people. Therefore, it is essential to avoid oppression and to ensure that oppressors are punished within an Islamic society.

وَ جَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَ الْاَنْعَامِ نَصِيْبًا فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ وَ هٰذَا لِشُرَكَآئِنَا ۚ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَ مَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلٰى شُرَكَآئِهِمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ﴿۱۳۶﴾

6|136| And the polytheists assign to Allah from that which He created of crops and livestock a share and say, "This is for Allah," by their claim, "and this is for our partners [associated with Him]." But what is for their "partners" does not reach Allah, while what is for Allah - this reaches their "partners." Evil is that which they rule.

In the previous blessed verses, the actions of the disbelievers were mentioned, describing their beliefs and deeds. The disbelievers of Makkah, who claimed to be the descendants of Prophet Abraham and followers of his religion, worshipped idols along with Allah. They would dedicate some of their young camels or goats to idols (which were kept in the Kaaba) as vows, naming them Bahira and Sa'iba, and others in the name of Allah. When the animal grew up and the one dedicated to the idol died, they would slaughter the animal dedicated to Allah in the name of the idols, saying that Allah did not need it. However, when the animal dedicated to Allah died, they would not slaughter any animal in the name of Allah, whether it belonged to their idols or their own animals. This decision was very wrong as they considered Allah to be of lesser importance than their idols, even though they believed that Allah's status was greater. They did not see anything wrong with this error. In their minds, this practice was correct because Satan had instilled such superstitions in their intellect, which later became their beliefs.

وَ كَذٰلِكَ زَيَّنَ لِكَثِيْرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلَادِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوْهُمْ وَ لِيَلْبِسُوْا عَلَيْهِمْ دِيْنَهُمْ ؕ وَ لَوْ شَآءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَ مَا يَفْتَرُوْنَ ﴿۱۳۷﴾

6|137| And likewise, to many of the polytheists their partners have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover

them with confusion in their religion. And if Allah had willed, they would not have done so. So leave them and that which they invent.

How Bad Customs Are Formed:

The discussion of evil actions continues, including the practice of burying girls alive, which was a custom carried out under the guise of protecting honour and human dignity. They believed that their daughters would be dependent on strangers for food and sustenance and would eventually become someone's wife. In this verse, Allah mentions the real reason behind such bad habits, beliefs, and customs. Although humans possess intellect, Satan (the force of evil) presents a bad idea or concept in a different shape, hiding its significant evil aspect and exaggerating a minor benefit, thus leading humans astray. Honour and dignity are good to some extent, and respecting one's children is also good, but taking a child's life and depriving them of life is a grave crime. This crime had become a custom in that society. If we reflect, we can see that we also have many unethical and harmful customs in our society.

Islam came and eradicated these human injustices and declared the killing of children as a crime equivalent to murder. Alongside this, reformers and preachers were also instructed to raise their voices against oppression and evil in society. They were told not to be disheartened by those who oppose their message or ignore their call and to continue their mission of propagation.

وَ قَالُوْا هٰذِهٖۤ اَنْعَامٌ وَّ حَرْثٌ حِجْرٌ ۖ لَّا يَطْعَمُهَاۤ اِلَّا مَنْ نَّشَآءُ بِزَعْمِهِمْ وَ اَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَ اَنْعَامٌ لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ ؕ سَيَجْزِيْهِمْ بِمَا كَانُوْا يَفْتَرُوْنَ ﴿۱۳۸﴾

6|138| And they say, "These animals and crops are forbidden; no one may eat from them except whom we will," by their claim. And there are those [camels] whose backs are forbidden [by them] and those upon which the name of Allah is not mentioned - [all of this] an invention of untruth about Him. He will punish them for what they were inventing.

وَ قَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ لِّذُكُوْرِنَا وَ مُحَرَّمٌ عَلٰۤى اَزْوَاجِنَا ۚ وَ اِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ شُرَكَآءُ ؕ سَيَجْزِيْهِمْ وَصْفَهُمْ ؕ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ﴿۱۳۹﴾

6|139| And they say, "What is in the bellies of these animals is exclusively for our males and forbidden to our females. But if it is [born] dead, then all of them have shares therein." He will punish them for their description. Indeed, He is Wise and Knowing.

قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْۤا اَوْلَادَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَّ حَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ افْتِرَآءً عَلَى اللّٰهِ ؕ قَدْ ضَلُّوْا وَ مَا كَانُوْا مُهْتَدِيْنَ ﴿۱۴۰﴾

6|140| Those will have lost who killed their children in foolishness without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah. They have gone astray and were not [rightly] guided.

The discussion of the erroneous beliefs and customs of the disbelievers of Makkah continues. These practices, unfortunately, persist in some societies even today, where people follow various satanic ideas instead of true reflection. The disbelievers of Makkah would dedicate animals to idols and not derive any benefit from them, fearing that the idols would become displeased. They would allocate portions of their crops to idols and certain people, depriving others. Similarly, they would not use the milk from animals dedicated to idols. If a male offspring was born, everyone could consume it, but if a female was born, only women were forbidden to consume it, and the milk was also not given to women.

The Basis of Corrupt Beliefs and Practices:

The disbelievers would bury their daughters alive out of ignorance, fearing that girls, due to their physical makeup and natural weaknesses, could not participate in warfare or agriculture, thereby not contributing to the sustenance of the family. These satanic concepts, driven by sheer ignorance, were instilled in their minds by devils, eventually becoming part of their beliefs and customs. Allah Almighty has declared all these actions false and rejected them, stating that these are their self-made beliefs for which they will be punished. Today, we see women playing significant roles in society. The Prophet Muhammad (peace be upon him) gave glad tidings of Paradise to those who raise and educate three daughters. If we reflect, some ideologies seem good on the surface but prove to be very harmful to humanity in practice. For example, communism, capitalism, and in the current era, the notion of complete freedom without any restrictions or the concept of human equality disregarding human needs—these all appear to be good ideas but result in long-term destruction of large societies. Devils spread these ideas through human imagination, leading to misguidance. It is crucial to evaluate human ideologies against a standard to distinguish between the true and the false.

When compared to human ideologies, divine teachings, particularly the concepts and teachings of the Quran, when analyzed generally and in a research-oriented manner, provide the best system for human society. In terms of livelihood, the sources of sustenance are vast, and the search for new sources continues to expand.

Responsibilities of Parents:

The upbringing of children is a social and religious responsibility of parents. Islam commands a person to leave behind better individuals in the form of their children for society. Therefore, if one cannot arrange for proper upbringing and education, they should assume responsibility according to their resources and capabilities. Sustenance is the responsibility of Allah, who provides for every living being. However, education, health, and good upbringing are the responsibilities of the parents. Numerous hadiths emphasize this. Therefore, if one lacks the capability and the government does not provide any facilities, it is not un-Islamic to keep the family size according to one's resources and abilities. This does not deny Allah's providence; rather, it is about a wise and understanding person fulfilling their responsibility to the best of their ability. According to hadiths, good upbringing of children is continuous charity because society benefits from such individuals, and on the Day of Judgment, a person will be questioned about their health, abilities, skills, and the rights of their children. Hence, it is essential for every individual to make necessary arrangements for this.

وَ هُوَ الَّذِیْۤ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّ غَیْرَ مَعْرُوْشٰتٍ وَّ النَّخْلَ وَ الزَّرْعَ مُخْتَلِفًا اُكُلُهٗ وَ الزَّیْتُوْنَ وَ الرُّمَّانَ مُتَشَابِهًا وَّ غَیْرَ مُتَشَابِهٍ ؕ كُلُوْا مِنْ ثَمَرِهٖۤ اِذَاۤ اَثْمَرَ وَ اٰتُوْا حَقَّهٗ یَوْمَ حَصَادِهٖ ۖۗ وَ لَا تُسْرِفُوْا ؕ اِنَّهٗ لَا یُحِبُّ الْمُسْرِفِیْنَ ۙ﴿۱۴۱﴾

6|141| And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.

Economic Equality:

In previous verses, the idolatrous beliefs of the disbelievers were discussed. Now, the power and blessings of Allah are mentioned. He created for humans fruitful plants that grow on the ground, like melons and watermelons, vegetables, and those that grow as

trees or shrubs, like grapes and oranges, which we use in our daily lives. Then there are tall trees, like date palms, olives, and pomegranates, which share certain characteristics but also have differences. Each of these has different nutritional content, including minerals, proteins, and carbohydrates, which have various effects and benefits for human health, detailed in nutritional science. These are all signs of His power and mercy upon humans, providing nourishment and health. Along with these blessings, Allah has commanded to reduce economic disparity and uneven distribution of sustenance in society. Observing the ripening of fruits and crops, one can see the signs of Allah's power. Reflect on how the leaves of trees take carbon from the air and transport it to the roots, where it is converted into sugar (glucose), which helps in the ripening of fruits. When the fruits ripen and are harvested, it is commanded to share them with the poor and deserving members of society. According to a hadith, it is forbidden to harvest crops or pick fruits at night if the intention is to prevent the poor or those asking for help from reaching them. Islam takes significant steps and encourages actions to prevent economic and social disparity. The system of Zakat and the encouragement of charity support this purpose. This verse, revealed in Makkah, serves as a foundational principle for the obligation of Zakat and charity, with the specific amounts and regulations implemented during the Madinan period. In Makkah, the existence of Islam was under threat, and the practical implementation of an Islamic state was established in Madinah.

Principles of Zakat:

The Islamic system of Zakat is the only system that was established fourteen hundred years ago (during the Prophet's time in Madinah) with specified sources of income, conditions, and amounts, as well as defined expenditures. The encouragement for additional charity (voluntary charity) is present in Quranic verses and many hadiths. The details of Zakat are mentioned in the Quran. The principles of Zakat in Islam are based on human effort and the inputs in production. This progressive method increases the rate where human effort is minimal, and as human effort and productivity increase, the rate of Zakat/charity decreases to allow for greater allowances for expenses. For general treasure found, the rate is twenty percent. For rain-fed land, it is ten percent. For irrigated or rented land, it is five percent. For other productive activities, it is two and a half percent, which is very minimal. Any Islamic government or other government can also impose additional welfare and administrative taxes. The laws regarding Zakat, Ushr, Fay', and spoils of war are detailed in books of Fiqh (Islamic jurisprudence). Additionally, wastefulness is discouraged, and wealth should be given to the deserving. Similarly, moderation in all matters is encouraged. This is best illustrated by a hadith narrated by Abu Huraira (may Allah be pleased with him) that the Prophet (peace be upon him) said: "The best charity is that which leaves the giver in prosperity (meaning the giver should not become destitute after giving charity). The upper hand (the giver) is better than the lower hand (the receiver). Begin charity with your dependents; a wife will say, 'Feed me or divorce me'; a servant will say, 'Feed me and use me'; a son will say, 'To whom will you leave me?'" (Bukhari, Musnad Ahmad). These hadiths instruct that voluntary charity should begin with one's family, while obligatory charity (Zakat) should not be spent on them but on others, as supporting one's family is a fundamental responsibility. If someone has no other responsibilities, they can spend all their wealth in the way of Allah (for the benefit of others).

وَ مِنَ الْاَنْعَامِ حَمُوْلَةً وَّ فَرْشًا ؕ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ وَ لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۙ﴿۱۴۲﴾

6|142| And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allah has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

The paragraph highlights the blessings of Allah in the form of animals. Large animals for carrying loads: These include camels, horses, bulls, and buffaloes. Smaller animals: These include goats and sheep, which provide meat and wool. The paragraph also emphasizes the importance of guarding against Satan's influence. Satan can influence our thoughts and lead us astray. It is crucial to protect ourselves from harmful thoughts by adhering to Quranic teachings.

ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ نَبِّـُٔوْنِىْ بِعِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ۙ﴿۱۴۳﴾

6|143| [They are] eight mates - of the sheep, two and of the goats, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful."

وَ مِنَ الْاِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۴۴﴾

6|144| And of the camels, two and of the cattle, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah charged you with this? Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge? Indeed, Allah does not guide the wrongdoing people."

In the previous verses, the beliefs of the disbelievers of Makkah regarding what they deemed halal and haram for livestock and their offspring were mentioned. They arbitrarily declared some male and some female animals as forbidden, including sheep, goats, and camels, which were common there. These rulings did not come from any prophet or divine book (Torah, Gospel). Why do you spread false news and lies in Allah's name without any knowledge or investigation? Such people, or those of such character, are never guided by Allah and continue to wander in misguidance due to their stubbornness and obstinacy.

This verse teaches the importance of not spreading commandments without proper investigation and not imposing personal preferences on people, especially those who hold popularity or leadership among the public, whether politically, tribally, or intellectually, especially in matters of religion and beliefs. It is crucial to prioritize correctly, distinguishing between obligations, duties, forbidden acts, and recommended actions. Leaders often elevate minor issues to the level of obligations and duties, leading society towards corruption. A minor personal preference of a leader can become a widespread custom or belief due to widespread practice, causing people to stop thinking or analyzing differently, which leads to widespread misguidance, a phenomenon prevalent today.

The verse encourages research to uncover the truth. May Allah grant us the ability to follow the truth and protect us from blind imitation; this is the message of the blessed verse.

قُلْ لَّاۤ اَجِدُ فِىْ مَاۤ اُوْحِىَ اِلَىَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗۤ اِلَّاۤ اَنْ يَّكُوْنَ مَيْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِيْرٍ فَاِنَّهٗ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّ لَا عَادٍ فَاِنَّ رَبَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۴۵﴾

6|145| Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other

than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful."

The blessed verse mentions the animals that are forbidden in Islam, stating that only carrion (flesh of dead animal), blood, pork, and animals slaughtered in the name of anyone other than Allah are forbidden through revelation (this detail has already been mentioned in Surah Baqarah and Surah Ma'idah). However, if a person is compelled by hunger and has no other option, they are allowed to eat these. It is necessary that the compulsion is genuine, not an excuse. This concession is only for the protection of human life. Since Allah is All-Knowing and All-Aware, nothing can be hidden from Him. These verses are from the Makkahn period, and there are also Medinan verses on this subject.

وَ عَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا كُلَّ ذِيْ ظُفُرٍ ۚ وَ مِنَ الْبَقَرِ وَ الْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُوْمَهُمَاۤ اِلَّا مَا حَمَلَتْ ظُهُوْرُهُمَاۤ اَوِ الْحَوَايَاۤ اَوْ مَا اخْتَلَطَ بِعَظْمٍ ؕ ذٰلِكَ جَزَيْنٰهُمْ بِبَغْيِهِمْ ۖ وَ اِنَّا لَصٰدِقُوْنَ ﴿۱۴۶﴾

6|146| And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their injustice. And indeed, We are truthful.

فَاِنْ كَذَّبُوْكَ فَقُلْ رَّبُّكُمْ ذُوْ رَحْمَةٍ وَّاسِعَةٍ ۚ وَ لَا يُرَدُّ بَاْسُهٗ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ﴿۱۴۷﴾

6|147| So if they deny you, [O Muhammad], say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals."

After mentioning the disbelievers, the verses discuss what is forbidden and permissible for the Jews. The Jews claimed that the camel was forbidden by Prophet Jacob and Moses (peace be upon them). This claim is refuted, stating that certain things were made forbidden to them because of their crimes and rebelliousness. Then, for the reassurance of the Prophet (peace be upon him), it is mentioned that if the disbelievers of Makkah or the People of the Book do not acknowledge his prophethood, Allah's mercy is vast, and He provides sustenance even to those who do not believe in Him. Therefore, His mercy will be greater upon those who do believe in Him. And indeed, the criminals will be punished one day.

سَيَقُوْلُ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَاۤ اَشْرَكْنَا وَ لَاۤ اٰبَآؤُنَا وَ لَا حَرَّمْنَا مِنْ شَيْءٍ ؕ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ حَتّٰى ذَاقُوْا بَاْسَنَا ؕ قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا ؕ اِنْ تَتَّبِعُوْنَ اِلَّا الظَّنَّ وَ اِنْ اَنْتُمْ اِلَّا تَخْرُصُوْنَ ﴿۱۴۸﴾

6|148| Those who associated with Allah will say, "If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying."

قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ﴿۱۴۹﴾

6|149| Say, "With Allah is the far-reaching argument. If He had willed, He would have guided you all."

قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ حَرَّمَ هٰذَا ۚ فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَ لَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَ هُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ﴿۱۵۰﴾

6|150| Say, [O Muhammad], "Bring forward your witnesses who will testify that Allah has prohibited this." And if they testify, do not testify with them. And do not follow the desires of those who deny Our verses and those who do not believe in the Hereafter, while they equate [others] with their Lord.

Human Free Will and Means(Resources):

Along with mentioning the false beliefs of the disbelievers of Makkah and disbelievers worldwide, their excuses are also discussed. They argue that if Allah had willed, their ancestors would not have practiced idolatry and held these ignorant beliefs (regarding animals). Therefore, they claim they are not at fault. However, this argument is incorrect. Previous nations that held similar beliefs were destroyed by God's punishment. Their beliefs are wrong. The Prophet (peace be upon him) informed them of their false beliefs through divine revelation, presenting logical arguments. However, the strongest and most evident proof that eliminates all doubts rests with Allah.

Allah has given humans free will to choose their actions. Humans are not coerced, and this wisdom is why divine teachings were conveyed through revelations to the prophets. The disbelievers' justification that they would not act wrongly if Allah willed is incorrect. Allah does not will for oppression, falsehood, idolatry, or betrayal. Instead, humans are provided with means and opportunities based on their efforts. Yet, humans often get swayed by Satan's temptations, forget Allah's commands, and make decisions based on personal interests and opinions. Consequently, they will face reward or punishment accordingly.

Despite all these explanations, if the deniers of truth (the disbelievers of Makkah) remain stubborn, swear oaths, and disregard Allah's signs present in the universe, human life, and history, their statements should not be accepted. They will face punishment for their actions.

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّ بِالْوَالِدَيْنِ اِحْسَانًا ۚ وَ لَا تَقْتُلُوْۤا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُكُمْ وَ اِيَّاهُمْ ۚ وَ لَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ ۚ وَ لَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۱۵۱﴾

6|151| Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

وَ لَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚ وَ اَوْفُوا الْكَيْلَ وَ الْمِيْزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا ۚ وَ اِذَا قُلْتُمْ فَاعْدِلُوْا وَ لَوْ كَانَ ذَا قُرْبٰى ۚ وَ بِعَهْدِ اللّٰهِ اَوْفُوْا ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ۙ﴿۱۵۲﴾

6|152| And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.

وَ اَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۵۳﴾

6|153| And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.

Foundations of Islamic Society:

The previous blessed verses addressed the false and fabricated beliefs of the disbelievers that they attributed to Allah. These claims were refuted. In these three verses, the fundamental beliefs, principles, and regulations of an Islamic society are mentioned. The commandments in these verses have been emphasized greatly in Hadith. In Tafsir Ibn Kathir, it is narrated from Abdullah ibn Masood (RA) that he said, "Whoever wants to see the will of the Messenger of Allah (SAW) that has his seal on it should read these verses." They contain the will that the Messenger of Allah (SAW) gave to the Ummah by the command of Allah.

Hakim has narrated from Ubadah ibn Samit (RA) that the Messenger of Allah (SAW) addressed the companions, saying, "Who will pledge allegiance to me on these three verses?" Then he recited these three verses and said, "Whoever fulfills them, his reward is guaranteed by Allah."

It is forbidden to act against these ten things, meaning they are obligatory and necessary to follow. This command is beautifully given and is applicable to the entire Ummah and all of humanity.

(1) **Shirk is a Great Sin and Forbidden:**

Shirk means associating partners with Allah in His essence and attributes. The highest level is to avoid even the slightest possibility of shirk, especially hidden shirk, which includes showing off in worship (such as prayer). Avoiding this is necessary. Abdullah ibn Masood (RA) narrated that he asked the Messenger of Allah (SAW), "What is the greatest sin in the sight of Allah?" He said, "That you set up a rival to Allah while He alone created you." I said, "Indeed, this is a great sin." Then he asked, "What next?" He said, "That you kill your child for fear that he will share your food with you." I asked, "What next?" He said, "That you commit adultery with your neighbor's wife." (Bukhari/Muslim). The belief in Tawheed (the oneness of Allah) is very important for human dignity and greatness, as humans should only bow to Allah. (Couplet by Iqbal.

When you bow before anyone other than Allah, neither your body nor your soul remains your own.)

This also reflects human equality, as true bowing before another human is prohibited in Islam. Alongside this, obedience to laws and respect for parents are also important.

(2) **Mistreatment of Parents:**

Being good and kind to parents is commanded. The first favor upon a human is from Allah, who granted life. The second favor is from the parents who nurture the child. A newborn cannot survive without care; hence, Allah commanded respect and gratitude towards parents, following His own gratitude.

A blessed hadith narrated by Abdullah ibn Umar ibn al-As (RA) states that a man came to the Prophet (SAW) and said, "I pledge to migrate and strive for Allah's reward." The Prophet (SAW) asked, "Are your parents alive?" He said, "Yes, both are alive." The Prophet (SAW) asked, "Do you seek reward from Allah?" He said, "Yes." The Prophet (SAW) then said, "Return to your parents and be good to them." (Muslim). There are numerous other hadiths emphasizing this. Repaying kindness is crucial in human

character, and parents deserve the most gratitude, especially in their old age. If the state provides protection and basic needs as in an Islamic state, children must still care for their parents, obey their lawful commands, and maintain good behavior. Even after their death, children should pray and give charity for their parents' forgiveness.

(3) **Killing Children is Forbidden:**

In pre-Islamic times, people would kill their children for fear of poverty or, in the case of daughters, due to shame. Allah has made this forbidden. To remove the fear of financial difficulty, Allah assures that He provides sustenance for everyone just as He provides for the parents.

Good Upbringing:

One key point is that when Allah provides for you, you should also provide for your children. Allah has instilled love for offspring in human nature. A person has one mouth to feed but two hands to earn. Allah has arranged sustenance and means of provision, and neglecting proper upbringing is akin to killing them. Providing a good upbringing is obligatory. Sometimes, apart from sustenance, family planning can be done for other reasons/issues. During the Prophet's time, people practiced 'azl (withdrawal), and though the Prophet (PBUH) did not prohibit it, he expressed dislike for it. 'Azl is the practice of preventing the seminal fluid from entering the womb. Apart from sustenance, family planning (withdrawal/Azl) is permissible for other reasons, such as medical, health, or illness, to protect human life.

(4) **Prohibition of Immoral Acts:**

The command is given to avoid approaching immoral acts, whether openly or secretly. This shows such disdain that even coming close to it is forbidden. This is the best way to avoid falling into such acts because proximity increases the likelihood of committing the act. Therefore, from the start, adopt methods that minimize the causes of immorality. Just as vaccines are taken for disease prevention, keeping immorality at bay requires preventive measures.

The Urdu word for immorality is 'fahashi'. In the Quran and Hadith terminology, it refers to any act whose evil and corruption have widespread effects (Mufradat). Generally, it refers to adultery (zina), but it includes all major sins, whether in words (verbal) or actions, visible or hidden.

Avoiding Immorality through Upbringing:

Abu Huraira (RA) narrated that the Messenger of Allah (PBUH) said, "The adulterer does not commit adultery while being a believer, the thief does not steal while being a believer, and the one who drinks alcohol does not drink it while being a believer." (Bukhari and Muslim). Numerous other hadiths also exist. Apparent desires refer to those visible, and hidden desires refer to those concealed, such as looking at a woman with bad intentions, touching, or conversing with her for such purposes. Even thoughts are included in hidden sins because repeated thoughts (which are a means of Satan's misguidance) transform into intentions, and intentions manifest into actions. Therefore, such thoughts should be immediately rejected, and Istighfar (seeking forgiveness) should be recited. This is the best remedy.

In Islam, the wisdom behind early marriage for mature children is to prevent them from engaging in immoral acts due to human needs. It is crucial to inform children about their responsibilities and the consequences of their actions upon reaching maturity. Instead of promoting friendships, encourage marriage. Keep friendships within the bounds of

marriage and inform them about the rights and obligations of marriage. The modern concept of sexual freedom is akin to animalistic freedom, leading to actions and behaviors that promote immorality in society. In Europe, many children are born out of wedlock(unmarried parents), raised by single mothers, and suffer psychological deficiencies, as modern psychological research has proven.

The purpose of modesty (covering sexually attractive parts of the body) is to minimize temptation. After reaching maturity, fulfil sexual needs through marriage. Therefore, the punishment for adultery is less severe for an unmarried person compared to a married person in Islam.

(5) **Prohibition of Unlawful Killing:**

Allah has forbidden unlawful killing (bloodshed). Only for a just cause (i.e., legal punishment) is it allowed, as stated in hadith. Abdullah ibn Masood (RA) narrated in Bukhari and Muslim that the Messenger of Allah (PBUH) said, "The blood of a Muslim who testifies that there is no god but Allah and I am the Messenger of Allah is not lawful except in three cases: the married person who commits adultery, a life for a life (murderer), and the one who leaves Islam and separates from the community (apostate)." (Bukhari/Muslim/Abu Dawood). There are many hadiths that state punishment through law/court is justified. The Prophet (PBUH) executed a Muslim killer for the murder of a protected non-Muslim (dhimmi) under an Islamic government. The right to execute is reserved for the government, not individuals.

(6) **Consuming Orphans' Wealth Unlawfully:**

Allah commanded not to approach the wealth of orphans, except in a manner that is best until they reach maturity. This addresses the guardians and caretakers of orphans. The aim is to protect the orphan's wealth. Safeguard the wealth and invest it in lawful trade with minimal risk and greater profit potential. This is necessary and commendable. Detailed instructions on when and how to hand over wealth upon maturity are mentioned in Surah An-Nisa. The Quran repeatedly emphasizes protecting orphans due to their needs and circumstances. An Islamic government, being welfare-oriented, must protect their assets and well-being, assigning responsibility to their guardians and relatives.

Abu Huraira (RA) narrated that the Messenger of Allah (PBUH) said, "On the Day of Resurrection, some people will rise from their graves with fire blazing from their mouths." The Prophet was asked, "O Messenger of Allah(angle), who are they?" He replied, "Did you not see that Allah said: 'Those who unjustly eat up the property of orphans, eat up a fire into their own bellies.' (Surah An-Nisa, 4:10)" (Tabarani, Ibn Hibban).

Responsibility in Measurement and Trade:

The verse commands to measure and weigh with justice. Justice means not short-changing the other party and ensuring the receiver does not take more than their due. The Quran severely condemns the act of cheating in trade.

Accountability and Fair Measurement:

Abdullah ibn Abbas narrated that the Prophet (PBUH) addressed those involved in trade and measurement, saying, "Measurement and weight are those tasks where many nations before you were destroyed due to their dishonesty in these." (Ibn Kathir). Cheating in measurement applies to trade and those who provide services, whether they are government employees or private sector workers. They must perform their duties honestly because it is the right of others, be it the employer or any other concerned

person. Fulfilling these rights is obligatory, and any deficiency is akin to betrayal, making one's earnings unlawful.

(7) **Upholding Justice:**

The command is given to speak the truth and uphold justice, even if it involves one's relatives. This applies to all matters, whether testimony, judicial decisions, or minor personal affairs. Justice, truthfulness, and adherence to facts are imperative, and love, relationships, or greed should not obstruct justice. Many verses emphasize this command, and several hadiths highlight it:

The Prophet (PBUH) said thrice, "False testimony is equal to shirk." Then he recited the verse: "So avoid the uncleanliness of idols and avoid false statements, being true to Allah without associating anything with Him." (Abu Dawood/Ibn Majah).

Abu Dawood narrates from Buraida (RA) that the Prophet (PBUH) said, "Judges are of three types: one will go to Paradise, and two will go to Hell. The one who knows the truth and judges accordingly will go to Paradise. The one who knows the truth but judges unjustly will go to Hell. The one who judges without knowledge and without seeking the truth will also go to Hell." (Abu Dawood).

Abu Saeed Al-Khudri (RA) narrates that the Prophet (PBUH) said in a sermon, "Do not let the fear of people prevent you from speaking the truth when you know it." (Tirmidhi/Ibn Majah).

Justice is a hallmark of an Islamic society and the primary responsibility of the government. Unfortunately, Muslim societies often lag in this crucial duty.

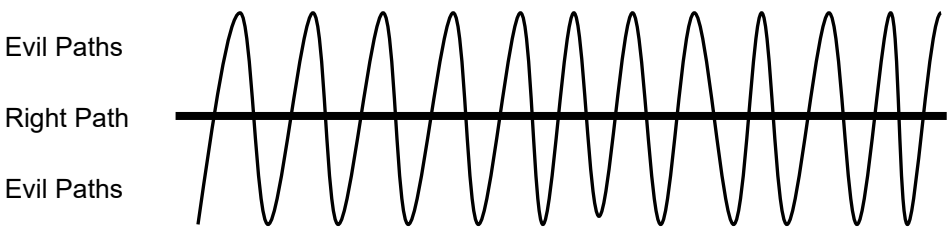
(8) **Fulfilling Promises:**

Fulfilling promises made to Allah and others is obligatory, and breaking them is forbidden. Allah's commands are His covenants, and fulfilling them is necessary. Similarly, any promise made to another person is a covenant that must be fulfilled. Vows and oaths to Allah are also covenants that must be honored. The Quran commands adherence to promises at multiple places.

Anas (RA) narrated that the Prophet (PBUH) said in a sermon, "Listen! There is no faith in the one who is not trustworthy, and there is no religion in the one who does not keep his promise." (Shuab al-Iman).

Adherence to promises and covenants with people is also under Allah's commands. A society that does not uphold promises is filled with injustice and deceit, leading to economic downfall.

Abdullah ibn Masood (RA) narrated that the Prophet (PBUH) drew a line and said, "This is Allah's path." Then he drew several lines to the right and left and said, "These are different paths, and on each path, there is a devil inviting to it." Then he recited the verse (Al-An'am 153): "Indeed, this is My straight path, so follow it and do not follow other paths, for they will lead you away from His path."



(Diagram of Paths.)

Avoiding various paths and following the straight path is crucial. Before adopting new practices, they should be analyzed in the light of Shariah (Quran and Hadith). New beneficial practices should be adopted while harmful ones should be avoided, separating good intentions from selfish interests.

Prophetic Will and the Muslim Ummah:

The commandments in the blessed verses are so significant that the Prophet (PBUH) called for allegiance to them, and Abdullah ibn Masood (RA) regarded them as a will. The phrase "وَصّاكم بہٖ" (We have enjoined you with this) appears twice in the verses, highlighting their importance in Islamic society. Three times the command to ponder and understand these verses is mentioned to grasp their necessity and benefit.

Despite the importance of these commands, Muslim countries often fail to implement them effectively. The Prophet (PBUH) warned of the consequences of neglecting these commands:

Abdullah ibn Abbas (RA) narrated that the Prophet (PBUH) said, "When dishonesty becomes widespread in a nation, Allah will instill fear in their hearts. When illicit relationships increase, so will deaths. When people cheat in measurements, their sustenance will be cut off. When people make unjust decisions, bloodshed will increase. When promises are broken, Allah will set enemies over them." (Muwatta Imam Malik).

These nine key commands form the foundation of an Islamic society and governance. Unfortunately, current Muslim governments often neglect them. A survey conducted by Washington University and another by the International Islamic University, Islamabad, found that secular Western governments lead in implementing these laws and commands, while Muslim countries lag. This neglect leads to social, economic, and political issues as highlighted by the Prophet (PBUH).

As Allama Iqbal poetically expressed:

"Who has darkened the path of the chosen Prophet (PBUH)?

Whose eyes are enamored with foreign customs?

No burning heart, no awareness in the soul,

Raise every lowly one with the power of love.

Whose actions are dictated by time's expedience?

Who has grown weary of the ways of the forefathers?

You hold no respect for the message of Muhammad (PBUH),

Illuminate the world with the name of Muhammad (PBUH)."

The light of Islam will shine when an Islamic state, modeled on the Righteous Caliphate of Madina, is established. Its leaders will be just, truthful, and God-fearing, demonstrating the true essence of Islam for people to understand and believe in.

ثُمَّ اٰتَيْنَا مُوْسَى الْكِتٰبَ تَمَامًا عَلَى الَّذِيْٓ اَحْسَنَ وَ تَفْصِيْلًا لِّكُلِّ شَيْءٍ وَّ هُدًى وَّ رَحْمَةً لَّعَلَّهُمْ بِلِقَآءِ رَبِّهِمْ يُؤْمِنُوْنَ﴿۱۵۴﴾

6|154| Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe.

وَ هٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَ اتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۵۵﴾

6|155| And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.

اَنْ تَقُوْلُوْٓا اِنَّمَآ اُنْزِلَ الْكِتٰبُ عَلٰى طَآىِٕفَتَيْنِ مِنْ قَبْلِنَا ۪ وَ اِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغٰفِلِيْنَ ﴿۱۵۶﴾

6|156| [We revealed it] lest you say, "The Scripture was only sent down to two groups before us, but we were of their study unaware,"

اَوْ تَقُوْلُوْا لَوْ اَنَّآ اُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ اَهْدٰى مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ وَ هُدًى وَّ رَحْمَةٌ ۚ فَمَنْ اَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ وَ صَدَفَ عَنْهَا ؕ سَنَجْزِى الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ﴿۱۵۷﴾

6|157| Or lest you say, "If only the Scripture had been revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away.

In the previous verses, Allah mentioned the important commandments of Islam, stating that this is the straight path that will lead to salvation. Prior to this, the various false beliefs of the disbelievers of Makkah were discussed. Now, the verses mention other religions, Judaism and the revelation of the Torah to Prophet Moses (peace be upon him). Just like the Quran, the Torah also clarified the truth and provided principles for society so that people could find guidance through commandments and evidence. Similarly, the Quran is also a book of guidance. Additionally, the verses mention the Gospel, noting that both the Torah and the Gospel were revealed before the prophethood of Muhammad (peace be upon him). Now, the Quran has been revealed in Arabia so that they may follow it and attain salvation. Therefore, they cannot object that if guidance had come to them, they would not have associated partners with Allah. Since Allah's word has now reached them, they will be deserving of punishment for their denial. In truth, the disbelievers of Makkah were rejecting the word of Allah and His Messenger.

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ رَبُّكَ اَوْ يَاْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ ؕ يَوْمَ يَاْتِيْ بَعْضُ اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ؕ قُلِ انْتَظِرُوْٓا اِنَّا مُنْتَظِرُوْنَ ﴿۱۵۸﴾

6|158| Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting."

The disbelievers of Makkah did not believe in the Quran, the preaching of the Prophet (PBUH), especially regarding life after death and accountability. They repeatedly challenged Allah's power and demanded to see it. In response, it is stated that when Allah's punishment arrives or the signs of the Day of Judgment appear, their belief at that time, driven by fear, will be of no benefit. If the Quraysh of Makkah or the deniers of the Day of Judgment wish to wait, then let them know that the believers are also waiting, but

with faith. The waiting of a Muslim is with faith, while the disbelievers wait without belief. Accepting the signs of the Day of Judgment at that time will be useless, just as repentance at the moment of death is not accepted. Repentance is only accepted when done during life without the fear of imminent death.

Signs of the Day of Judgment:

(1) **The Sun Rising from the West:**

The exact time of the Day of Judgment is known only to Allah, but its signs have been narrated by the Prophet (PBUH) and are recorded in the hadith collections. One such sign is the sun rising from the west instead of the east. Previously, people considered this impossible, but modern research has shown the possibility of the Earth's axis reversing, which could cause the sun to rise from the west. NASA mentioned this possibility in 12-8-2015, indicating a potential geomagnetic flip, where the north and south magnetic poles could switch places. In early 2019, the Daily Express (London, UK) published a similar article. Some researchers believe this could end human life on Earth. Alan Thompson, head of the geomagnetism department, believes that while continents may not change places or cause widespread destruction, the Earth's magnetic field will weaken, causing severe damage from solar radiation and X-rays, disrupting global communication and power supplies. Scientists have noted a significant weakening of Earth's magnetic field over the last 160 years, indicating a polar reversal that could take a thousand years. These scientific discoveries, based on human observation and analysis, can change. However, as Muslims, we believe in the prophecy of our Prophet (PBUH) made fourteen centuries ago, which modern science now recognizes as a potential reality.

(2) **A Great Smoke:**

Another sign is the emergence of a great smoke that will affect a large part of the Earth. Currently, industrial smoke is creating environmental pollution, which could eventually become so severe that it affects an entire continent.

(3) **The Appearance of the Dajjal:**

The characteristics of the Dajjal, as described, suggest that scientific advancements and artificial intelligence will have progressed significantly, providing extensive knowledge about the Space, World and the Earth. The nation leading in technology will likely be the nation of the Dajjal.

(4) **The Emergence of a Beast (Dabbah):**

A beast will appear from the Earth, which will speak to people and then disappear.

(5) **The Descent of Jesus (Isa) (PBUH):**

Prophet Isa (PBUH) will descend.

(6) **The Sinking of the Earth:**

The Earth will sink in the east, west, and in the Arabian Peninsula, possibly due to severe earthquakes or tsunamis.

(7) **The Spread of Gog and Magog (Yajuj and Majuj):**

Their spread is also mentioned (Bukhari Sharif).They have been mentioned in Old and New Testament.

These are the signs narrated in hadith collections and recognized as indicators of the approaching Day of Judgment.

اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ؕ اِنَّمَاۤ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ﴿۱۵۹﴾

6|159| Indeed, those who have divided their religion and become sects - you, [O Muhammad], are not [associated] with them in anything. Their affair is only [left] to Allah; then He will inform them about what they used to do.

The Harm (damage) of Sectarianism and How to Avoid It:

The blessed verse, after clarifying the truth, addresses sectarianism in religion. This refers to the various sects among Jews and Christians. Similarly, among the disbelievers of Makkah, there were differing beliefs. In the Islamic Ummah, sects can also emerge. The Prophet (PBUH) in several hadiths expressed disdain for innovations and new practices that do not bring about betterment or benefit to human society. He also strongly prohibited disagreement and stubbornness. He emphasized staying with the main group (sawad al-azam). Since the complete message of Islam was delivered by the Prophet through the Quran and his own character and speech, his responsibility was fulfilled. Now, the responsibility lies on individuals to act upon the message.

Abu Huraira (RA) narrates that the Prophet (PBUH), in the interpretation of this verse, said that the people of this Ummah who engage in innovations and those who follow doubts are the people of corruption (astrayed),(Majma' al-Zawaid).

Ibn Abbas (RA) in his commentary on this verse said that Allah has commanded the believers to remain attached to the group (sawad al-azam) and has prohibited them from disagreement and sectarianism. He warned that previous peoples were destroyed due to disputes in the religion of Allah (Tabyan- al-Quran, Volume 3). In another hadith, the Prophet (PBUH) stated that his Ummah will not unite on misguidance (Musnad Ahmad).

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَ مَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰۤى اِلَّا مِثْلَهَا وَ هُمْ لَا يُظْلَمُوْنَ﴿۱۶۰﴾

6|160| Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.

Encouragement of Good Deeds:

The Importance of the Blessed Verse:

This blessed verse is very important and a manifestation of Allah's complete mercy and compassion. The reward for a good deed should be one, but Allah, to encourage humans, gives a reward of ten. The term "hasanah" (good deed) is used instead of "salat" (prayer) or "ibadah" (worship), emphasizing the broader meaning of goodness and righteousness, particularly in social interactions and the rights of others. This principle of Islam is extremely important and encourages individuals to work for the welfare of humanity. On the other hand, if someone commits a wrongdoing, they are not punished tenfold like in the case of good deeds; they receive only one punishment equivalent to the wrongdoing. This ensures that people face less difficulty in accounting for their actions. It is also assured that no one will be wronged, meaning the punishment for wrongdoing or sin will be exactly equal to the sin committed.

Abu Dharr (RA) narrates that the Prophet (PBUH) said, "Fear Allah wherever you are, and follow up a bad deed with a good one; it will erase it. And treat people with good

behavior." (Musnad Ahmad/Tirmidhi). Another hadith states that guiding someone towards good is like doing it yourself, and the one who encourages wrongdoing will share in the sin up to the level of encouragement.

Standard of Reward:

Once, the companions asked the Prophet (PBUH) about the degrees of reward (compensation). He said that the reward will be proportional to the deed. For example, if a poor person had one thousand rupees and gave all of it to others in need for the sake of Allah, and a wealthy person gave ten thousand rupees, the poor person's reward would be much greater because he spent all his wealth. In contrast, the wealthy person's reward would be less because he donated only a portion of his wealth. This is true justice.

قُلْ اِنَّنِیْ هَدٰىنِیْ رَبِّیْۤ اِلٰی صِرَاطٍ مُّسْتَقِیْمٍ ۚ دِیْنًا قِیَمًا مِّلَّةَ اِبْرٰهِیْمَ حَنِیْفًا ۚ وَ مَا كَانَ مِنَ الْمُشْرِكِیْنَ ﴿۱۶۱﴾

6|161| Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah."

قُلْ اِنَّ صَلَاتِیْ وَ نُسُكِیْ وَ مَحْیَایَ وَ مَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۙ﴿۱۶۲﴾

6|162| Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

لَا شَرِیْكَ لَهٗ ۚ وَ بِذٰلِكَ اُمِرْتُ وَ اَنَا اَوَّلُ الْمُسْلِمِیْنَ ﴿۱۶۳﴾

6|163| No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."

قُلْ اَغَیْرَ اللّٰهِ اَبْغِیْ رَبًّا وَّ هُوَ رَبُّ كُلِّ شَیْءٍ ؕ وَ لَا تَكْسِبُ كُلُّ نَفْسٍ اِلَّا عَلَیْهَا ۚ وَ لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰی ۚ ثُمَّ اِلٰی رَبِّكُمْ مَّرْجِعُكُمْ فَیُنَبِّئُكُمْ بِمَا كُنْتُمْ فِیْهِ تَخْتَلِفُوْنَ ﴿۱۶۴﴾

6|164| Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ."

وَ هُوَ الَّذِیْ جَعَلَكُمْ خَلٰٓئِفَ الْاَرْضِ وَ رَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّیَبْلُوَكُمْ فِیْ مَاۤ اٰتٰىكُمْ ؕ اِنَّ رَبَّكَ سَرِیْعُ الْعِقَابِ ۖۗ وَ اِنَّهٗ لَغَفُوْرٌ رَّحِیْمٌ ﴿۱۶۵﴾

6|165| And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

The previous verses, religious differences were mentioned. In these blessed verses, the Prophet (PBUH) is instructed to highlight the characteristics of his religion. At the time of the emergence of Islam, there were three types of people in Arab society. The first were the Arabs (Makkahns) who claimed to follow the religion of Prophet Ibrahim. The second were the Jews, who also claimed to follow the religion of Prophet Ibrahim. The third were the Christians, who made similar claims. All three religions were, in some way, involved in shirk (associating partners with Allah). In response, the Prophet (PBUH) stated that Islam is the straight religion bestowed upon humanity by Allah. You are on this straight path, and Prophet Ibrahim was also on this path, which is free from all kinds of shirk. Moreover, your exemplary life should be the purpose of every Muslim's life, as mentioned in the verse. Prayer, worship, sacrifice, pilgrimage, life's struggles, and the final

destination of death should all be for the pleasure of Allah. This is only possible when the entire life is in accordance with His commands.

Individual Responsibility in Actions:

The disbelievers of Makkah repeatedly asked Muslims to return to their old religion or to their religion, which was the religion of their forefathers. They claimed they would take responsibility for all their actions, especially al-Walid ibn al-Mughirah, who made such a claim. In response, it was said that on the Day of Judgment, everyone will be accountable for their actions. In this world, sometimes someone may compensate for another's loss, but on the Day of Judgment, every soul will bear its own burden. However, if someone cooperated in good or bad deeds, they would also share the reward or punishment because it is a result of their actions. Based on this verse, the Prophet (PBUH) said that an illegitimate child will not bear the burden of their parents' sin (Ma'arif al-Quran). The purpose is that the child should not be stigmatized in society. Differences will be judged by Allah, determining who is right or wrong to what extent. Hence, violence and fighting are prohibited. Islam prescribes fighting only for defense to maintain peace.

Differences often arise due to the differences in status among humans, and these differences are also the beauty of the universe. Allah has not given any human everything according to their will, but everyone has been given some quality and deprived of something. Wealth, honor, fame, power, beauty, stature, knowledge, intellect—all are His gifts. Each individual is blessed and deprived in some way. The wisdom is to see how you repay these favors, how you use strength and power, how you react to deprivation, how much gratitude and awareness you have of these blessings, and how you use hatred, love, arrogance, envy, patience, gratitude, sacrifice, and sincerity. Therefore, all these must be used according to His command, which is our test.

The verses highlight the greatness of humans, reminding them that Allah has sent them as His vicegerent on Earth. We see that no animal or power on Earth is stronger than humans. Due to their abilities granted by Allah, humans have subjected everything on Earth to themselves. This great responsibility and blessing will also be accounted for—whether one showed gratitude and obedience or ingratitude and disobedience. Allah's reckoning is swift and severe, but He is also very merciful, forgiving, and compassionate. It is essential to seek His forgiveness and make amends (especially in the rights of others) to avoid His punishment and benefit from His mercy, which is the path to success.

The surah begins with praise and ends with forgiveness. Its final verses are very significant and carry a profound message for human life. Hazrat Musa al-Ashari (RA) used to say that he wished every Muslim would repeatedly read this verse and make it a part of their daily life, implementing it in their life.

Alhamdulillah, Surah Al-An'am concludes here. May Allah grant us the light of insight from the Quran and forgive our shortcomings. Ameen.

7 - Surah Al-Aa'raaf

Introduction

This Surah mentions the place called Al-A'raf, which is why it is named Surah Al-A'raf. It was revealed in Makkah and is one of the longest Surahs. It contains 206 verses, 24 sections, and 3325 words. The word "A'raf" means "to know," and it also means "heights," which refers to the elevated place between Paradise and Hell. The themes, like other Makkan Surahs, primarily focus on the fundamental beliefs, providing evidence of monotheism. The Quran is the word of Allah, revealed for the guidance of humanity and is a miracle until the Day of Judgment.

This Surah recounts the story of Prophet Adam (peace be upon him), the arrogance of Satan, his enmity towards Adam, and the expulsion of Adam from Paradise. It refutes the excuses of the polytheists of Makkah and informs about the conditions and dialogues of the inhabitants of Paradise and Hell. The existence of the universe is mentioned as proof of Allah's oneness, along with the mention of Allah's blessings.

The Surah also discusses previous prophets, including Prophet Noah, Prophet Hud, Prophet Salih, Prophet Lot, and the people of Lot. It mentions Prophet Shuaib (peace be upon him) and then Prophet Moses (peace be upon him), Pharaoh, the rebellion of the past nations, and their punishments. It highlights the blessings on the Israelites and their rebellion resulting in punishment. This serves as a warning to the people of Makkah.

The Surah refutes polytheism, emphasizes noble character, and commands to avoid Satan and turn towards Allah. The themes of Surah Al-A'raf and Surah Al-An'am are similar because both were revealed in Makkah, and thus, the time of their revelation is also close according to the commentators.

The people on Al-A'raf will be those whose good and bad deeds are equal. Their sins prevent them from entering Paradise, and their good deeds prevent them from entering Hell. They will be waiting for Allah's command, observing the conditions of both sides and taking a lesson. Then Allah will decide their fate.

الٓمّٓصٓ ﴿١﴾

7|1| Alif, Lam, Meem, Sad.

كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِيْ صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهٖ وَ ذِكْرٰى لِلْمُؤْمِنِيْنَ ﴿٢﴾

7|2| [This is] a Book revealed to you, [O Muhammad] - so let there not be in your breast distress therefrom - that you may warn thereby and as a reminder to the believers.

اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَ لَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٣﴾

7|3| Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.

وَ كَمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا فَجَآءَهَا بَاْسُنَا بَيَاتًا اَوْ هُمْ قَآئِلُوْنَ ﴿٤﴾

7|4| And how many cities have We destroyed, and Our punishment came to them at night or while they were sleeping at noon.

فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَآءَهُمْ بَاْسُنَآ اِلَّآ اَنْ قَالُوْٓا اِنَّا كُنَّا ظٰلِمِيْنَ ﴿٥﴾

7|5| And their declaration when Our punishment came to them was only that they said, "Indeed, we were wrongdoers!"

فَلَنَسْـَٔلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَ لَنَسْـَٔلَنَّ الْمُرْسَلِيْنَ ﴿٦﴾

7|6| Then We will surely question those to whom [a message] was sent, and We will surely question the messengers.

-The Surah begins with the disjointed letters (Alif Laam Meem Saad). These letters are among the mysteries and miracles of the Holy Quran. Their interpretation is explained at the beginning of Surah Al-Baqarah. Some commentators have taken hints from them, but the true meaning and reality are known only to Allah and His Messenger.

This Surah is Makki (revealed in Makkah). The Prophet (PBUH) preached for many years in Makkah, but there was little effect; the number of Muslims was very small and they were weak. Therefore, to comfort the Prophet (PBUH), it was stated that he should not be distressed by the stubbornness of the disbelievers and should not feel burdened in his preaching. The teachings of this Holy Quran are for humanity. Warn them of the punishment for not following these commands, and the believers who follow the admonitions of this book will have Allah's support. The disbelievers will not be able to harm you.

Whose example should be followed?

The verse emphasises following the commands sent by Allah. Do not follow your preferences or other individuals but follow the actions and sayings of the Quran and the Prophet (PBUH), who is a bringer of good news and a warner, just like the commands revealed by Allah. When the commands became clear and the prophets (peace be upon them) conveyed them clearly and acted upon them, but people did not follow them and acted contrary to them, their end was destruction in the form of divine punishment. The punishment came when they were sleeping at night or resting at noon due to the heat, times of heedlessness. Thus, sudden punishment came upon them and finished them. When they fell into punishment, they realised their crime and confessed, but their cries or repentance were not accepted at that time. Instead, their confession of sin made them deserving of punishment, and they were destroyed. The purpose of the verse is to encourage the disbelievers of Makkah to avoid this punishment.

Accountability

Allah Almighty sent His prophets and books to all humans. Therefore, they will be asked why they disobeyed. Their deeds will be accounted for, and then the prophets will also be asked about their preaching—how they conveyed Allah's commands to the people (creatures of God). At the Farewell Pilgrimage, the Prophet (PBUH) took testimony from the attendees about conveying the divine commands and ordered that those present should convey this message to the absent so that the duty of preaching is fully completed. All these matters (questions and answers) will be fulfilled by Allah Almighty on the Day of Judgment, in front of the criminals and the rewarded ones, to fulfil all the requirements of justice, so that the argument is complete and the promise of justice is fulfilled. These commands are for all of us to see to what extent we are following the commands of Allah and the teachings of His last Prophet, or if we are following our desires and whims. Regarding accountability, the Prophet (PBUH) said in a hadith narrated by Abdullah bin Masood that the Messenger of Allah (PBUH) said, "The son of Adam will not be able to move from his Lord until he is asked about five things:

1How he spent his life, 2. How he spent his youth, 3. From where he earned his wealth, 4. On what he spent it, and 5.(Did he act upon the knowledge he acquired") (Tirmidhi). We all should be concerned about answering these questions. All these questions are part of our social conduct.

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَّ مَا كُنَّا غَآئِبِيْنَ ۝٧

7|7| Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent.

وَ الْوَزْنُ يَوْمَئِذِ ِۨالْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٨﴾

7|8| And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful.

وَ مَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ ﴿٩﴾

7|9| And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.

Accountability of Deeds:

The scene of the Day of Judgment is described where the prophets and creatures will be questioned about their deeds. Then Allah Almighty will provide the response to the creatures (humans) in the form of their record of deeds because the Divine Being is All-Knowing. Our deeds are being recorded by two angels, one for good and one for evil. Initially, this idea seemed strange, but now, with digital technology, recording all human actions through devices, including sound and image, is possible. Thus, Allah's system is perfect and supreme, beyond our imagination. We only use a very small part of the resources available in the universe. The term "weight" refers to the accountability of deeds, encompassing quality, quantity, abundance, and deficiency. It includes all aspects of quality and nature.

We see that humans have developed various tools and scales for measurement, such as kilobytes in the past, which have now evolved into gigabytes and terabytes, with every stroke or dot counted. In the past, there were scales only for solid objects, but with industrial and societal progress, scales for liquids, gases, electricity, and heat have also been developed. Therefore, the accountability of deeds is a very understandable and credible concept, leaving no room for ambiguity. Especially when intentions are fully known, weighing deeds and the process of reward and punishment will be very straightforward. This is why Allah Almighty will establish true justice on the Day of Judgment, hence the term "Haqq" (truth) is used, signifying both reality and right, but complete justice.

Good news is for those who have abundant good deeds due to their actions, while punishment awaits those with numerous sins, resulting from their wrongdoings (injustice). Various blessed hadiths beautifully describe this accountability of deeds. For instance, a hadith narrated by Abu Hurairah states that the Prophet (PBUH) said, "Whoever ties a horse in the way of Allah (i.e., strives in jihad) due to belief in Allah and affirming His promise, then its fodder, water, dung, and urine will be weighed on the Day of Judgment" (Bukhari, Mustadrak).

Similarly, another hadith narratwed by Hammad bin Salamah mentions that on the Day of Judgment, a person will come with very few deeds in his account, and in this state, something like a cloud will come and fall into his balance. He will be told, "This is due to the good deeds you taught others. After you, good deeds emerged from your teachings, and you were rewarded for it" (Kitab al-Zuhd by Ibn Mubarak). The Prophet (PBUH) indicated that even intangible and non-material matters will be measured, meaning that every action, directly or indirectly, will be rewarded. If human science can count a dot in writing, an image, or a sound, then Allah's system in the universe is far superior and perfect. For Him, these scales and measures are very trivial. The verses and blessed hadiths invite us to accountability and emphasise planning and acting for the life ahead.

وَ لَقَدْ مَكَّنّٰكُمْ فِى الْاَرْضِ وَ جَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿١٠﴾

7|10| And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful.

The reason for accountability is given as follows: humans were granted authority and control over the earth, and all means for their livelihood were provided. Therefore, they should have been grateful. However, most people are not thankful, and they fail to realise this. Despite humans' smaller size and physical strength, they dominate all living creatures on earth. Beasts like oxen, elephants, and rhinos are all subservient to humans. Humans fly in the skies, and fruits, trees, grains, and minerals are all for their use. Animals are subservient to them.

Gratitude and its Importance:

From the beginning of humankind until today, the means of human life on earth have been advancing and bringing comfort. Despite the growing population, resources and means are increasing. In light of these blessings, it is obligatory for humans to thank their Creator and the Creator of this earth. However, only a few are truly grateful in their lives and follow His commands. Gratitude means recognising and expressing appreciation for kindness or favour. It is expressed through the heart, words, and actions. The act of gratitude is based on five elements:

1. Acknowledging the blessing,2. Praising the benefactor,3. Loving the benefactor,

4. Approaching the benefactor with humility, 5. Not using the blessing in a way that displeases the benefactor.

If any of these elements are missing, gratitude is incomplete.

There are many hadiths about expressing gratitude. Hazrat Nu'man bin Bashir reports that the Prophet (PBUH) said, "He who does not thank for small things, does not thank for large things. To express Allah's blessing is gratitude, and to hide it is ungratefulness" (Musnad Ahmad). Another hadith narrated by Hazrat Abu Huraira states that the Prophet (PBUH) said, "He who does not thank people does not thank Allah" (Abu Dawood/Tirmidhi). This significant hadith teaches us to acknowledge and express gratitude for goodness. Another hadith narrated by Hazrat Jabir states that the Prophet (PBUH) said, "If anyone is given something, he should return it if he can. If he cannot find anything to give, he should praise him. Whoever praises has thanked, and whoever conceals it has been ungrateful" (Abu Dawood).

A very beautiful aspect of gratitude is that it encourages the doer of good to continue doing good deeds, spreading goodness and virtue in society. Relationships improve, and Allah's commands are aimed at human success in this world and the hereafter.

وَ لَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ ۖ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ لَمْ يَكُنْ مِّنَ السّٰجِدِيْنَ ﴿۱۱﴾

7|11| And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblees. He was not of those who prostrated.

قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ ؕ قَالَ اَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِيْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِيْنٍ ﴿۱۲﴾

7|12| [Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay."

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِيْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ ﴿۱۳﴾

7|13| [Allah] said, "Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased.

قَالَ اَنْظِرْنِیْۤ اِلٰی یَوْمِ یُبْعَثُوْنَ﴿۱۴﴾

7|14| [Satan] said, "Reprieve me until the Day they are resurrected."

قَالَ اِنَّكَ مِنَ الْمُنْظَرِیْنَ﴿۱۵﴾

7|15| [Allah] said, "Indeed, you are of those reprieved."

قَالَ فَبِمَاۤ اَغْوَیْتَنِیْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِیْمَۙ﴿۱۶﴾

7|16| [Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path.

ثُمَّ لَاٰتِیَنَّهُمْ مِّنْۢ بَیْنِ اَیْدِیْهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ اَیْمَانِهِمْ وَ عَنْ شَمَآىِٕلِهِمْؕ وَ لَا تَجِدُ اَكْثَرَهُمْ شٰكِرِیْنَ﴿۱۷﴾

7|17| Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."

قَالَ اخْرُجْ مِنْهَا مَذْءُوْمًا مَّدْحُوْرًاؕ لَمَنْ تَبِعَكَ مِنْهُمْ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِیْنَ﴿۱۸﴾

7|18| [Allah] said, "Get out of Paradise, reproached and expelled. Whoever follows you among them - I will surely fill Hell with you, all together."

The previous verses mentioned accountability. These verses discuss the creation of humans and Satan's enmity. Human creation is also a divine blessing. If we observe the creation of the human body, our hands, feet, chest, head, and legs are unique examples and proof of the Creator's craftsmanship. The matter does not end here; rather, the angels were commanded to prostrate as a sign of human greatness. All the angels obeyed the command, but Satan, who was present, refused. The reason for this was an element of arrogance within him. Due to arrogance, the ability to make correct decisions in a person is destroyed, and warmth in relationships also fades away. Arrogance is a mental state where one considers oneself superior to others. Consequently, such a person does not try to understand other realities and individuals, becomes stubborn, and considers himself superior. Due to arrogance, he does not admit mistakes, commits further mistakes, and is deprived of proper analysis. People start to distance themselves from him.

Allah did not like this arrogant act of Satan. Satan was asked why he committed this crime. He expressed his superiority, saying he was created from fire while humans were made from clay, thus considering himself better. This was his own erroneous assumption. The Being who created both him and humans had the correct knowledge, not Satan. Arrogance stems from ignorance and assumptions, leading to incorrect decisions. As punishment for his refusal, Satan was expelled from divine proximity and the heavens. Despite his guilt and sin, Satan's request for respite was granted, which is a testament to the vastness of Allah's mercy. He was given a respite for a specified period, known best by the Divine, whether it is until the first trumpet or some earlier time. There is no need to debate this. As long as humans exist, Satan will continue to mislead them, ending with the world's conclusion.

Tricks by Satan:

When Satan was granted respite, instead of repenting or admitting his mistake, he blamed Allah, saying He had led him astray and did not guide him. This was again an

arrogant stance, and out of stubbornness, he vowed to fully oppose and try his utmost to make humans disobey Allah's commands and thus become deserving of punishment. The Quran mentions the story of Iblis several times to help humans understand Satan's enmity and methods of deception and thus protect themselves from it. Satan openly declared that he would mislead Allah's favourite creation (humans, who are the vicegerents on earth) in every possible way, mentioning "from above, below, right, and left," signifying that he would use all possible means. To be protected from Satan, one must seek Allah's refuge, as it is very difficult for humans to save themselves solely by their own actions. Satan tries to hinder humans from obeying Allah's commands through various excuses such as images, language, race, customs, knowledge, thoughts, music, etc., keeping them away from divine proximity and mercy.

Allah decided that due to Iblis's disobedience and his misleading of people, all those who disobey His commands will be punished by residing in Hell. May Allah protect us from following Satan and grant us the ability to follow His commands, perform every deed according to His will, and attain His pleasure. Ameen.

وَ يٰۤاٰدَمُ اسْكُنْ اَنْتَ وَ زَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ﴿۱۹﴾

7|19| And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."

فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَاوٗرِيَ عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَ قَالَ مَا نَهٰىكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّاۤ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ﴿۲۰﴾

7|20| But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal."

وَ قَاسَمَهُمَاۤ اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ۪ۙ﴿۲۱﴾

7|21| And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors."

فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَ طَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ؕ وَ نَادٰىهُمَا رَبُّهُمَاۤ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَ اَقُلْ لَّكُمَاۤ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ﴿۲۲﴾

7|22| So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"

قَالَا رَبَّنَا ظَلَمْنَاۤ اَنْفُسَنَا ۫ وَ اِنْ لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ﴿۲۳﴾

7|23| They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَ لَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّ مَتَاعٌ اِلٰى حِيْنٍ﴿۲۴﴾

7|24| [Allah] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment for a time."

قَالَ فِيْهَا تَحْيَوْنَ وَ فِيْهَا تَمُوْتُوْنَ وَ مِنْهَا تُخْرَجُوْنَ﴿۲۵﴾

7|25| He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

The story of Iblis (Satan) was previously mentioned in Surah Al-Baqarah. Prophet Adam (peace be upon him) was deceived by Satan's temptation and his false oath. He could not imagine that any creature in realized Paradise would swear by Allah and deceive. Due to this, Prophet Adam made an error in judgment. He did not intend to deliberately disobey Allah's commands. As soon as he realised his mistake, he began to lament and repent. Allah granted humans a period of life on earth (from birth to death) along with the means for livelihood, so that they could work and benefit. In this quest, enmity between humans was also made a part of their nature. Since humans were to become on earth, this vicegerency was given along with these trials. It was ordained that humans would vicegerents die on earth and be resurrected from it.

Satan vowed to deceive and mislead humans. To nineteen protect humans from being misled by Satan's various tactics, desires, and circumstances, Allah not only provided guidance but also made complete arrangements for it through prophets, messengers, and divine scriptures. The word Iblis is mentioned nineteen times in the Quran, and similarly, seeking refuge from him is also mentioned nineteen times. Seeking refuge in Allah involves understanding and following His words (the Quran) and practicing the teachings (hadiths and character) of the Prophet (peace be upon him).

يٰبَنِيْۤ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَ رِيْشًا ؕ وَ لِبَاسُ التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ؕ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿۲۶﴾

7|26| O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember.

After eating from the forbidden tree in Paradise, Adam's covering, provided by the heavenly attire, was removed, and he used leaves to cover his private parts. Consequently, he was expelled from Paradise. On earth, Allah provided the means for clothing. Traditions say that Adam was taught how to use iron, agriculture, and how to produce and use food. He was already familiar with the appearance and form of objects from Paradise. Thus, the first means of human livelihood began with farming (agriculture).

What kind of clothing?

Human clothing covers the private parts and protects the body from weather conditions such as heat, cold, and rain. Additionally, since clothing is worn on the body, it also serves as adornment. We see that the fashion world thrives due to the beauty of clothing. We also see that clothing varies according to the seasonal effects, geographical areas such as mountains, deserts, and plains. Therefore, Islam does not prescribe a specific type of clothing. The Prophet (PBUH) wore the same clothing as the people of Makkah. Both disbelievers and Muslims wore the same attire. Similarly, in Medina, Muslims, disbelievers, and Jews all wore the same clothes, spoke the same language, and had the same eating and cooking styles (except for the difference in what meat was halal or haram).

Muslim clothing (dress):

Islam is for all inhabitants of the earth. The way of dressing and living corresponds to the respective regions. However, in Islamic clothing, covering the private parts is essential, and the best garment is piety, as mentioned in the blessed verses. Unfortunately, we

sometimes adopt certain clothing styles as Islamic. The true Sunnah of the Prophet (PBUH) is the local dress of the region. If it is not the local dress, people will not feel familiar with the preacher, hindering the message's acceptance. The true Sunnah is that clothing should be very simple and modest. The Prophet (PBUH) always wore modest clothing. Even if he received a valuable gift, he would use it for a while and then give it in charity or as a gift to someone else. He prayed to live among the poor and to be raised with the poor. His clothes were patched. He advised Hazrat Aisha (RA) that if she wanted to enter Paradise, she should wear patched clothes. He always wore clean clothes. These are the priorities of clothing in Islam according to the character and Sunnah of the Prophet (PBUH). Then, the Quran's verdict is that the garment of piety is better. Piety is the name of human character, which should be as apparent as clothing. Truthfulness, justice, humanity, fulfilling rights, keeping promises, and obedience to Allah's commands should be visible in a person's character, just like clothing, which Allah favours. Often, Satan leads people into loss. A person may consider a trivial task very significant and thus be deprived of the true blessing. For example, he might choose a few coins and miss out on hundreds of profits. This is why some people sometimes adopt desert cloaks, sometimes long white shirts, sometimes green turbans, or wear sandals, thinking it is a mark of great love and full compliance with the Sunnah. They overlook the real Sunnah of patched clothing, simple food, hunger, simple homes, and simple rides, which the Prophet (PBUH) used. By doing simple deeds, they believe they have fulfilled their duty. In this way, they only attain a minor degree from a minor act, while high deeds lead to high ranks.

Islam has no specific language. Islam is for all of humanity, so all languages are Islamic, and all languages were created by Allah. The language of the Quran is Arabic because the Prophet (PBUH) spoke Arabic, just as Jesus (PBUH) spoke Syriac and the Gospel was in Syriac. Moses (PBUH) spoke Hebrew, and the Torah was revealed in Hebrew. If the Quran had been in another language, how would the Prophet (PBUH) have explained and taught the people of Makkah? A preacher must know the language and clothing of the region so that his preaching is more acceptable. Learning Arabic makes it easier to understand the Quran and Hadith, but translations are now available, making it essential to read them to comprehend the Quran's message. Hence, the verse states, "Why do they not understand the Quran, or are there locks upon their hearts?" Reading without understanding is less rewarding than reading with comprehension and reflection, and salvation is only through action.

يٰبَنِيْۤ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَاۤ اَخْرَجَ اَبَوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْاٰتِهِمَا ؕ اِنَّهٗ يَرٰىكُمْ هُوَ وَ قَبِيْلُهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ؕ اِنَّا جَعَلْنَا الشَّيٰطِيْنَ اَوْلِيَآءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿۲۷﴾

7|27| O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

In the blessed verses, Allah has given an important message to all humanity: the human body should not be left exposed, especially those specific parts that are the means of waste excretion. Even in animals, these excretory organs are covered by fur or tails, but this is not the case with humans. Therefore, it is necessary to cover them. Satan's first attack was to strip humans of their heavenly clothing. In the attire of Paradise, human private parts were covered, and when they were exposed, Adam and Eve felt shame and modesty. Even now, Satan tries to uncover human private parts, stimulating various sexual desires that lead to indecency and immoral relationships, causing disorder in society. Hence, covering the private parts (especially the specific organs) is essential. When Adam was sent to earth, he was provided with clothing and means through divine

inspiration, and resources were made available. Furthermore, clothing needs to consider the conditions and weather of the earth. It is narrated from Hazrat Umar that when someone wears new clothes, they should recite this prayer: "All praise is due to Allah who clothed me with this garment with which I cover my private parts and beautify my life" (Ruh al-Ma'ani). Another significant hadith states that the Prophet (PBUH) said that if a person, after wearing new clothes, gives the old clothes in charity to the poor and needy, they will be under Allah's protection and responsibility in life and death (Ibn Kathir). These teachings are beautiful as they promote social care and compassion among people.

The existence of Satan and his attack:

Allah has revealed a scientific fact in the blessed verse that the existence of Satan and the jinn is not like material humans or animals but rather that they are created from fire. Fire, as we know, is a form of energy that transforms into light and heat. It moves very quickly, and we cannot see it, but we can feel its effects. Therefore, Allah has said that you cannot see the devils, but they can see you. This means that Satan knows the movements in our brains (neurons) that form thoughts, and then he influences those movements in our brains to steer them towards evil thoughts. For example, he enhances the intensity of thoughts that lead to bad deeds, indecency, and disorder, making a passing thought or illusion turn into a persistent intention. One explanation is that just as we see and perceive signals of light and sound on our TV, computer, or radio, or our computer receives various commands from its original programmer without our knowledge and acts on them, similarly, Allah has granted Satan or the jinn the technology or power to travel at great speed (at the speed of light) and to enter our bodies in the form of magnetic waves (just as electromagnetic waves can gauge conditions inside the brain) and since they possess intellect and understanding, they can influence our thoughts and neurons to lean towards evil. A hundred years ago, such things were considered impossible. Now, with artificial intelligence, light, magnetic, and thermal waves penetrating the human body to produce various results, and their speed and benefits in the atmosphere, these things are not only possible but have reached a level of certainty. The future may reveal even more facts and evidence.

Prevention:

Allah has given strength and power to Satan. This is why the majority of the world is under Satan's influence, and they too possess lineage and strength. So, Satan's large army attacks humans and misleads them. But on the other hand, Allah has given greater strength and power to the angels. Their large army also performs the tasks of the universe. They, too, are based on light, which contains the same strength and power. They possess understanding and intellect but do not have the choice to disobey or reject commands. These angels reach the human brain to protect against Satan's attacks and generate a thought or counter-thought against the evil thought. The hadith mentions that every person has a companion jinn (evil) and an angel (good). Both influence the person. Additionally, the remembrance of Allah and recitation of the protective surahs (Mu'awwidhat) have sonic effects that impact the jinn or devils. Here, human choice comes into play; they decide whom to follow. Good deeds will make them deserving of rewards, and bad deeds will make them deserving of punishment.

The life is heaven or hell by the human deeds.

Allah has not ordained accountability or punishment for intentions but for actions. To clarify the standards of good and evil and provide knowledge, divine scriptures and prophets were chosen as leaders to spread Allah's message. These prophets were selected for every region and language. The last prophet in this series is Prophet

Muhammad (PBUH), and the last divine book is the Quran. Therefore, in the light of the Quran's teachings and the actions and sayings of the Prophet (PBUH), one should determine the goodness or evil of any deed. Allah will reward and punish according to His commands. This is why it is mentioned in the verse that those who do not believe, Satan is their friend and companion. Humans follow him and forget Allah's commands.

وَ اِذَا فَعَلُوْا فَاحِشَةً قَالُوْا وَجَدْنَا عَلَيْهَآ اٰبَآءَنَا وَ اللّٰهُ اَمَرَنَا بِهَا ؕ قُلْ اِنَّ اللّٰهَ لَا يَاْمُرُ بِالْفَحْشَآءِ ؕ اَتَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۲۸﴾

7|28| And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?"

قُلْ اَمَرَ رَبِّيْ بِالْقِسْطِ ۫ وَ اَقِيْمُوْا وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّ ادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ؕ كَمَا بَدَاَكُمْ تَعُوْدُوْنَ ﴿۲۹﴾

7|29| Say, [O Muhammad], "My Lord has ordered justice and that you maintain yourselves [in worship of Him] at every place [or time] of prostration, and invoke Him, sincere to Him in religion." Just as He originated you, you will return [to life] -

فَرِيْقًا هَدٰى وَ فَرِيْقًا حَقَّ عَلَيْهِمُ الضَّلٰلَةُ ؕ اِنَّهُمُ اتَّخَذُوا الشَّيٰطِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ اللّٰهِ وَ يَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿۳۰﴾

7|30| A group [of you] He guided, and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided.

The revelation of the verse: In Makkah, there was a custom of performing tawaf (circumambulation) around the Kaaba in a state of nudity. The Arabs believed that wearing the same clothes in which they committed sins was against the sanctity of the Kaaba. Therefore, they would either borrow clothes from the Quraysh, who were the custodians of the Kaaba, but since there were not enough clothes available, the remaining people would perform tawaf naked, often under the cover of darkness. They considered this act as a form of respect for the Kaaba and a pious deed. In reality, Satan had led them into a major sin under the guise of a seemingly respectful practice. They would argue that their ancestors did the same, assuming it was Allah's command, and felt ashamed to abandon this practice. Allah rejected this by stating, "Allah does not command indecency or evil, but commands righteousness and goodness." Therefore, their belief was merely a satanic delusion that they had adopted as a principle. Attributing this evil to Allah was a grave sin, and they had no proof for it. This also teaches that making statements without research and investigation is wrong and a crime. The word "fahisha" in the verse refers to the naked tawaf, indicating that nudity or indecency is a sinful act. Similarly, any act that is clearly bad according to reason and natural disposition is also considered indecent. This includes intellectual discernment of good and bad (Ruh al-Ma'ani). Even today, such ideas can become widespread in society based on someone's opinion. To eradicate them, it is necessary to make people aware of their flaws so that society does not fall into destruction due to the spread of evil.

Regarding goodness, evil, and Allah's commands, it is stated that Allah forbids evil. Similarly, Allah commands justice and moderation (the meaning of "qist" includes justice and moderation). This refers to actions that are free from excess and deficiency and within the prescribed limits. In engineering, we call this the tolerance limit. This is a significant principle of Islam. Since the commands related to worship (tawaf) are being explained, worship Allah with sincerity, avoid shirk (polytheism), and direct yourself towards the Qibla (the Kaaba) not only physically but also in speech and action, adhering

to Allah's commands both outwardly and inwardly. It is mentioned that just as you came into existence from non-existence in this world, you will be raised from the earth after the Day of Judgment. According to another hadith, people will be raised in the state or condition they were in at the time of death (Ibn Kathir and Muslim), to account for their deeds. The fear of the Day of Judgment and the consequences of reward and punishment is a strong motivator for performing good deeds and avoiding bad ones, which is recognised by human psychology. Along with the necessities of food for human life on earth, Allah has also provided laws for peace and security in society, not leaving humans to their thoughts and desires alone. Humans are given the power of thinking and understanding, along with free will. Satan is given the power to mislead humans, while prophets and angels provide encouragement and facilities for goodness. Some humans sided with Satan and stubbornly followed misguidance, sealing their fate in error. Every person thinks they are doing right, but they are not, because they do not meet the standards of Allah's commands. On the other hand, those who did not rely solely on their desires and thoughts but made decisions in the light of divine guidance, their fate was guided, and they succeeded. May Allah grant us the ability to remain on the path of guidance. Ameen.

يٰبَنِيْۤ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّ كُلُوْا وَ اشْرَبُوْا وَ لَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿۳۱﴾

7|31| O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.

The blessed verse is about tawaf (circumambulation) and worship. The Arabs considered naked tawaf to be virtuous. Contrarily, Allah commanded that during His worship, one should wear good clothes that are clean and presentable. Additionally, during Hajj, the Arabs would eat very little, considering it pious to keep their bodies hungry, but this long journey on foot would make them very weak. This misconception was also refuted, stating that during the Hajj journey, one should eat and drink. However, one should not be wasteful or indulge in excess, as Allah does not like those who are wasteful.

Economy and Environmental Considerations:

Islam places great importance on economy in the use of production resources and prohibits wasting items, whether they are food or other necessities of life. This ensures that production resources and natural resources are available equally to all populations. In this regard, teachings have been provided in the blessed hadiths. Going to mosques for collective worship in good attire has significant medical and psychological benefits that we are all aware of.

Clothing Regulations:

After these verses, naked tawaf was prohibited. For prayer, it was made mandatory to cover the minimum nakedness, from the navel to the knees for men, and from the head and shoulders to the feet for women. The face, hands, and feet should be uncovered. Women who were servants had some leniency in the rules of covering. For prayer, the same rules applied, but generally, they could keep their faces, feet, hands up to the elbows, and legs up to the calves uncovered for ease in their work, which was their means of livelihood. Covering the necessary nakedness and wearing good clothes is a commendable act. Hazrat Imam Hasan (RA) always wore good clothes for prayer and said, "Allah is beautiful and loves beauty" (as per a hadith). Hence, ordinary clothes usually worn are acceptable for prayer, but for presenting oneself before the Divine Court, it is essential to be presentable in accordance with the dignity of that position. We prepare extensively to go to markets, offices, weddings, or meetings, which are minor matters. Wearing dirty, soiled clothes, sportswear, overly revealing clothes, or work

clothes (for example, with paint, workshop, or oil stains) is not appropriate for prayer. Although it is permissible as long as the necessary nakedness is covered, it is against decorum.

Permission and Convenience:

There is a beautiful command regarding eating and drinking: eat and drink. Scholars have interpreted this to mean that all items except the forbidden ones are permissible (lawful). It is up to the individual to eat them or not because everyone's preference is a personal matter. This is the vastness and mercy from Allah. Unfortunately, some scholars, by exaggerating their personal likes and dislikes, cause trouble and hardship for others (Ahkam al-Quran).

The Arabs considered fasting and starvation during the Hajj journey as acts of worship, but Allah, for the protection and convenience of human life, forbade this and commanded to eat and drink, stating that it is not against worship or spirituality. In this regard, the teachings of hadiths are very significant for human health and worship. According to scholars, ignoring Allah's blessings is also a form of ungratefulness. Thus, unnecessarily staying hungry and thirsty is prohibited from a health protection standpoint.

Wastefulness and Its Harms:

The best course of action in life is the path of moderation so that actions are performed according to need and convenience. Eating according to necessity is obligatory, and fulfilling obligations is necessary. Similarly, abandoning lawful items without reason is also wastefulness. Economically or medically, excess and wastefulness in food or other items are harmful both nationally and individually. Overeating is not only wastefulness but also damages wealth and health. Hazrat Umar (RA) is quoted as saying, "Avoid overeating because it spoils the body, causes laziness in work, be moderate in eating and drinking, it is beneficial for body health, avoids wastefulness." He also said that Allah does not like a learned person with a fat body (caused by overeating), and a person is not destroyed until he starts preferring his desires over religion (Ruh al-Ma'ani). Elders of the faith have said that eating is for living, not living for eating. Another hadith narrated by Anas bin Malik (RA) states that it is wastefulness to eat everything one desires, meaning it is necessary to consider the benefits and harms before eating. Wastefulness applies not only to food but to all aspects of life, including living conditions and dealings. Allah and His Messenger have preferred moderation in all things. The Prophet (PBUH) said, "The best way of life is a moderate way of life." This blessed verse mentions the best way of life regarding both human livelihood and food. A hadith also states that the stomach is the house of diseases, avoidance of harmful things is the essence of all medicines, and give every body what it is accustomed to (Ruh al-Ma'ani). Another hadith narrated by Hazrat Abu Huraira (RA) states that the Prophet (PBUH) said, "The stomach is the pond of the body; all the veins of the body drink from it. If the stomach is sound, all the veins return with health, and if it is unsound, all the veins return with disease spreading in the body." Many other hadiths support this. Consider that these hadiths, spoken fourteen hundred years ago, remain foundational truths for human medicine and health today.

قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِیْۤ اَخْرَجَ لِعِبَادِهٖ وَ الطَّیِّبٰتِ مِنَ الرِّزْقِ ؕ قُلْ هِیَ لِلَّذِیْنَ اٰمَنُوْا فِی الْحَیٰوةِ الدُّنْیَا خَالِصَةً یَّوْمَ الْقِیٰمَةِ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْلَمُوْنَ ﴿۳۲﴾

7|32| Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.

قُلْ اِنَّمَا حَرَّمَ رَبِّیَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ وَ الْاِثْمَ وَ الْبَغْیَ بِغَیْرِ الْحَقِّ وَ اَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ یُنَزِّلْ بِهٖ سُلْطٰنًا وَّ اَنْ تَقُوْلُوْا عَلَی اللّٰهِ مَا لَا تَعْلَمُوْنَ﴿۳۳﴾

7|33| Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."

وَ لِكُلِّ اُمَّةٍ اَجَلٌ ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا یَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا یَسْتَقْدِمُوْنَ﴿۳۴﴾

7|34| And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].

Is good clothing and food forbidden?

The discussion continues about the commands regarding worship, food, and clothing. Allah has specified what types of food (especially meat) are permissible or forbidden and what kind of clothing should be worn. Although one can make personal changes, announcing or encouraging such changes as Islamic commands is prohibited. The items and blessings created by Allah, especially delicious food and fine clothing, are not forbidden. According to a hadith, Allah likes the display and use of His blessings as an expression of gratitude, provided it is not done out of arrogance, pride, or pretense, but rather genuine use and thankfulness. Neglecting cleanliness or eating only plain food is not an Islamic directive, as Islam does not promote monasticism (renunciation and world hatred). Rather, it is stated that all these blessings in this world are for believers and will also be given in Paradise after the Day of Judgment.

The way of food and clothing of the Prophet Muhammad (PBUH) and his companions:

The Prophet Muhammad (PBUH) sometimes wore fine clothes but did not favor them. Similarly, his rightly guided caliphs and esteemed companions preferred simplicity in food and clothing due to their status and role in society. As leaders, they aimed to minimize social stratification and the allure of wealth and its associated harms. Therefore, they always maintained simplicity in clothing and food as a practical example, which not only preserved health but also taught economic frugality. The companions of the Prophet, especially the rightly guided caliphs and governors, followed the same practice, ensuring that other officials lived according to the public standard. The Prophet Muhammad (PBUH) and the rightly guided caliphs led very modest lives, often wearing patched clothes, for the same reasons. Sufi scholars also restrict indulgence in fine food and clothing during the initial training of individuals on the path of poverty to control the ego and desires. Their goal is to reduce or eliminate the craving or importance of these things. This is not religiously forbidden; rather, it is a method to control desires. Once the seeker reaches a level of control, they can live according to Shariah. In the pursuit of divine knowledge and closeness to Allah, food and clothing do not become obstacles. Blessings in this world are available to both believers and non-believers. The standard of a society where Allah's preferred laws—justice, equality, human respect, social justice, and protection of the weak—are upheld becomes socially and economically better, whether the majority is Muslim or non-Muslim, as these are Islamic principles.

Worldly blessings are good, but they are not eternal; there is always the risk of their loss or reduction. They also require effort and hard work. To avoid these risks and live a more peaceful life, Sufi scholars and religious figures prefer simplicity and the pursuit of eternal blessings in Paradise. Once, Hazrat Ali (RA), during his caliphate, sat on the ground. When his companions suggested a chair, he replied, "One who sits on the ground does

not fear falling." This brief sentence beautifully expresses wisdom and simplicity. The purpose of these commands is to inform and educate people for their benefit, and those who understand will benefit. The next verse mentions the things Allah has prohibited and those which, if avoided, lead to Allah's pleasure. The objective is to clarify that only avoid the lawful things when absolutely necessary, and always avoid the forbidden (haram) things. Do not even consider using what is strictly forbidden. The most strictly forbidden thing is indecency, whether done secretly or openly. Similarly, oppressing others, depriving someone of their rights, or exceeding limits regarding others' rights is prohibited. The greatest right of Allah is the right to be worshipped without associating partners with Him, and associating partners with Allah is a grave sin.

Another thing to avoid is speaking about Allah without knowledge. This includes making declarations about what is halal (permissible) and haram without proper knowledge. It is a grave sin to mislead people out of ignorance, and it is termed as extremism in religion. The Quran repeatedly forbids this, and extremism often leads to violence.

Human life is for a determined period, and the Day of Judgment, accountability, and Heaven and Hell are essential aspects of Islam. Thus, it is said that if someone has respite in this world, whether they are among the deniers or those who verbally acknowledge or believers, everyone has a fixed time. When this time ends, the Day of Judgment will come, and there will be no delay or haste in its timing. This is an Islamic belief. Current science, through its research, also accepts that this universe will ultimately come to an end. May Allah grant us success in the hereafter and the ability to perform righteous deeds. Ameen.

(HE mentioned HIS prophets along with narration of Halal and haram, that they (prophets) convey my signs and commandments. Whoever believes in them and does good deeds will not be distressed in this world or the hereafter. On the other hand , those who are negligent of my commandments and reject them out of arrogance or do not act upon them will be the losers , meaning they will go to hell and will remain there.)

يٰبَنِيْۤ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَ اَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۳۵﴾

7|35| O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve.

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ اسْتَكْبَرُوْا عَنْهَاۤ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۳۶﴾

7|36| But the ones who deny Our verses and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally.

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اُولٰٓئِكَ يَنَالُهُمْ نَصِيْبُهُمْ مِّنَ الْكِتٰبِ ؕ حَتّٰۤى اِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۙ قَالُوْۤا اَيْنَ مَا كُنْتُمْ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ قَالُوْا ضَلُّوْا عَنَّا وَ شَهِدُوْا عَلٰۤى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿۳۷﴾

7|37| And who is more unjust than one who invents about Allah a lie or denies His verses? Those will attain their portion of the decree until when Our messengers come to them to take them in death, they will say, "Where are those you used to invoke besides Allah?" They will say, "They have departed from us," and will bear witness against themselves that they were disbelievers.

Along with the mention of commands, the groups that exaggerate or deceive in Allah's commands are discussed. They hide the true commands and give the status of

commands to those that are not or are minor. In this world, they will receive their share of their efforts and whatever is allotted to them by Allah, but in the hereafter, they will have no share. Then, their condition at the time of death is described. When the soul is extracted from the body, according to the hadith, the soul of those who denied Allah's commands is taken out like a thorny branch caught in wet wool, and when it is pulled out, not only is it difficult, but pieces of wool also come out with it. On the other hand, the soul of those who followed Allah's commands is extracted as water flows from a water skin (or from the open mouth of a vessel), very easily. At that time, the soul and the angels extracting the soul will converse with the person, questioning why the help of those whose commands you followed in life is not coming to you, and where they are. At that moment, the person will confess their mistake and misguidance through their soul, but at that time, repentance or confession will not benefit them.

قَالَ ادْخُلُوْا فِيْۤ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِّنَ الْجِنِّ وَ الْاِنْسِ فِی النَّارِ ؕ كُلَّمَا دَخَلَتْ اُمَّةٌ لَّعَنَتْ اُخْتَهَا ؕ حَتّٰۤی اِذَا ادَّارَكُوْا فِيْهَا جَمِيْعًا ۙ قَالَتْ اُخْرٰىهُمْ لِاُوْلٰىهُمْ رَبَّنَا هٰۤؤُلَآءِ اَضَلُّوْنَا فَاٰتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ؕ قَالَ لِكُلٍّ ضِعْفٌ وَّ لٰكِنْ لَّا تَعْلَمُوْنَ ﴿۳۸﴾

7|38| [Allah] will say, "Enter among nations which had passed on before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them "Our Lord, these had misled us, so give them a double punishment of the Fire. He will say, "For each is double, but you do not know."

وَ قَالَتْ اُوْلٰىهُمْ لِاُخْرٰىهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿۳۹﴾

7|39| And the first of them will say to the last of them, "Then you had not any favor over us, so taste the punishment for what you used to earn."

When the souls of the sinners (those who denied) are extracted and sent to Hell as punishment, they will meet those who were already suffering there and will curse them, saying, "You are doomed, and you caused us to be doomed as well because we followed you." They will then plead to Allah that this first group was our leader, and seeing them led us astray. They will request that these leaders be given double punishment. The first group will then blame the followers, asking why they followed them, and arguing that they too deserve double punishment. Allah's decree will be that all of them will receive double punishment.

The hadiths describe a terrifying scene of the journey of the souls of those who denied the commands of Allah. When their souls are taken out, they will be cursed all along the way, and the gates of heaven (leading to Paradise) will not open for them, and they will be thrown into Hell. Verses in the Quran describe the dialogue between the souls of the sinners in Hell. May Allah protect us from such a fate.

On the other hand, the hadiths describe the journey of the souls of the righteous and those who followed Allah's commands as being very honourable. They will be welcomed at every stage, the gates of heaven will open for them, and they will reach the place of Illiyyin. After this, the rewards and punishments of the realm of Barzakh (the intermediate state) will begin. These details are extensively recorded in all the books of hadith.

اِنَّ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ اسْتَكْبَرُوْا عَنْهَا لَا تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَآءِ وَ لَا يَدْخُلُوْنَ الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِیْ سَمِّ الْخِيَاطِ ؕ وَ كَذٰلِكَ نَجْزِی الْمُجْرِمِيْنَ ﴿۴۰﴾

7|40| Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle. And thus do We recompense the criminals.

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَّ مِنْ فَوْقِهِمْ غَوَاشٍ ؕ وَ كَذٰلِكَ نَجْزِی الظّٰلِمِیْنَ﴿۴۱﴾

7|41| They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers.

In the verses, those who deny the commands of Allah and commit injustices are mentioned, referred to as criminals and wrongdoers. The gates of heaven will be closed for them, making it impossible for them to enter Paradise. Their situation is likened to that of a large camel trying to pass through the eye of a needle, which is meant for a thin thread. Just as such a large animal cannot pass through such a small hole, similarly, those who deny Allah's commands and commit injustices will not enter Paradise. Their covering and bedding will be the fire of Hell, which will be the recompense for their deeds and disobedience. (May Allah protect us from such a fate. Ameen.)

وَ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَاۤ ۫ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِیْهَا خٰلِدُوْنَ﴿۴۲﴾

7|42| But those who believed and did righteous deeds - We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally.

وَ نَزَعْنَا مَا فِیْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِیْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَ قَالُوا الْحَمْدُ لِلّٰهِ الَّذِیْ هَدٰىنَا لِهٰذَا ۫ وَ مَا كُنَّا لِنَهْتَدِیَ لَوْ لَاۤ اَنْ هَدٰىنَا اللّٰهُ ۚ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ؕ وَ نُوْدُوْۤا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ﴿۴۳﴾

7|43| And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."

The Quran always compares both sides—good/evil, virtue/vice, good/bad, the righteous/sinners, believers and deniers—and describes the condition and outcome of each so that the reader can choose the right way of life.

The environment of Paradise:

After mentioning the condition of the sinners, the Quran now describes the state of those who follow Allah's commands and the righteous. Allah will grant them Paradise, where life will be extremely beautiful, with springs, gardens, and picturesque scenes. The environment will be filled with love and affection. To ensure this loving and caring atmosphere, Allah will remove the negative traits from human nature, such as malice, jealousy, stinginess, arrogance, and greed. The inhabitants of Paradise will embody love, sincerity, and affection. According to some traditions, when the righteous cross the Bridge of Sirat, they will reach a spring and drink its water. The special quality of this water is that it will remove all mutual animosity and bad qualities from their hearts (Imam Qurtubi). The accounting of deeds will already have been done with justice. They will thank Allah for these blessings, and Allah will mention their good deeds.

Regarding the commands, Allah has stated that He gives commands to the righteous while considering their human capabilities (illness, travel, weakness). In Islam, wherever human strength reaches its limit, there is leniency or concession. For example, no zakat if there is no wealth, no Hajj if there is no income and savings, leniency in prayer during illness, and concessions for ablution during travel and sickness. Commands are given according to human capacity, so attaining Allah's pleasure is not difficult. Strong

determination and action are necessary. One should always seek guidance. Guidance is a broad term with various levels, and it refers to finding the way to Allah. Along this path, there are different stages and levels, and with good deeds and sincerity, a person gets closer to Allah. Guidance is crucial for every person, which is why it is emphasized in Surah Al-Fatihah. The lowest level of guidance is the acknowledgment of Allah and salvation from disbelief and polytheism, while the highest level is being among the nearest in Paradise. O Allah, grant us guidance through Your prophets and the Seal of the Prophets, and include us among Your righteous servants.

وَ نَادٰۤى اَصْحٰبُ الْجَنَّةِ اَصْحٰبَ النَّارِ اَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا ؕ قَالُوْا نَعَمْ ۚ فَاَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ اَنْ لَّعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ۙ﴿۴۴﴾

7|44| And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers."

الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ يَبْغُوْنَهَا عِوَجًا ۚ وَ هُمْ بِالْاٰخِرَةِ كٰفِرُوْنَ ﴿۴۵﴾

7|45| Who averted [people] from the way of Allah and sought to make it [seem] deviant while they were, concerning the Hereafter, disbelievers.

وَ بَيْنَهُمَا حِجَابٌ ۚ وَ عَلَى الْاَعْرَافِ رِجَالٌ يَّعْرِفُوْنَ كُلًّۢا بِسِيْمٰىهُمْ ۚ وَ نَادَوْا اَصْحٰبَ الْجَنَّةِ اَنْ سَلٰمٌ عَلَيْكُمْ ۫ لَمْ يَدْخُلُوْهَا وَ هُمْ يَطْمَعُوْنَ ﴿۴۶﴾

7|46| And between them will be a partition, and on [its] elevations are men who recognize all by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they long intensely.

وَ اِذَا صُرِفَتْ اَبْصَارُهُمْ تِلْقَآءَ اَصْحٰبِ النَّارِ ۙ قَالُوْا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿۴۷﴾

7|47| And when their eyes are turned toward the companions of the Fire, they say, "Our Lord, do not place us with the wrongdoing people."

وَ نَادٰۤى اَصْحٰبُ الْاَعْرَافِ رِجَالًا يَّعْرِفُوْنَهُمْ بِسِيْمٰىهُمْ قَالُوْا مَاۤ اَغْنٰى عَنْكُمْ جَمْعُكُمْ وَ مَا كُنْتُمْ تَسْتَكْبِرُوْنَ ﴿۴۸﴾

7|48| And the companions of the Elevations will call to men [within Hell] whom they recognize by their mark, saying, "Of no avail to you was your gathering and [the fact] that you were arrogant."

اَهٰۤؤُلَآءِ الَّذِيْنَ اَقْسَمْتُمْ لَا يَنَالُهُمُ اللّٰهُ بِرَحْمَةٍ ؕ اُدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَ لَاۤ اَنْتُمْ تَحْزَنُوْنَ ﴿۴۹﴾

7|49| [Allah will say], "Are these the ones whom you [inhabitants of Hell] swore that Allah would never offer them mercy? Enter Paradise, [O People of the Elevations]. No fear will there be concerning you, nor will you grieve."

In the blessed verses, it is described that after the Day of Judgment, when the verdict is given and the deniers are sent to Hell, there will be conversations among those already there. Similarly, when the obedient ones enter Paradise, their conversations are also mentioned. The people of Paradise will see the people of Hell. Since they were contemporaries in the world and knew each other, but had different priorities and deeds, they will recognize one another. These verses may have seemed like a concept a hundred years ago, believed due to faith and part of the unseen. However, with the advancement of knowledge, especially digital technology, international video

conferencing has become common, allowing people to see each other across countries. A similar situation will occur after the Day of Judgment, as depicted in these verses.

When the people of Hell see the people of Paradise, they will ask them, "We also found our Lord's promises to be true." That is, because of our righteous deeds and obedience, we are in Paradise. During these conversations and the desire for further information and awareness, a wall or barrier will be placed between them, as their places of residence, based on their deeds, are different.

This intervening wall will be a large fortification, and many people will be on top of it. Because the wall will be high, those on it will be able to see both the people of Paradise and Hell. This wall is described as being transparent, allowing both sides to see each other, with the people of Paradise seeing those in Hell and vice versa. The people on the wall, the A'raf, will be able to see both sides at all times.

According to a hadith, after the Day of Judgment, there will be an accounting of deeds. The righteous will enter Paradise due to their good deeds, and the sinners and disobedient will be sent to Hell because of their bad deeds. Some people will have their good deeds prevent them from entering Hell, while their bad deeds will prevent them from entering Paradise, as neither outweighs the other. They will be awaiting their final decision. When they see the people of Paradise, they will greet them with peace, indicating the manner of greeting before conversation to create a good atmosphere for dialogue. Similarly, greetings are offered to souls before entering a cemetery. When they see the people of Hell, they will seek refuge with Allah from joining the wrongdoers. Then, by Allah's grace, they will be admitted to Paradise.

This depiction is crucial as it aims to encourage us to assess our deeds in this world and choose the right path by following divine commands. In difficult situations, we should take advantage of the concessions provided by the Shariah, striving to become deserving of Paradise.

وَ نَادٰۤى اَصْحٰبُ النَّارِ اَصْحٰبَ الْجَنَّةِ اَنْ اَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ اَوْ مِمَّا رَزَقَكُمُ اللّٰهُ ؕ قَالُوْۤا اِنَّ اللّٰهَ حَرَّمَهُمَا عَلَى الْكٰفِرِيْنَۙ۝۵۰

7|50| And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allah has provided you." They will say, "Indeed, Allah has forbidden them both to the disbelievers."

الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَهْوًا وَّ لَعِبًا وَّ غَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنْسٰىهُمْ كَمَا نَسُوْا لِقَآءَ يَوْمِهِمْ هٰذَا ۙ وَ مَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ۝۵۱

7|51| Who took their religion as distraction and amusement and whom the worldly life deluded." So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses.

وَ لَقَدْ جِئْنٰهُمْ بِكِتٰبٍ فَصَّلْنٰهُ عَلٰى عِلْمٍ هُدًى وَّ رَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ۝۵۲

7|52| And We had certainly brought them a Book which We detailed by knowledge - as guidance and mercy to a people who believe.

هَلْ يَنْظُرُوْنَ اِلَّا تَاْوِيْلَهٗ ؕ يَوْمَ يَاْتِىْ تَاْوِيْلُهٗ يَقُوْلُ الَّذِيْنَ نَسُوْهُ مِنْ قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَّنَا مِنْ شُفَعَآءَ فَيَشْفَعُوْا لَنَاۤ اَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِىْ كُنَّا نَعْمَلُ ؕ قَدْ خَسِرُوْۤا اَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ۝۵۳

7|53| Do they await except its result? The Day its result comes those who had ignored it before will say, "The messengers of our Lord had come with the truth, so are there [now] any intercessors to intercede for us or could we be sent back to do other than we used to do?" They will have lost themselves, and lost from them is what they used to invent.

The portrayal of the longing and despair of those in Hell is depicted as they request water and other blessings from the people of Paradise. They will ask because they recognize and know the inhabitants of Paradise. However, the people of Paradise will tell them that these blessings are forbidden for the people of Hell, just as they used to mock Allah's commands and deny them in the world. In a similar manner, their desires will be mocked, and they will suffer the punishment.

Then, addressing the Quraysh of Makkah, it is stated that the Quran is present with all the commands and knowledge. If they believe in it, it will be a mercy for them. But if they deny it, their fate will be dire. On the Day of Judgment, they will seek someone to intercede for them to save them from the punishment, or they will request to be returned to the world so that they can do good deeds and prove their obedience. However, all these desires will be rejected, and they will face the punishment. The life of this world is very important, and it is in this life that good deeds are essential.

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ ۫ یُغْشِی الَّیْلَ النَّهَارَ یَطْلُبُهٗ حَثِیْثًا ۙ وَّ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُوْمَ مُسَخَّرٰتٍۭ بِاَمْرِهٖ ؕ اَلَا لَهُ الْخَلْقُ وَ الْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ﴿۵۴﴾

7|54| Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

The Duration of Creation of the Universe:**

After depicting the state of Paradise and Hell—rewarding the obedient and punishing the deniers—Allah then describes His power and might in creating the universe. He is the Lord who created the heavens and the earth in six days. This duration is known only to Allah, whether it refers to our earthly days, the speed of light, or the days of the Day of Judgment, which is said to be equivalent to a thousand years. Whatever it may be, God's creation is evident before all humans. His throne extends above the heavens and the earth, and this is detailed in the verses of Surah Al-Baqarah. Modern scientific theories do not contradict this but rather affirm it. The alternation of night and day, which is evidence of the earth and the solar system, is mentioned. Then the sun, moon, and stars are mentioned. These celestial bodies, visible to everyone and whose effects on human life are known to scholars, are significant proofs of a single Creator.

It is narrated that two days were spent creating the earth, and then two days were spent on its surface, underground resources, and means. Then, the heavens were created in two days, making a total of six days. This division is from Sunday to Friday, with the seventh day being the Sabbath, which means "cutting off" or "cessation," indicating that the work was finished, and it is the holy day for the Jews. The name "Sabbath" comes from this. Scientific theories also have estimates, whether they match our solar years or are calculated through light years. These are all human estimates. Then it is stated that everything is subject to Him, running according to the system He has established, and will continue as long as He commands. Scholars have interpreted "creation and

command" to mean two types of created entities—those that are material and those that are not, such as subtle entities or energy. The word "create" (khalq) is used for material objects, and "command" (amr) is used for the creation of non-material entities. Above all, He is the Great Creator and the Sustainer/Organiser of everything.

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّ خُفْيَةً ؕ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۚ﴿۵۵﴾

7|55| Call upon your Lord in humility and privately; indeed, He does not like transgressors.

وَ لَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَ ادْعُوْهُ خَوْفًا وَّ طَمَعًا ؕ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ﴿۵۶﴾

7|56| And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.

After describing Allah's greatness and power, the method of asking from Him is explained. Supplication (dua) refers to both asking for one's needs and worshiping. The word dua has two meanings: calling upon and remembering. The etiquettes of supplication are then outlined: it should be done with humility and modesty, expressing submissiveness and respect. One should not merely recite the words but adopt a manner of genuinely asking. The supplicant should understand the meaning of the words they are uttering. Therefore, it is recommended that one prays in their own language. Allah has created all languages and understands them all. However, the supplication should begin and end with Quranic words and salutations upon the Prophet (peace be upon him). During the Battle of Khaybar, when the companions raised their voices in supplication, the Prophet (peace be upon him) said that they were not calling upon a deaf or absent being, but rather a Hearer and Near (referring to Allah).

Moderation in Worship:

Scholars prefer low and quiet voices, and even silent supplication is recommended because it maintains humility (connection with Allah) and does not disturb others in worship. According to Hasan al-Basri, praying in a low and quiet voice has seventy times more virtue than praying loudly and publicly. Quiet remembrance is also very beneficial, although in the initial stages, loud remembrance may be done to overcome heedlessness and laziness, but only when there is no risk of showing off. Loud remembrance is necessary only when required, such as during the call to prayer (Iqamah) and the Takbeerat, where the Prophet (peace be upon him) prescribed it to be loud. Moderation is commanded in all matters, and excessiveness is disliked. Excessiveness in supplication and requests includes making prayers with unnecessary formalities or cursing others. The Prophet's Sunnah indicates that moderation and a balanced approach are the best ways. Doing more than what is required or what is difficult for the human body is also considered excessive, and doing less is a negative form of excessiveness. According to a hadith, moderation and balance are the best methods.

Care for the Environment - Corruption and Reform:

The Quran mentions the reform and corruption of the earth: Allah has fundamentally set up the earth's resources for humans, providing all necessary means of sustenance. Humans are given the right to use these resources properly and according to their needs, without depriving others or monopolizing the means of livelihood and income. Environmental care is part of this reform. Environmental pollution is a form of corruption.

Considering the rights of the inhabitants of the earth is also part of reform, and violating these rights is part of corruption. In economy and society, Allah's law, human equality,

protection, and peace should be fully considered. Rulers and people should always keep in mind Allah's power and might in their actions, as Allah can exact retribution and punishment at any time. It is essential to sincerely follow His commands. Allah loves those who do good deeds. One should always expect acceptance of their supplications and have a fear of His punishment and hope for His mercy. These two elements—dominance of fear and dominance of love—are vital in human psychology. It is mentioned that those who do good deeds are close to Him. The concept of good deeds is vast, encompassing human society, the environment, and animals. Proper use of natural resources is also part of this. To achieve closeness to Allah and have one's prayers accepted, good deeds and acts of kindness are essential and necessary.

وَ هُوَ الَّذِیْ یُرْسِلُ الرِّیٰحَ بُشْرًۢا بَیْنَ یَدَیْ رَحْمَتِهٖ ؕ حَتّٰۤی اِذَاۤ اَقَلَّتْ سَحَابًا ثِقَالًا سُقْنٰهُ لِبَلَدٍ مَّیِّتٍ فَاَنْزَلْنَا بِهِ الْمَآءَ فَاَخْرَجْنَا بِهٖ مِنْ كُلِّ الثَّمَرٰتِ ؕ كَذٰلِكَ نُخْرِجُ الْمَوْتٰی لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۵۷﴾

7|57| And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.

وَ الْبَلَدُ الطَّیِّبُ یَخْرُجُ نَبَاتُهٗ بِاِذْنِ رَبِّهٖ ۚ وَ الَّذِیْ خَبُثَ لَا یَخْرُجُ اِلَّا نَكِدًا ؕ كَذٰلِكَ نُصَرِّفُ الْاٰیٰتِ لِقَوْمٍ یَّشْكُرُوْنَ ﴿۵۸﴾

7|58| And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful.

Agricultural Sciences:

Allah has provided scientific evidence to illustrate how His system is highly organized and complete for human convenience in both the heavens and the earth. Rain is a fundamental necessity for agriculture and the sustenance of human and animal life on earth. Rainwater provides essential nitrogen for the growth of plants (as detailed earlier in Surah Al-Baqarah). Furthermore, the scientific explanation of the soil's agricultural surface and its fertility characteristics is given. In agricultural science, particularly in soil fertility studies, it is understood that some soils are extremely fertile while others are not, even though rain falls everywhere. Similarly, some humans, through reflection and acceptance of their existence, acknowledge and follow His commands, bringing blessings and goodness to society, while others persist in disbelief and sin, causing corruption. These deeds are worth contemplating, leading to gratitude towards Allah.

How Will Life Be Revived?

To explain life after death, rain is used as an analogy. The earth possesses productive power, but all its matter and elements remain inactive until it rains. After the rain, plants sprout by themselves. Likewise, on the Day of Resurrection, humans will be brought back to life from the earth where they are buried. Although this may seem strange, if we contemplate, matter does not cease to exist. According to the law of conservation of mass, matter transforms but remains constant in quantity. Humans consume food from the earth, and their bodies grow through the minerals, nutrients, and salts from the earth. When the body weakens and perishes, it disintegrates back into various elements within the earth. This is a famous scientific theory. The Day of Judgment will witness such catastrophic events that mountains will be ground to dust, the oceans will vanish, and the land will become a flat plain. Science today also considers the possibility of the earth's surface becoming a flat plain. Thus, the revival of humans appears rational and scientifically plausible, supported by a hadith.

Hazrat Abu Huraira narrated that the Prophet Muhammad (PBUH) said that the trumpet will be blown twice on the Day of Judgment. At the first blow, everything will perish, and at the second blow, a new world will come into being, and all the dead will be resurrected. There will be a period of forty years between the two blows, and continuous rain will occur during these forty years. Another narration mentions forty days, whether solar or the thousand-year days is not specified. During this period, every dead body, human or animal, will be reassembled, and when the trumpet is blown a second time, their souls will enter their bodies, and they will stand up alive (narrated in Bukhari and Muslim, also found in (Abu Dawood and Ruh al-Ma'ani).

Consider that 71% of the earth's surface is water, and 29% is land. More than half of this land (57%) consists of mountains, deserts, barren areas, and polar regions. The remaining 14% of land supports the majority of the human population, mainly in Asia and Africa around the Tropic of Cancer. This area covers about 8% of the earth's landmass and is home to approximately 70% of the world's population due to its historical significance as the center of ancient civilizations. The revival of humanity from this region seems logical and feasible. For Allah, who has created the universe, it is not a difficult task. The presence of organic material and suitable conditions makes the process scientifically sound. The rain will cause elements to come together, creating a suitable temperature and humidity for human growth, akin to an incubation environment. This scientific explanation aligns with the teachings given by the Prophet Muhammad (PBUH) over 1400 years ago, providing a significant research hint for modern scientists.

The resurrection will bring humans back in their youthful state, without clothes, experiencing such horror and hardship that they will be oblivious to their nakedness. Just as people become indifferent to their surroundings during sudden disasters like fires or earthquakes, the resurrected will be in their prime physical condition to endure the trials of accountability. Allah's power makes this a feasible occurrence. These signs are for people of knowledge and intellect to understand and be grateful to their Creator.

Poem:

We have known You only through Your bounties,

From the treasures of the earth and the food from crops,

From the vast oceans and mysterious clouds,

From the glow of every creation, from art and crafts.

From the blooms of the garden and the modesty of buds,

From the rain, the storm, the water, the air,

From the delicacy of pearls to the brilliance of diamonds,

We have known You only through Your bounties.

Pure and true is the entity, That provides evidence of its existence through every manifestation of the universe.

لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿۵۹﴾

7|59| We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day.

قَالَ الْمَلَاُ مِنْ قَوْمِهٖۤ اِنَّا لَنَرٰىكَ فِیْ ضَلٰلٍ مُّبِیْنٍ﴿۶۰﴾

7|60| Said the eminent among his people, "Indeed, we see you in clear error."

قَالَ یٰقَوْمِ لَیْسَ بِیْ ضَلٰلَةٌ وَّ لٰكِنِّیْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِیْنَ﴿۶۱﴾

7|61| [Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds."

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّیْ وَ اَنْصَحُ لَكُمْ وَ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ﴿۶۲﴾

7|62| I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know.

اَوَ عَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰی رَجُلٍ مِّنْكُمْ لِیُنْذِرَكُمْ وَ لِتَتَّقُوْا وَ لَعَلَّكُمْ تُرْحَمُوْنَ﴿۶۳﴾

7|63| Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you and that you may fear Allah so you might receive mercy."

فَكَذَّبُوْهُ فَاَنْجَیْنٰهُ وَ الَّذِیْنَ مَعَهٗ فِی الْفُلْكِ وَ اَغْرَقْنَا الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمًا عَمِیْنَ﴿۶۴﴾

7|64| But they denied him, so We saved him and those who were with him in the ship. And We drowned those who denied Our signs. Indeed, they were a blind people.

The Story of Prophet Noah (Hazrat Nuh):

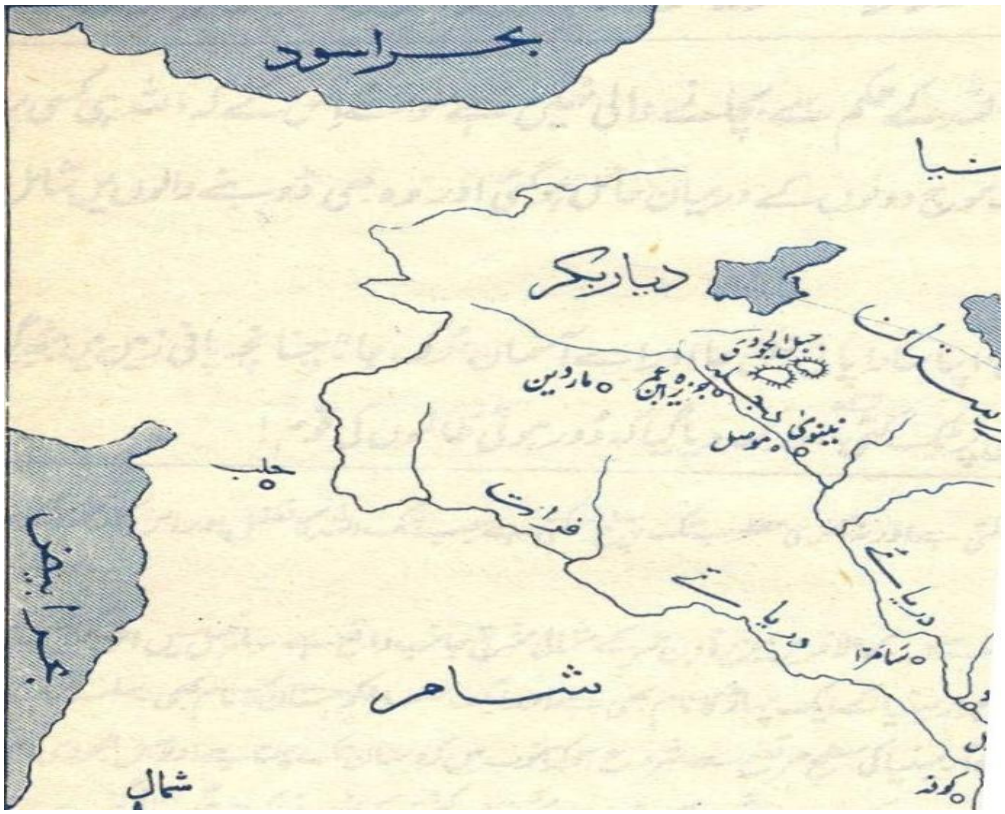
The verses narrate the story of Prophet Noah (Nuh) (peace be upon him). The era of Prophet Adam (peace be upon him) was a time of believers. After Adam, his descendants remained righteous for a few hundred years, but then they fell into sin under Satan's influence. According to various traditions, Prophet Noah came approximately 800 to 1000 years after Prophet Adam. Prophet Noah lived a long life, preaching for about 800 to 900 years. He received prophethood at the age of 40 and lived 60 years after the flood (as mentioned in Al-Mustadrak). His people lived in Iraq, and his prophethood was for them. He started preaching to guide them away from their misguidance, but their response was that their forefathers were right, and how could someone like them be a prophet.

People often have the notion that a prophet must be a superhuman or perform extraordinary feats to impress them. However, Allah chooses prophets and messengers from among humans so that people can relate to them and follow the commands in a language and manner familiar to them. Despite several hundred years of preaching, only a few people believed in Prophet Noah. He then prayed for their destruction, and Allah commanded him to build an ark to save the believers.

It rained heavily for many days, and a severe flood ensued. Prophet Noah and his believing companions boarded the ark. His son, who did not believe, drowned. Pairs of animals were also on the ark and survived. According to traditions, eighty-one people, including forty women, were saved on the ark and settled in Mosul, Iraq. The lesson from these verses is that denial of Allah's commands can only go so far, and eventually, the disobedient face divine punishment. It is not about familial ties but about deeds. The subsequent verses mention the people of Aad.

The story emphasizes the importance of belief and the consequences of disbelief. It reminds us of the significance of adhering to divine guidance and the ultimate justice of Allah. The narrative of Prophet Noah serves as a warning and a lesson for all to reflect on their actions and faith.

This story underscores that divine guidance is given to humanity through prophets from among themselves, in their own language and familiar context, ensuring that the message is clear and relatable. Despite the challenges and long years of preaching, the mission of the prophets remains focused on guiding humanity towards righteousness and away from the path of destruction.



Area Map of Nuh (A.S)

وَ اِلٰی عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ یٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَیْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿۶۵﴾

7|65| And to the 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?"

قَالَ الْمَلَاُ الَّذِیْنَ كَفَرُوْا مِنْ قَوْمِهٖۤ اِنَّا لَنَرٰىكَ فِیْ سَفَاهَةٍ وَّ اِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِیْنَ ﴿۶۶﴾

7|66| Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars."

قَالَ یٰقَوْمِ لَیْسَ بِیْ سَفَاهَةٌ وَّ لٰكِنِّیْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِیْنَ ﴿۶۷﴾

7|67| [Hud] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds."

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّیْ وَ اَنَا لَكُمْ نَاصِحٌ اَمِیْنٌ ﴿۶۸﴾

7|68| I convey to you the messages of my Lord, and I am to you a trustworthy adviser.

اَوَ عَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰی رَجُلٍ مِّنْكُمْ لِیُنْذِرَكُمْ ؕ وَ اذْكُرُوْۤا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ وَّ زَادَكُمْ فِی الْخَلْقِ بَصْۜطَةً ۚ فَاذْكُرُوْۤا اٰلَآءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۶۹﴾

7|69| Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favors of Allah that you might succeed.

قَالُوْٓا اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ وَ نَذَرَ مَا كَانَ يَعْبُدُ اٰبَآؤُنَا ۚ فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٧٠﴾

7|70| They said, "Have you come to us that we should worship Allah alone and leave what our fathers have worshipped? Then bring us what you promise us, if you should be of the truthful."

قَالَ قَدْ وَ قَعَ عَلَيْكُمْ مِّنْ رَّبِّكُمْ رِجْسٌ وَّ غَضَبٌ ؕ اَتُجَادِلُوْنَنِيْ فِيْٓ اَسْمَآءٍ سَمَّيْتُمُوْهَآ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّا نَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ فَانْتَظِرُوْٓا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ﴿٧١﴾

7|71| [Hud] said, "Already have defilement and anger fallen upon you from your Lord. Do you dispute with me concerning [mere] names you have named them, you and your fathers, for which Allah has not sent down any authority? Then wait; indeed, I am with you among those who wait."

فَاَنْجَيْنٰهُ وَ الَّذِيْنَ مَعَهٗ بِرَحْمَةٍ مِّنَّا وَ قَطَعْنَا دَابِرَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ مَا كَانُوْا مُؤْمِنِيْنَ ﴿٧٢﴾

7|72| So We saved him and those with him by mercy from Us. And We eliminated those who denied Our signs, and they were not [at all] believers.

The People of Aad:

The people of Aad were named after a man named Aad, who was a descendant of Sam, the son of Prophet Noah (peace be upon him). Aad was the fifth generation after Noah. His grandfather's name was Iram, and hence the people are also referred to as the people of Iram. Both the tribes of Aad and Thamud are branches of the Iram tribe, as Thamud was the name of another son.

Prophet Hud

Prophet Hud (peace be upon him) was from the fifth generation of Sam, a descendant of Noah, and belonged to the tribe of Aad. The Aad people, comprising thirteen clans, were settled from Oman to Hadhramaut and Yemen. Their settlements were lush and green, with grand palaces and towering figures. Allah sent Prophet Hud as a messenger to them. He preached monotheism, warned against idolatry, and urged them to abandon injustice and oppression.

The response from the chiefs of the people was typical of those in any society where a reformer brings change. The class that benefits from the existing system, usually the rulers and the wealthy, becomes its staunch opponents. They argued that their system, established by their forefathers, was correct, and questioned how someone like them, even lower than them, could lead them. They refused to allow the disruption of a system that was already running. They denied Prophet Hud's message.

Alah's punishment came when the agricultural lands, including their gardens, faced a drought for three years. The gardens withered, and the fields turned into deserts, but they did not stop their idol worship. Then, a severe storm raged for seven nights and eight days, uprooting trees, hurling people into the air, and causing animals to fly. Palaces collapsed, and the entire generation was annihilated. Prophet Hud and his Muslim companions, who had taken refuge in his house, survived as the house remained intact in the severe storm.

These verses highlight human psychology's fear of change, the opposition from those who benefit from the status quo, and the denial of a leader purely out of stubbornness. People often desire to see supernatural forces, a trick of Satan to lead them astray, causing their destruction and serving as a lesson for others. Allah provides blessings, sends messengers to deliver His message, and grants time for change and action. Upon persistent denial, punishment is inflicted.

وَ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ ؕ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْۤ اَرْضِ اللّٰهِ وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ اَلِيْمٌ ﴿۷۳﴾

7|73| And to the Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of Allah [sent] to you as a sign. So leave her to eat within Allah 's land and do not touch her with harm, lest there seize you a painful punishment.

وَ اذْكُرُوْۤا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ عَادٍ وَّ بَوَّاَكُمْ فِى الْاَرْضِ تَتَّخِذُوْنَ مِنْ سُهُوْلِهَا قُصُوْرًا وَّ تَنْحِتُوْنَ الْجِبَالَ بُيُوْتًا ۚ فَاذْكُرُوْۤا اٰلَآءَ اللّٰهِ وَ لَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿۷۴﴾

7|74| And remember when He made you successors after the 'Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah and do not commit abuse on the earth, spreading corruption."

قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لِلَّذِيْنَ اسْتُضْعِفُوْا لِمَنْ اٰمَنَ مِنْهُمْ اَتَعْلَمُوْنَ اَنَّ صٰلِحًا مُّرْسَلٌ مِّنْ رَّبِّهٖ ؕ قَالُوْۤا اِنَّا بِمَاۤ اُرْسِلَ بِهٖ مُؤْمِنُوْنَ ﴿۷۵﴾

7|75| Said the eminent ones who were arrogant among his people to those who were oppressed - to those who believed among them, "Do you [actually] know that Salih is sent from his Lord?" They said, "Indeed we, in that with which he was sent, are believers."

قَالَ الَّذِيْنَ اسْتَكْبَرُوْۤا اِنَّا بِالَّذِىْۤ اٰمَنْتُمْ بِهٖ كٰفِرُوْنَ ﴿۷۶﴾

7|76| Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers."

After the stories of Prophet Noah and the people of Aad, the Quran mentions Prophet Salih and his people, Thamud. The people of Thamud were also descendants of Aad, as both tribes originated from the same grandfather. Thamud inhabited the northwestern part of Arabia, with their major city being Majar, which is now known as Madain Salih. They were a wealthy and brave people, excelling in stone carving and architecture. Due to their wealth and power, they forgot about Allah. Allah sent Prophet Salih as a messenger to them. He was one of their own, a member of the Thamud tribe.

Prophet Salih preached to them for a long time, urging them to abandon idolatry and turn to the worship of Allah. However, the people opposed him. They demanded a miracle to prove his prophethood: that a pregnant she-camel should emerge from a rock. Prophet Salih prayed to Allah, and his prayer was answered. The rock split open, and a healthy she-camel emerged. Some people believed after witnessing this miracle, but the majority, especially the leaders, remained in their old ways and prevented others from believing as well.

Prophet Salih warned them that the she-camel was a sign from Allah and should not be harmed. This she-camel, called Naqat Allah (the she-camel of Allah), was a miraculous creation and not born from any other she-camel. It was given the freedom to graze on

the land. The she-camel drank a lot of water—enough to empty a well in one go—and produced enough milk to fill all the containers of the people. To manage this, a system was established where one day the she-camel would drink, and the next day the people would take water. Despite this miraculous sign, the majority of the people, under the influence of their disbelieving leaders, continued to reject Prophet Salih's message. They remained heedless of Allah's bounties and continued in their disbelief.

فَعَقَرُوا النَّاقَةَ وَ عَتَوْا عَنْ اَمْرِ رَبِّهِمْ وَ قَالُوْا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ﴿۷۷﴾

7|77| So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers."

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ﴿۷۸﴾

7|78| So the earthquake seized them, and they became within their home [corpses] fallen prone.

فَتَوَلّٰى عَنْهُمْ وَ قَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ وَ نَصَحْتُ لَكُمْ وَ لٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ﴿۷۹﴾

7|79| And he turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors."

The misguided and anti-Islamic elements of the tribe knew that somehow the she-camel had to be eliminated because it was a walking miracle that reminded people of Allah's existence. To achieve this, they used the ploy of two beautiful women who demanded that their lovers kill the she-camel in exchange for marriage. Two young men, in love with these women, got intoxicated and secretly shot the she-camel with an arrow, and the other cut its legs, killing it.

When Prophet Salih (peace be upon him) found out, he warned the people that a punishment would come after three days. However, they took this as a mere admonition and began mocking him. On the first day, their faces turned yellow, on the second day, they turned red, and on the third day, their faces turned black. During this period, they decided to kill Prophet Salih, thinking that if the punishment came, they wouldn't survive, and if it didn't, they would punish him. As they set out to attack his house at night, they were struck by stones and died.

Following this, a severe earthquake and a terrifying loud noise occurred, similar to the sound barrier breaking (supersonic boom). Such intense noise can kill a person, especially the explosion from a nuclear reaction. The human ear can endure noise up to 85 decibels; anything louder can increase blood pressure, accelerate heartbeats, and release stress hormones into the blood. Supersonic shock waves create intense explosions and sonic booms that can damage buildings, and the people fell dead. After this destruction, Prophet Salih and the believers were safe and left the area. According to some traditions, Prophet Salih had four thousand followers and moved to Hadhramaut in Yemen, where he passed away.

During the expedition to Tabuk, the Prophet Muhammad (peace be upon him) and his companions passed by this ruined city of Hijr, where the punishment had occurred. He prohibited entering the accursed area or using its well water.

This incident teaches the same lessons about human psychology and society: wealth and affluence often lead people to rebel against divine commands, becoming materialistic and self-indulgent. Allah grants power, wealth, and prosperity even to those who do not follow His commands, but His friends dislike such wealth as it leads to misguidance, disobedience, and heedlessness. The elite and leaders, who benefit the

most, often oppose the divine message and create obstacles through various conspiracies. Grand palaces and gardens are also part of Allah's blessings. Believers are usually weaker but firm in their resolve, while opponents are wealthy and arrogant. Arrogance is a great curse and a cause of destruction, but ultimately, the believers succeed.

وَ لُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اَتَاْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ﴿۸۰﴾

7|80| And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds?

اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ﴿۸۱﴾

7|81| Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people."

وَ مَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوْۤا اَخْرِجُوْهُمْ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ﴿۸۲﴾

7|82| But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."

فَاَنْجَيْنٰهُ وَ اَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۖ كَانَتْ مِنَ الْغٰبِرِيْنَ﴿۸۳﴾

7|83| So We saved him and his family, except for his wife; she was of those who remained [with the evildoers].

وَ اَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ؕ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِيْنَ﴿۸۴﴾

7|84| And We rained upon them a rain [of stones]. Then see how was the end of the criminals.

The historical sequence continues with the mention of the nations that denied the divine commands and faced punishment. Prophet Lot (Hazrat Lut) was the nephew of Prophet Abraham (Hazrat Ibrahim) and became a believer through his invitation. Their original homeland was near Basra in western Iraq, in the land of Babel. Prophet Lot migrated with Prophet Abraham towards Syria. Upon reaching the Jordan River, Prophet Abraham moved towards the land of Canaan near Jerusalem, where he settled.

Destruction Due to Unnatural Sexual Acts:

Allah granted prophethood to Prophet Lot, and he went to the region of Sodom, near Jerusalem, which included major cities such as Sodom, Gomorrah, Admah, Zeboim, and Zoar. Sodom was the central city where he began his preaching. The land was lush, green, and abundant with fruits and grains. Due to this economic wealth, the people turned to indulgence and developed a practice of male-to-male sexual relations for pleasure, which was unnatural. It appears from the verse that this practice began with the people of Lot, marking it as extremely obscene and a greater crime than general immorality in Islam. The punishment for this act is severe, akin to that for adultery, as it leads to various sexually transmitted diseases (STDs) including HIV and AIDS. Here are some diseases caused by such practices:

(1) Chlamydia

(2) Genital Warts

(3) Gonorrhea

(4) Herpes

(5) HIV (Human Immunodeficiency Virus)

(6) Syphilis

(7) Chancroid

(8) Hepatitis

(9) Pubic Lice (Crabs)

(10) Trichomoniasis

If men were to marry men and women to marry women, the human race would become extinct within a hundred years because men cannot bear children, and women cannot become pregnant without men. This system goes against humanity and the universe. Temporary sexual pleasure may be achieved, but human procreation would end, which is why Islam considers it a grave sin. Today, under the guise of sexual equality, efforts are being made to eliminate the stigma against homosexuality, particularly in Western countries, which is a trick of Satan and a deception for humanity. Marriages between men and men or women and women defeat the primary purpose of human existence (procreation), which is a grave injustice. This is not sexual equality but human destruction and genocide. According to the World Health Organization (WHO), in 2016, there were one million new cases of sexually transmitted infections (STIs) spreading daily (BBC, 06/06/2019). Pregnant women with STIs risk passing the following conditions to their babies:

(1) Stillbirth

(2) Premature birth

(3) Low birth weight

(4) Pneumonia

(5) Blindness

(6) Permanent disability (genital deformation, metabolic defects)

These are all consequences of homosexuality.

The verse again highlights human stubbornness, adherence to customs, and the tendency to cling to traditional practices. Instead of refraining from their immoral actions, the people of Lot decided to expel him and his followers from the city. Despite Prophet Lot's preaching, only a few people became believers, excluding his wife. Allah commanded Prophet Lot to leave the city and not look back. As they left Sodom, a divine punishment of a rain of stones descended from above, and the land was overturned by an earthquake. In this low-lying area is the Dead Sea, which is the lowest point on the earth's surface. Due to its high salinity (phosphates), life is impossible there.

وَ اِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ فَاَوْفُوا الْكَيْلَ وَ الْمِيْزَانَ وَ لَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَ لَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ﴿۸۵﴾

7|85| And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of

their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers.

وَ لَا تَقْعُدُوْا بِكُلِّ صِرَاطٍ تُوْعِدُوْنَ وَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ بِهٖ وَ تَبْغُوْنَهَا عِوَجًا ۚ وَ اذْكُرُوْۤا اِذْ كُنْتُمْ قَلِيْلًا فَكَثَّرَكُمْ ۪ وَ انْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿۸۶﴾

7|86| And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how was the end of the corrupters.

وَ اِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ اٰمَنُوْا بِالَّذِيْۤ اُرْسِلْتُ بِهٖ وَ طَآئِفَةٌ لَّمْ يُؤْمِنُوْا فَاصْبِرُوْا حَتّٰى يَحْكُمَ اللّٰهُ بَيْنَنَا ۚ وَ هُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۸۷﴾

7|87| And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allah judges between us. And He is the best of judges."

This is the story of Shoaib in sequence of the stories of the previous prophets. He is the decendant of the son of Ibraham who settled in Madian.he also settled there. To the nation, he was sent to' is called ' the people of Madian or the people of Aika (clump of trees). Some have written them as a separate nation.)

Weights, Measures, and Fulfilments of Rights:

Prophet Shuaib conveyed the divine message to his people. His message encompassed the rights of Allah, which is His worship, and the rights of people, which include fair dealings and honest trade practices. His people were negligent in both aspects. He prohibited them from engaging in fraudulent practices of weights and measures, urging them not to shortchange others. This encompasses all forms of rights, including financial and non-financial matters, as well as honor and respect. In his Farewell Sermon, the Prophet Muhammad (peace be upon him) emphasized that people's blood, honor, and property are sacred and must be protected.

He also forbade corruption on earth. Improving the land and utilizing its resources correctly is crucial, as injustices and discrepancies in measures lead to unseen economic and social corruption. This includes ensuring the safety of roads and protecting people's honor and property so that they do not feel insecure. Another advice was to give peace and reconciliation a chance in the face of differences and opposition, before resorting to conflict. Therefore, he advised patience, avoiding haste, and reassured that Allah's decision would be in favor of those who uphold the truth.

This narrative underscores the importance of fair trade, justice in social dealings, and the preservation of public welfare as foundational principles in Islam, demonstrating the interconnection between spiritual devotion and ethical conduct in worldly affairs.

Parts /Para: 9.

قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لَنُخْرِجَنَّكَ يٰشُعَيْبُ وَ الَّذِيْنَ اٰمَنُوْا مَعَكَ مِنْ قَرْيَتِنَاۤ اَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا ؕ قَالَ اَوَ لَوْ كُنَّا كٰرِهِيْنَ ﴿۸۸﴾

7|88| Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shu'ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling?"

قَدِ افْتَرَيْنَا عَلَى اللّٰهِ كَذِبًا اِنْ عُدْنَا فِيْ مِلَّتِكُمْ بَعْدَ اِذْ نَجّٰىنَا اللّٰهُ مِنْهَا ؕ وَ مَا يَكُوْنُ لَنَاۤ اَنْ نَّعُوْدَ فِيْهَاۤ اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ رَبُّنَا ؕ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ؕ عَلَى اللّٰهِ تَوَكَّلْنَا ؕ رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ اَنْتَ خَيْرُ الْفٰتِحِيْنَ ﴿۸۹﴾

7|89| We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

وَ قَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا اِنَّكُمْ اِذًا لَّخٰسِرُوْنَ ﴿۹۰﴾

7|90| Said the eminent ones who disbelieved among his people, "If you should follow Shu'ayb, indeed, you would then be losers."

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ﴿۹۱﴾

7|91| So the earthquake seized them, and they became within their home [corpses] fallen prone.

اَلَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ۚ اَلَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَانُوْا هُمُ الْخٰسِرِيْنَ ﴿۹۲﴾

7|92| Those who denied Shu'ayb - it was as though they had never resided there. Those who denied Shu'ayb - it was they who were the losers.

فَتَوَلّٰى عَنْهُمْ وَ قَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسٰلٰتِ رَبِّيْ وَ نَصَحْتُ لَكُمْ ۚ فَكَيْفَ اٰسٰى عَلٰى قَوْمٍ كٰفِرِيْنَ ﴿۹۳﴾

7|93| And he turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

Prophet Shuaib (peace be upon him) and his obedient believers lived in the same society as the disbelieving infidels. Prophet Shuaib preached to them about the rights of Allah (worship) and the rights of people (fair dealings). The leaders of his people threatened him, demanding that he return to their ways or be expelled from the city, as they held the power. Prophet Shuaib responded that it was impossible to return to disbelief after knowing and accepting Islam and recognizing Allah. However, he acknowledged that Allah has the power to do anything. He then prayed to Allah to judge between the wrongdoers and the believers, as they were stubborn and unwilling to accept Islam. Allah accepted his prayer, and a severe earthquake destroyed the town. Additionally, a scorching heat was imposed on another town. The people sought refuge in the forest, hoping for rain and coolness when dark clouds appeared. Instead, the clouds rained fire upon them, and they were burned to ashes. These people had lived lives of luxury before Islam, but their disobedience led to their utter destruction.

Causes of Disorder:

If we reflect on the condition of past nations and the current reasons for war and bloodshed, we can identify the human obstacles to peace, security, and acceptance of guidance. Arrogance, self-interest, and adherence to traditions have caused a desire for dominance (classism) that obstructs progress. These issues persist today despite education and development, and they cannot be eradicated without fear of Allah. A society cannot achieve lasting prosperity, peace, and blessings without honest leadership. Temporary economic prosperity may exist, but in the long term, internal corruption and external influences and attacks lead to destruction.

وَ مَآ اَرْسَلْنَا فِیْ قَرْیَةٍ مِّنْ نَّبِیٍّ اِلَّاۤ اَخَذْنَاۤ اَهْلَهَا بِالْبَاْسَآءِ وَ الضَّرَّآءِ لَعَلَّهُمْ یَضَّرَّعُوْنَ﴿۹۴﴾

7|94| And We sent to no city a prophet [who was denied] except that We seized its people with poverty and hardship that they might humble themselves [to Allah].

ثُمَّ بَدَّلْنَا مَكَانَ السَّیِّئَةِ الْحَسَنَةَ حَتّٰى عَفَوْا وَّ قَالُوْا قَدْ مَسَّ اٰبَآءَنَا الضَّرَّآءُ وَ السَّرَّآءُ فَاَخَذْنٰهُمْ بَغْتَةً وَّ هُمْ لَا یَشْعُرُوْنَ﴿۹۵﴾

7|95| Then We exchanged in place of the bad [condition], good, until they increased [and prospered] and said, "Our fathers [also] were touched with hardship and ease." So We seized them suddenly while they did not perceive.

وَ لَوْ اَنَّ اَهْلَ الْقُرٰۤى اٰمَنُوْا وَ اتَّقَوْا لَفَتَحْنَا عَلَیْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ وَ الْاَرْضِ وَ لٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا یَكْسِبُوْنَ﴿۹۶﴾

7|96| And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning."

اَفَاَمِنَ اَهْلُ الْقُرٰۤى اَنْ یَّاْتِیَهُمْ بَاْسُنَا بَیَاتًا وَّ هُمْ نَآىِٕمُوْنَ﴿۹۷﴾

7|97| Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep?

اَوَ اَمِنَ اَهْلُ الْقُرٰۤى اَنْ یَّاْتِیَهُمْ بَاْسُنَا ضُحًى وَّ هُمْ یَلْعَبُوْنَ﴿۹۸﴾

7|98| Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play?

اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ فَلَا یَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ﴿۹۹﴾

7|99| Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people.

The sequence of discussing the punishments of previous nations continues, emphasizing that before any town is subjected to punishment, prophets are sent to convey Allah's commands. The inhabitants, especially the leaders and privileged classes, often fiercely oppose these warnings. During this period, they may experience hardships and economic difficulties as a form of punishment, intended to make them reflect and reform. If they do, the punishment is averted, and Allah's blessings surround them. This leads to economic growth, a higher standard of living, social peace, and justice. However, societies often become accustomed to their difficulties and do not perceive them as warnings. Due to human intentions and actions, Allah grants them respite. They mistake economic prosperity for success, and then Allah's punishment overtakes them, as described in previous verses regarding past nations. When the punishment comes, it may strike at night or during the midday, leaving no escape, and no one can be saved from Allah's wrath. Disbelievers may think they will survive, but they ultimately face destruction. This was a warning to the people of Makkah to reflect.

In the present era, there will not be such widespread destruction as seen in previous nations because the final Prophet (peace be upon him) is not only a prophet but also a mercy to all worlds. Therefore, the complete annihilation-type punishment will not occur. This is why the world is spared from total destruction.

اَوَ لَمْ یَهْدِ لِلَّذِیْنَ یَرِثُوْنَ الْاَرْضَ مِنْۢ بَعْدِ اَهْلِهَاۤ اَنْ لَّوْ نَشَآءُ اَصَبْنٰهُمْ بِذُنُوْبِهِمْ ۚ وَ نَطْبَعُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا یَسْمَعُوْنَ﴿۱۰۰﴾

7|100| Has it not become clear to those who inherited the earth after its [previous] people that if We willed, We could afflict them for their sins? But We seal over their hearts so they do not hear.

تِلْكَ الْقُرٰى نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآىِٕهَا ۚ وَ لَقَدْ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانُوْا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا مِنْ قَبْلُ ؕ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الْكٰفِرِيْنَ ﴿۱۰۱﴾

7|101| Those cities - We relate to you, [O Muhammad], some of their news. And certainly did their messengers come to them with clear proofs, but they were not to believe in that which they had denied before. Thus does Allah seal over the hearts of the disbelievers.

وَ مَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَ اِنْ وَّجَدْنَاۤ اَكْثَرَهُمْ لَفٰسِقِيْنَ ﴿۱۰۲﴾

7|102| And We did not find for most of them any covenant; but indeed, We found most of them defiantly disobedient.

The verses mention the psychology of misguided individuals and nations, stating that despite the arrival of punishments and witnessing the destruction of previous nations, they did not take heed. Their continued adherence to misguidance resulted in their hearts being sealed. All the towns mentioned had been warned by prophets, but due to their stubbornness, they rejected the messages. Despite witnessing miracles, they remained steadfast in their disbelief and were thus deprived of guidance. It is also noted that the majority tend to remain disobedient, making them deserving of punishment. This serves as a lesson for the disbelievers of Makkah.

Next, the story of Prophet Musa (Moses) is presented.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى بِاٰيٰتِنَاۤ اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ فَظَلَمُوْا بِهَا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿۱۰۳﴾

7|103| Then We sent after them Moses with Our signs to Pharaoh and his establishment, but they were unjust toward them. So see how was the end of the corrupters.

وَ قَالَ مُوْسٰى يٰفِرْعَوْنُ اِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ۙ﴿۱۰۴﴾

7|104| And Moses said, "O Pharaoh, I am a messenger from the Lord of the worlds

حَقِيْقٌ عَلٰۤى اَنْ لَّاۤ اَقُوْلَ عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ فَاَرْسِلْ مَعِيَ بَنِيْۤ اِسْرَآءِيْلَ ؕ﴿۱۰۵﴾

7|105| [Who is] obligated not to say about Allah except the truth. I have come to you with clear evidence from your Lord, so send with me the Children of Israel."

قَالَ اِنْ كُنْتَ جِئْتَ بِاٰيَةٍ فَاْتِ بِهَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۱۰۶﴾

7|106| [Pharaoh] said, "If you have come with a sign, then bring it forth, if you should be of the truthful."

فَاَلْقٰى عَصَاهُ فَاِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ۖ﴿۱۰۷﴾

7|107| So Moses threw his staff, and suddenly it was a serpent, manifest.

وَّ نَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضَآءُ لِلنّٰظِرِيْنَ ﴿۱۰۸﴾

7|108| And he drew out his hand; thereupon it was white [with radiance] for the observers.

The story of Prophet Musa (Moses) is significant after the mention of previous nations. Prophet Musa's story has been mentioned earlier in Surah Baqarah. Allah sent Prophet Musa to Pharaoh, who was the king of Egypt at the time. Pharaoh oppressed the Egyptian society, where the Coptic class was extremely privileged while the Israelites lived in extreme subjugation. To end this oppression, Allah sent Prophet Musa. He invited Pharaoh to believe in Allah and demanded the release of the Israelites from oppression, stating that this command was from Allah, the Lord of all worlds. In response, Pharaoh demanded proof of his claim. Prophet Musa threw his staff on the ground, which turned into a large serpent. When he pulled his hand out of his collar, it shone brightly.

Truthfulness in Speech:

Prophet Musa stated that the essence of his mission was truth, emphasizing the importance of truthfulness in delivering messages. This highlights the significance of honesty in the character of messengers. Our Prophet Muhammad (peace be upon him) was known as "As-Sadiq" (the truthful) and "Al-Amin" (the trustworthy) in Makkah even before his prophethood.

The staff turning into a serpent and the shining hand were miracles. The serpent created from the staff was likely so large that it terrified the entire court, making it impossible for anyone to think of attacking or subduing it. Similarly, the light from his hand must have been exceptionally bright, far surpassing the normal lighting of the court, otherwise the miracle would not have had the intended impact. These miracles left Pharaoh and his courtiers astonished and bewildered. Pharaoh's plan to counter these miracles is mentioned in the following verses.

قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ﴿١٠٩﴾

7|109| Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician

يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ ۚ فَمَا ذَا تَاْمُرُوْنَ ﴿١١٠﴾

7|110| Who wants to expel you from your land [through magic], so what do you instruct?"

قَالُوْۤا اَرْجِهْ وَ اَخَاهُ وَ اَرْسِلْ فِى الْمَدَآئِنِ حٰشِرِيْنَۙ ﴿١١١﴾

7|111| They said, "Postpone [the matter of] him and his brother and send among the cities gatherers

يَاْتُوْكَ بِكُلِّ سٰحِرٍ عَلِيْمٍ ﴿١١٢﴾

7|112| Who will bring you every learned magician."

Interests versus Justice:

The verses describe Pharaoh's plan, influenced by his advisors (chieftains and counselors), highlighting human psychology, opportunism, and the significance of interests and necessities. We observe that where there is a union of interests, there is also a unity of thoughts and conditions. At that time in Egypt, the Coptic nation was benefiting, with their leaders ruling alongside Pharaoh. The Israelites served as their laborers and slaves. When Prophet Musa (Moses) demanded the liberation of the Israelites under divine commands, it struck a chord of alarm for the ruling and privileged class, leading to their opposition.

Allah's love for His creation and hatred for oppression is evident here. Despite the Israelites' disobedience, Allah wanted to free them from this tyranny. The chieftains, seeking to protect their interests, claimed that Prophet Musa intended to drive them out

of their country where they were living in comfort and ease. This statement aimed to unite the entire Coptic nation against Prophet Musa, even though he only demanded the freedom and exodus of the Israelites. Driven by their vested interests, the chieftains advised Pharaoh not to consider Prophet Musa's message but to counter him, portraying him as a sorcerer.

Pharaoh, whose interest was to maintain his kingship and keep the support of his courtiers, accepted their advice. Thus, he started searching for magicians to challenge Prophet Musa, dismissing his message. This scenario reflects a common human behavior observed in daily life, where economic and social changes reveal such character traits. Human economy is crucial and is often prioritized.

Pharaoh's plan and the behavior of his advisors illustrate how those in power often resist change to maintain their benefits and status, even if it means rejecting justice and truth. This historical account serves as a lesson on the conflict between vested interests and the pursuit of justice, demonstrating the challenges faced by those who seek to bring about social and moral reforms.

وَ جَآءَ السَّحَرَةُ فِرْعَوْنَ قَالُوْۤا اِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ﴿۱۱۳﴾

7|113| And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant."

قَالَ نَعَمْ وَ اِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ﴿۱۱۴﴾

7|114| He said, "Yes, and, [moreover], you will be among those made near [to me]."

قَالُوْا يٰمُوْسٰۤى اِمَّاۤ اَنْ تُلْقِيَ وَ اِمَّاۤ اَنْ نَّكُوْنَ نَحْنُ الْمُلْقِيْنَ﴿۱۱۵﴾

7|115| They said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]."

قَالَ اَلْقُوْا ۚ فَلَمَّاۤ اَلْقَوْا سَحَرُوْۤا اَعْيُنَ النَّاسِ وَ اسْتَرْهَبُوْهُمْ وَ جَآءُوْ بِسِحْرٍ عَظِيْمٍ﴿۱۱۶﴾

7|116| He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic.

وَ اَوْحَيْنَاۤ اِلٰى مُوْسٰۤى اَنْ اَلْقِ عَصَاكَ ۚ فَاِذَا هِيَ تَلْقَفُ مَا يَاْفِكُوْنَ ۚ﴿۱۱۷﴾

7|117| And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying.

فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ۚ﴿۱۱۸﴾

7|118| So the truth was established, and abolished was what they were doing.

فَغُلِبُوْا هُنَالِكَ وَ انْقَلَبُوْا صٰغِرِيْنَ ۚ﴿۱۱۹﴾

7|119| And Pharaoh and his people were overcome right there and became debased.

وَ اُلْقِيَ السَّحَرَةُ سٰجِدِيْنَ ۖ﴿۱۲۰﴾

7|120| And the magicians fell down in prostration [to Allah].

قَالُوْۤا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ۙ﴿۱۲۱﴾

7|121| They said, "We have believed in the Lord of the worlds,

The verses recount the incident of Prophet Musa (Moses) and the magicians summoned by Pharaoh. Pharaoh ordered the magicians to be brought from all the cities and informed them about the confrontation with Prophet Musa.

A day was chosen for this event, coinciding with a festival so that a large crowd could witness it. Pharaoh believed this would ensure his success, while it provided Prophet Musa an opportunity to present the divine message to the masses. The magicians demanded compensation for their services, and they were promised close proximity to the royal court, which was the greatest reward they could imagine.

The confrontation was set, and the magicians respectfully offered Prophet Musa the choice to demonstrate his power first or let them go first. The magicians believed their collective strength would overpower Prophet Musa. Prophet Musa chose to let the opponents display their power first, a wise strategy in any contest, allowing him to respond fully without leaving any aspect unaddressed.

The magicians threw their staffs and ropes, which appeared as serpents to the onlookers, causing fear among the people. Aware of Prophet Musa's staff transforming into a serpent, they aimed to counter it with numerous serpents. Observing this spectacle, Prophet Musa felt a momentary concern, praying for Allah's assistance since this was a crucial moment to demonstrate his message to the people. Allah inspired him to throw down his staff, which turned into a massive serpent, devouring the illusory serpents created by the magicians' ropes and staffs, nullifying their magic entirely.

The Power of True Faith and Knowledge:

When the magicians saw their efforts and performance nullified instantaneously by the massive serpent, they realized their weakness and the superior power before them. This realization turned into faith, as they recognized a force greater than their magic. This acknowledgment of a higher power brought them to the level of certain faith (yaqeen) based on knowledge. This underscores the virtue of knowledge, as actions founded on true knowledge are more enduring and robust.

Pharaoh's entire scheme collapsed with this failure. His claim to divinity was weakened, and the magicians themselves, guided by Allah, declared their faith in the God of Musa and Harun (Aaron). The concept of magic and its effects were previously detailed in Surah Baqarah (the story of Harut and Marut).

Psychological Aspect of Magic and Illusion:

This verse also touches upon the psychological aspect of magic, where the minds of the audience are manipulated into perceiving illusions as reality. Magicians use their words, movements, experience, and knowledge to create these illusions. According to one magician, evil jinn (referred to as qarīn) assist the magician in influencing the audience's minds, causing them to see and believe in the illusions. The effect of magic ceases when the magician's act ends.

The verse mentions the term "sihru a'yun an-naas" (magic that affects the eyes of the people), which aligns with the psychological phenomenon of illusion. This topic is still under research. Magic shows, often performed for entertainment, rely on psychological and visual illusions without harmful intent, unlike malevolent magic aimed at causing harm or discord, such as between spouses or families, or inflicting physical harm.

Black magic, like that practiced by the Jews against the Prophet Muhammad (peace be upon him), or generally performed with malevolent intentions using evil jinn, is severely condemned. Practitioners of such magic face severe punishment, including death, and engaging in these practices is considered an act of disbelief (kufr). Some scholars view even learning about it as kufr, while others believe that practicing it constitutes disbelief.

Individuals with weak nerves are more susceptible to mental illusions. Evil jinn can manipulate the mind and nerves to create distress, which is strictly prohibited. Hypnosis, which involves inducing a mental state of acceptance, is sometimes used therapeutically for neurological disorders. Similarly, "Mesmerism," named after the German doctor F.A. Mesmer (1734-1815), employed similar techniques, although it is largely obsolete now.

7|122| The Lord of Moses and Aaron."

رَبِّ مُوْسٰى وَ هٰرُوْنَ﴿۱۲۲﴾

7|123| Said Pharaoh, "You believed in him before I gave you permission. Indeed, this is a conspiracy which you conspired in the city to expel therefrom its people. But you are going to know.

قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِى الْمَدِيْنَةِ لِتُخْرِجُوْا مِنْهَآ اَهْلَهَا ۚ فَسَوْفَ تَعْلَمُوْنَ﴿۱۲۳﴾

7|124| I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all."

لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَ اَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ﴿۱۲۴﴾

When Pharaoh and his courtiers saw the situation turning against them, they quickly employed another social tactic to avoid defeat or failure. Pharaoh, who had relied on the magicians, turned against them and accused them of conspiring with Prophet Musa (Moses) to intimidate and drive out the Copts from their city. He threatened them with severe punishment: their hands and feet would be cut off on opposite sides. This reaction illustrates how, when faced with failure or defeat, a proud person often refuses to analyze their own arrogance and failure. Instead, they blame others and remain immersed in their arrogance. This behavior stems from satanic influences, which is why arrogance is forbidden.

Pharaoh deflected attention from his own false claims by making the magicians appear guilty, thus diverting people's focus from his own failure. He portrayed the magicians as criminals, shifting the blame onto them.

قَالُوْٓا اِنَّآ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ۚ﴿۱۲۵﴾

7|125| They said, "Indeed, to our Lord we will return.

وَ مَا تَنْقِمُ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاٰيٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ؕ رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّ تَوَفَّنَا مُسْلِمِيْنَ﴿۱۲۶﴾

7|126| And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us die as Muslims [in submission to You]."

Patience and Steadfastness:

When the magicians heard Pharaoh's decree, their faith was very strong, reaching the level of `Ain al-Yaqeen (absolute certainty without any doubt). They responded that they had not done anything against him; rather, they had come to believe in Allah through His signs. Therefore, they were prepared to return to Him in the event of their death. Because of their faith, they were not afraid but remained steadfast. They prayed, "O our Lord, grant us the great blessing of patience in this difficult time so that we do not become frightened or distressed and can face oppression with dignity. Grant us death in a state of faith."

This is a lesson for believers: if difficulties arise in the pursuit of truth, do not be distressed. Instead, confront these challenges with patience to reach your destination. Patience is crucial for steadfastness, which is why its reward is immense.

وَ قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اَتَذَرُ مُوْسٰى وَ قَوْمَهٗ لِيُفْسِدُوْا فِى الْاَرْضِ وَ يَذَرَكَ وَ اٰلِهَتَكَ ؕ قَالَ سَنُقَتِّلُ اَبْنَآءَهُمْ وَ نَسْتَحْىٖ نِسَآءَهُمْ ۚ وَ اِنَّا فَوْقَهُمْ قٰهِرُوْنَ ﴿۱۲۷﴾

7|127| And the eminent among the people of Pharaoh said," Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them."

Court Advisors and Their Self-Interest:

Pharaoh's court advisors, driven by their vested interests, advised Pharaoh to punish those advocating change, those who believed in God and sought the return of the Israelites. They argued that these advocates of change would cause disorder in the country and threaten Pharaoh's rule. In response to this perceived threat, Pharaoh declared (since Prophet Musa was accompanied by the Israelites, as he was from them) that they would kill their newborn sons to prevent them from becoming a resistance force and allow their daughters to live, so they could serve the Egyptians. He justified this by asserting their power and control.

Lust for Power and Oppression:

Arrogance, egotism, self-interest, and the intoxication of power can lead to extreme cruelty when there are no legal constraints or fear of God. This is a part of human behavior, exemplified by Pharaoh's actions, which serve as a lesson. This is why in Islam, everyone, even a king, is accountable before God and the law and must answer to the people without any exceptions. An example of this is the incident involving Caliph Umar (may Allah be pleased with him).

Pharaoh's decision to kill the male offspring of the Israelites and spare the females is an illustration of how absolute power can corrupt and lead to inhumane actions. This story serves as a reminder that in Islam, justice is paramount, and those in power are held accountable for their actions, ensuring that no one is above the law.

قَالَ مُوْسٰى لِقَوْمِهِ اسْتَعِيْنُوْا بِاللّٰهِ وَ اصْبِرُوْا ۚ اِنَّ الْاَرْضَ لِلّٰهِ ۙ يُوْرِثُهَا مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ الْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴿۱۲۸﴾

7|128| Said Moses to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."

قَالُوْۤا اُوْذِيْنَا مِنْ قَبْلِ اَنْ تَاْتِيَنَا وَ مِنْۢ بَعْدِ مَا جِئْتَنَا ؕ قَالَ عَسٰى رَبُّكُمْ اَنْ يُّهْلِكَ عَدُوَّكُمْ وَ يَسْتَخْلِفَكُمْ فِى الْاَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُوْنَ ﴿۱۲۹﴾

7|129| They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do."

When the Israelites heard Pharaoh's decree, they expressed their distress to Prophet Musa (Moses), saying that they had been oppressed before (with their children being killed, forced labor, etc.), and even after his arrival, the oppression continued. They were further troubled by Pharaoh's latest announcement of increased cruelty.

In response, Prophet Musa reassured them, providing comfort and a message of hope. He encouraged them to be patient, telling them that soon the oppression would end, and they would achieve victory. He explained that the power and dominion that Pharaoh and the Copts currently held could be theirs tomorrow.

Prophet Musa reminded them that when Allah grants power and dominion on earth, it is a test to see how well they adhere to His commands and implement justice and righteousness.

وَ لَقَدْ اَخَذْنَاۤ اٰلَ فِرْعَوْنَ بِالسِّنِيْنَ وَ نَقْصٍ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَذَّكَّرُوْنَ﴿۱۳۰﴾

7|130| And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded.

فَاِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُوْا لَنَا هٰذِهٖ ۚ وَ اِنْ تُصِبْهُمْ سَيِّئَةٌ يَّطَّيَّرُوْا بِمُوْسٰى وَ مَنْ مَّعَهٗ ؕ اَلَاۤ اِنَّمَا طٰٓئِرُهُمْ عِنْدَ اللّٰهِ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ﴿۱۳۱﴾

7|131| But when good came to them, they said, "This is ours [by right]." And if a bad [condition] struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allah, but most of them do not know.

وَ قَالُوْا مَهْمَا تَاْتِنَا بِهٖ مِنْ اٰيَةٍ لِّتَسْحَرَنَا بِهَا ۙ فَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ﴿۱۳۲﴾

7|132| And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you."

فَاَرْسَلْنَا عَلَيْهِمُ الطُّوْفَانَ وَ الْجَرَادَ وَ الْقُمَّلَ وَ الضَّفَادِعَ وَ الدَّمَ اٰيٰتٍ مُّفَصَّلٰتٍ ۫ فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا مُّجْرِمِيْنَ﴿۱۳۳﴾

7|133| So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.

Omens and Superstitions in Islam:

After the defeat of Pharaoh's magicians, he intensified his oppression of the Muslims (the followers of Prophet Musa). As a result, Allah sent various calamities upon Pharaoh's people, including droughts, famines, and the devastation of their gardens. However, when they faced hardships, they would seek prayers for relief, but as soon as the conditions improved, they would deny the signs and claim that the hardships were due to Prophet Musa and the Israelites. Various calamities befell them, including a rain of frogs (similar to occurrences in coastal and riverine areas where fish sometimes fall with rain, like in northern Mexico on October 1, 2017, and on the island of Malta in February 2019 during a storm), locust invasions destroying crops, lice infestations, and blood-sucking pests. Despite these signs, they repeatedly broke their promises and remained arrogant.

When a person lacks faith, they often fall into superstition. Superstition leads to weak decision-making, making individuals reliant on external factors. In Arab society, due to ignorance, superstitions were common. Before undertaking a task, they would release a pigeon or a bird, and if it flew straight (to the right), they considered it a sign of success. If it flew to the left, they deemed it a bad omen and refrained from the task. Islam forbade taking omens. The Prophet Muhammad (PBUH) instructed that instead of relying on omens, one should proceed with their intended actions and pray to Allah for success. At the start of any task, the Prophet Muhammad (PBUH) always preferred positive words and thoughts, stating that taking omens is akin to shirk (associating partners with Allah). A person should complete their work with effort and determination.

Urwah bin Amir Al-Qurashi reported that the Prophet Muhammad (PBUH) was told about bad omens. He said that the best thing is good omen (positive hope), and an omen should not stop a Muslim from any mission. If any of you see something they dislike, they should say, "O Allah! No one brings good things except You, and no one averts evil except You, and there is no power or strength except through You." This hadith highlights an important principle of management and leadership: not to fear difficulties but to achieve success through the help of Allah, effort, and patience.

Anas bin Malik reported that the Prophet Muhammad (PBUH), when setting out for a task, liked to hear the words, "O rightly guided one" or "O successful one" (Sahih Muslim). This indicates that correct planning is guidance and effort leads to success.

Abdullah bin Masud reported that the Prophet Muhammad (PBUH) said three times, "Taking omens is shirk." Abdullah said that every one of us has some feeling of bad omens, but Allah removes it with trust in Him (Sunan Abu Dawood/Tirmidhi). This hadith explains that superstitions can be overcome with trust in Allah.

Rawafi' reported that the Prophet Muhammad (PBUH) said that whoever is prevented from their mission due to superstition has fallen into shirk (Musnad Al-Bazzar). Relying on omens implies that neither planning nor preparation is done based on knowledge and research but on mere superstition, which is wrong and sinful. These hadiths emphasize the importance of gathering information, researching, planning, and then acting. One should achieve their goal with determination and, in the face of difficulty, exercise more patience and effort. A believer, according to a hadith, cannot be bitten from the same hole twice. This concept has already been discussed in Surah Al-An'am. In management and leadership, superstitions can have very negative psychological effects, leading to significant harm and failure, while success lies only in firm belief and continuous effort.

In doing any work, there can be profit or loss. According to a hadith, there can be a negative effect in residence, wife (marriage), and horse (means of transport). If so, the house should be changed, and if there are difficulties in married life, either the husband or the wife can seek divorce. Similarly, if there is a problem with the means of transport, it can be changed. It is wrong to consider these as fate or to take omens. All matters should be started and completed with understanding, contemplation, and a positive mindset. A believer should have faith in victory, not in defeat, although encountering failure and setbacks on the journey is possible and part of the process. The verse states that all good and bad omens are under Allah's control, which is why the Prophet Muhammad (PBUH) equated taking omens to shirk. In reality, superstition and omens are the result of a lack of faith in Allah. May Allah protect us. Ameen.

وَ لَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا يٰمُوْسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَ لَنُرْسِلَنَّ مَعَكَ بَنِيْۤ اِسْرَآءِيْلَ ۚ﴿۱۳۴﴾

7|134| And when the punishment descended upon them, they said, "O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel."

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ اِلٰۤى اَجَلٍ هُمْ بٰلِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ﴿۱۳۵﴾

7|135| But when We removed the punishment from them until a term which they were to reach, then at once they broke their word.

فَانْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ فِى الْيَمِّ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَ كَانُوْا عَنْهَا غٰفِلِيْنَ﴿۱۳۶﴾

7|136| So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them.

The story of the Israelites and Pharaoh (the Copts) continues. When calamities befell them, they would plead with Prophet Musa (Moses) to pray for the removal of the torment. As soon as the torment was lifted, they would stubbornly return to their previous state, denying their promise to accept Islam. This cycle continued for many years. Eventually, Allah took retribution against them. One night, when Prophet Musa led the Israelites out of the city, Pharaoh and his forces pursued them the next morning to capture them. Consequently, they were drowned in the sea (as detailed in Surah Al-Baqarah). The reason for this punishment was their deviation from Allah's commands, disregard for the prophets' guidance, and their oppression of the Israelites.

وَ اَوْرَثْنَا الْقَوْمَ الَّذِيْنَ كَانُوْا يُسْتَضْعَفُوْنَ مَشَارِقَ الْاَرْضِ وَ مَغَارِبَهَا الَّتِيْ بٰرَكْنَا فِيْهَا ؕ وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنٰى عَلٰى بَنِيْۤ اِسْرَآءِيْلَ ۙ بِمَا صَبَرُوْا ؕ وَ دَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهٗ وَ مَا كَانُوْا يَعْرِشُوْنَ ﴿۱۳۷﴾

7|137| And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building.

The verse provides details of the story of the Israelites. The night of their oppression finally ended, and due to their patience and suffering, the army of the Copts was drowned in the sea. The Israelites, led by Prophet Musa (Moses), then set out for the regions of Sham and Palestine. The palaces and gardens of the Copts were destroyed. This makes it clear that oppression is eventually ended by Allah's mercy upon His creation. As previously mentioned in the verses, Allah appoints another group of people as saviors who deliver the oppressed from the clutches of the oppressors.

وَ جٰوَزْنَا بِبَنِيْۤ اِسْرَآءِيْلَ الْبَحْرَ فَاَتَوْا عَلٰى قَوْمٍ يَّعْكُفُوْنَ عَلٰۤى اَصْنَامٍ لَّهُمْ ۚ قَالُوْا يٰمُوْسَى اجْعَلْ لَّنَاۤ اِلٰهًا كَمَا لَهُمْ اٰلِهَةٌ ؕ قَالَ اِنَّكُمْ قَوْمٌ تَجْهَلُوْنَ ﴿۱۳۸﴾

7|138| And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.

اِنَّ هٰۤؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيْهِ وَ بٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ﴿۱۳۹﴾

7|139| Indeed, those [worshippers] - destroyed is that in which they are [engaged], and worthless is whatever they were doing."

قَالَ اَغَيْرَ اللّٰهِ اَبْغِيْكُمْ اِلٰهًا وَّ هُوَ فَضَّلَكُمْ عَلَى الْعٰلَمِيْنَ ﴿۱۴۰﴾

7|140| He said, "Is it other than Allah I should desire for you as a god while He has preferred you over the worlds?"

وَ اِذْ اَنْجَيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ ۚ يُقَتِّلُوْنَ اَبْنَآءَكُمْ وَ يَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَ فِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿۱۴۱﴾

7|141| And [recall, O Children of Israel], when We saved you from the people of Pharaoh, [who were] afflicting you with the worst torment - killing your sons and keeping your women alive. And in that was a great trial from your Lord.

The Israelites crossed the sea under the leadership of Prophet Musa (Moses). According to Tafheem-ul-Quran:

"The point from where the Israelites crossed the Red Sea was likely between the present-day Suez and Ismailia. From there, they proceeded along the coast towards the southern region of the Sinai Peninsula. At that time, the western and northern parts of the Sinai Peninsula were part of the Egyptian kingdom. In the southern region, near the present cities of Tor and Abu Zenima, there were mines and a military outpost at a place called Muqfa, which housed a significant Egyptian temple, the remains of which can still be found. Near this area, there was another site where the ancient Semitic people worshipped a moon goddess. Passing by these places, the Israelites, who had been deeply influenced by Egyptian culture due to their long period of enslavement, felt the need for a tangible god.

The verses illustrate human habits and the imitative behavior that develops after living in slavery. These influences become an ingrained part of one's thinking and actions. True liberation from these influences requires a complete guide and a considerable period of freedom. Prophet Musa countered their foolish ideas by enumerating Allah's blessings, making them aware of their newfound freedom, and condemned their thinking as ignorant behavior."

وَ وٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّ اَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ مِيْقَاتُ رَبِّهٖۤ اَرْبَعِيْنَ لَيْلَةً ۚ وَ قَالَ مُوْسٰى لِاَخِيْهِ هٰرُوْنَ اخْلُفْنِيْ فِيْ قَوْمِيْ وَ اَصْلِحْ وَ لَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ﴿۱۴۲﴾

7|142| And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters."

وَ لَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَ كَلَّمَهٗ رَبُّهٗ ۙ قَالَ رَبِّ اَرِنِيْۤ اَنْظُرْ اِلَيْكَ ؕ قَالَ لَنْ تَرٰىنِيْ وَ لٰكِنِ انْظُرْ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِيْ ۚ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَّ خَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّاۤ اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَ اَنَا اَوَّلُ الْمُؤْمِنِيْنَ﴿۱۴۳﴾

7|143| And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."

قَالَ يٰمُوْسٰۤى اِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسٰلٰتِيْ وَ بِكَلَامِيْ ۫ فَخُذْ مَاۤ اٰتَيْتُكَ وَ كُنْ مِّنَ الشّٰكِرِيْنَ﴿۱۴۴﴾

7|144| [Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."

وَ كَتَبْنَا لَهٗ فِى الْاَلْوَاحِ مِنْ كُلِّ شَىْءٍ مَّوْعِظَةً وَّ تَفْصِيْلًا لِّكُلِّ شَىْءٍ ۚ فَخُذْهَا بِقُوَّةٍ وَّ اْمُرْ قَوْمَكَ يَاْخُذُوْا بِاَحْسَنِهَا ؕ سَاُورِيْكُمْ دَارَ الْفٰسِقِيْنَ﴿۱۴۵﴾

7|145| And We wrote for him on the tablets [something] of all things - instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."

سَاَصْرِفُ عَنْ اٰيٰتِيَ الَّذِيْنَ يَتَكَبَّرُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ وَ اِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۚ وَ اِنْ يَّرَوْا سَبِيْلَ الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا ۚ وَ اِنْ يَّرَوْا سَبِيْلَ الْغَىِّ يَتَّخِذُوْهُ سَبِيْلًا ؕ ذٰلِكَ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَ كَانُوْا عَنْهَا غٰفِلِيْنَ﴿۱۴۶﴾

7|146| I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ لِقَآءِ الْاٰخِرَةِ حَبِطَتْ اَعْمَالُهُمْ ؕ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۴۷﴾

7|147| Those who denied Our signs and the meeting of the Hereafter - their deeds have become worthless. Are they recompensed except for what they used to do?

Preparation and Training:

After the drowning of Pharaoh's followers and their deliverance, Prophet Musa (Moses) began the journey with the Israelites towards Syria and Palestine. Prophet Musa had promised his people that he would receive Allah's commands, according to which they would live their future lives. Allah commanded thirty nights (and days) for worship. In obedience to this command, Prophet Musa went to the mountain for seclusion and appointed Harun (Aaron) as his deputy. He instructed him to promote reform and avoid the corrupt ones. This seclusion and fasting were meant for the receipt of divine commands and gratitude for the blessings Allah had bestowed. It emphasizes the importance of preparation and training for any significant task. During this period, he observed thirty fasts, likely in the month of Dhul-Qi'dah. When the thirty days were complete, Allah commanded an additional ten days of fasting, making it a total of forty days. This practice forms the basis for the concept of a 'chillah' (forty-day seclusion) in our traditions. Afterward, Prophet Musa received the Torah in the form of tablets and was honored with divine communication, earning the title of 'Kalimullah' (the one who speaks with Allah).

Divine Speech:

The nature of Allah's speech is beyond human comprehension, transcending sounds and words. Various scholars have offered different interpretations, detailed in theological and doctrinal texts, but it is best to leave these matters to Allah without delving into explanations or possibilities. After being honored with divine communication, Prophet Musa, in a state of love and humility, requested to see Allah. Allah replied that it was impossible. As an expression of His power, Allah instructed Musa to look at a mountain; if the mountain remained firm, then Musa could see Him. When Allah revealed His glory to the mountain, it crumbled into pieces, and Musa fell unconscious. Upon regaining consciousness, he acknowledged Allah's grandeur and sought forgiveness with humility.

In a related hadith narrated by Hafiz Jalaluddin Suyuti, as mentioned by Imam Bayhaqi in 'Asma wal Sifat,' Prophet Musa was asked by the Israelites to describe the attribute of Allah's speech. He replied that they could not bear it, comparing it to the sweet yet overwhelming sound of thunder and lightning.

This is the topic which cannot be encompassed by human thought. There is not any good in it except going astray, so one should have faith upon it as is told. there is difference in details found in books that Torah comprised of how many tablets and what was their shape. The verses narrate that there were commandments of worship,social life and Halal and Haram (permissible and prohibited) in them. Its respect is essential.

The Importance of Implementation:

The importance of acting upon the commands was stressed, with warnings of punishment for non-compliance. Those who fail to act on the commands were labeled

hypocrites. The significance of actions and their consequences were clearly outlined. Human behavior was analyzed, highlighting how arrogance leads to the neglect of Allah's commands, resulting in punishment on the Day of Judgment.

Arrogance and Misguidance:

Arrogance has been condemned extensively in previous discussions and hadiths. The cause of arrogance is often some unique trait or distinction, but an arrogant person exaggerates this distinction and considers themselves superior to others, establishing a basis for elitism. This mindset distances them from the truth, leading to incorrect decisions and ultimately, destruction.

A hadith states, "Abdullah bin Mas'ud reports that the Prophet (PBUH) said: 'He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.' A person said: 'A man likes to wear beautiful clothes and shoes.' The Prophet (PBUH) replied: 'Allah is beautiful and loves beauty. Pride is rejecting the truth and looking down on people.' (Tirmidhi)"

Abu Saeed narrates that the Prophet (PBUH) said: "Indeed, your Lord is one, your father is one, and your religion is one. There is no superiority of an Arab over a non-Arab, nor of a white person over a black person, except by piety (Taqwa)." (Al-Mu'jam Al-Awsat). Islam's message of human equality and dignity is unparalleled, and its principles are incorporated into various global laws and constitutions.

وَ اتَّخَذَ قَوْمُ مُوْسٰى مِنْۢ بَعْدِهٖ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ ؕ اَلَمْ يَرَوْا اَنَّهٗ لَا يُكَلِّمُهُمْ وَ لَا يَهْدِيْهِمْ سَبِيْلًا ۘ اِتَّخَذُوْهُ وَ كَانُوْا ظٰلِمِيْنَ ﴿۱۴۸﴾

7|148| And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.

وَ لَمَّا سُقِطَ فِيْۤ اَيْدِيْهِمْ وَ رَاَوْا اَنَّهُمْ قَدْ ضَلُّوْا ۙ قَالُوْا لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا وَ يَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿۱۴۹﴾

7|149| And when regret overcame them and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers."

وَ لَمَّا رَجَعَ مُوْسٰۤى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۙ قَالَ بِئْسَمَا خَلَفْتُمُوْنِيْ مِنْۢ بَعْدِيْ ۚ اَعَجِلْتُمْ اَمْرَ رَبِّكُمْ ۚ وَ اَلْقَى الْاَلْوَاحَ وَ اَخَذَ بِرَاْسِ اَخِيْهِ يَجُرُّهٗۤ اِلَيْهِ ؕ قَالَ ابْنَ اُمَّ اِنَّ الْقَوْمَ اسْتَضْعَفُوْنِيْ وَ كَادُوْا يَقْتُلُوْنَنِيْ ۪ فَلَا تُشْمِتْ بِيَ الْاَعْدَآءَ وَ لَا تَجْعَلْنِيْ مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿۱۵۰﴾

7|150| And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

قَالَ رَبِّ اغْفِرْ لِيْ وَ لِاَخِيْ وَ اَدْخِلْنَا فِيْ رَحْمَتِكَ ۪ وَ اَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۱۵۱﴾

7|151| [Moses] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."

Prophet Musa (Moses) set out for a thirty-day seclusion for worship, leaving Prophet Harun (Aaron) in charge of guiding the people. The Israelites had the jewelry of the Egyptians, which, according to the old laws, using someone else's property was considered a sin. A pious and knowledgeable man named Samiri mentioned this to Prophet Harun. Prophet Harun instructed everyone to gather their jewelry, dig a pit, and burn it, as was the rule of the time. This task was assigned to Samiri. Knowing metalwork, Samiri melted the jewelry and made a calf that produced a sound when wind passed through it, resembling the lowing of a cow. The Egyptians considered the cow sacred and worshipped its idols.

After thirty days had passed and Prophet Musa had not returned, Samiri began to mislead the people, claiming that Musa would not return and that the god Musa went to meet was in the calf, which was now making sounds. Initially, the Israelites denied this and followed Prophet Harun, but over time, influenced by Satan, they began to believe Samiri's words, especially due to Musa's prolonged absence. Many started worshipping the calf, thinking it was God, leaving Prophet Harun alone. He remained silent to avoid internal conflict, waiting for Prophet Musa's return.

Power for enactment.

When there is no enforcement power, it is sometimes better to remain silent to avoid further internal strife and wait for an appropriate time to take action, as Prophet Harun did until Musa's return. Upon Prophet Musa's return, the mischief was eradicated, as the people feared and respected Musa due to his miracles.)

Uthman(r.a.) said, "The sultan's deterrent power is greater than that of the Quran," emphasizing the importance of authority in maintaining order. According to one interpretation, Samiri had seen the footprints of Angel Gabriel's mount and used the soil from them to create the calf that made a sound, or(creating hinderence in the way of air like the sound which is produced through the flute or pipe similarly the air entered from the back side and ousted from the front producing the sound like that of a calf. This was the shrewedness of samiri for deceiving the people. This was a test from Allah for the Israelites).

Prophet Musa sensed something was wrong during his seclusion. Upon returning and seeing the disobedience, he was deeply hurt, threw the tablets, and burned the calf. He reprimanded Prophet Harun, who explained the people's hostile behavior. Prophet Musa then sought forgiveness from Allah for himself and Harun, demonstrating the high standards of responsibility in prophethood.

Key principles from this story include:

(1) Proper training and preparation are essential for any task.

(2) In the absence of a leader, appoint a temporary head to maintain order, as demonstrated by Prophet Musa and the Prophet Muhammad.

(3) Clear instructions should be provided for all tasks. In the form of a Manual.

(4) Decisions should be made calmly, avoiding haste that leads to chaos. Samiri made decision in haste in the absence of Prophet Musa.

(5) In case of conflict, wait for appropriate enforcement power to resolve issues and punish wrongdoers.

(6) Patience and seeking help and forgiveness from Allah are crucial in difficult situations.

(7) Decisions in anger are not always wise.

Anger and Its Remedy:

The hadiths provide remedies for anger. The Prophet Muhammad said to drink water, perform ablution, sit down if one is standing, and leave the place. Additionally, he advised reciting "A'udhu billahi min ash-shaytan ir-rajim" (I seek refuge with Allah from the accursed devil). He also suggested that if one is sitting, they should lie down. The wisdom behind this is that a standing person has more ability to act out in anger compared to a sitting person, and a sitting person compared to a lying one. By reducing one's ability to act, the likelihood of conflict decreases. This approach to managing anger is highly effective. Anger is a form of human energy; a certain level is necessary for positive action, reform, justice, and protecting rights. However, excessive anger is harmful and considered a satanic trait. The Prophet Muhammad said that the best person is the one who gets angry less.

May Allah grant us the ability to follow in the footsteps of our Prophet, the Seal of the Prophets, and the greatest leader of the universe. Ameen.

اِنَّ الَّذِيْنَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّنْ رَّبِّهِمْ وَ ذِلَّةٌ فِى الْحَيٰوةِ الدُّنْيَا ؕ وَ كَذٰلِكَ نَجْزِى الْمُفْتَرِيْنَ ﴿۱۵۲﴾

7|152| Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].

وَ الَّذِيْنَ عَمِلُوا السَّيِّاٰتِ ثُمَّ تَابُوْا مِنْۢ بَعْدِهَا وَ اٰمَنُوْۤا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۵۳﴾

7|153| But those who committed misdeeds and then repented after them and believed - indeed your Lord, thereafter, is Forgiving and Merciful.

وَ لَمَّا سَكَتَ عَنْ مُّوْسَى الْغَضَبُ اَخَذَ الْاَلْوَاحَ ۖۚ وَ فِىْ نُسْخَتِهَا هُدًى وَّ رَحْمَةٌ لِّلَّذِيْنَ هُمْ لِرَبِّهِمْ يَرْهَبُوْنَ ﴿۱۵۴﴾

7|154| And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord.

وَ اخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِيْنَ رَجُلًا لِّمِيْقَاتِنَا ۚ فَلَمَّاۤ اَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ اَهْلَكْتَهُمْ مِّنْ قَبْلُ وَ اِيَّاىَ ؕ اَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّا ۚ اِنْ هِىَ اِلَّا فِتْنَتُكَ ؕ تُضِلُّ بِهَا مَنْ تَشَآءُ وَ تَهْدِىْ مَنْ تَشَآءُ ؕ اَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَ ارْحَمْنَا وَ اَنْتَ خَيْرُ الْغٰفِرِيْنَ ﴿۱۵۵﴾

7|155| And Moses chose from his people seventy men for Our appointment. And when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers.

The events of Bani Israel continue. Prophet Musa (Moses) punished Samiri and expelled him. He burned the calf. He was angry with the people for their misguidance, commanded them to repent, and according to traditions, the decision was that those who worshipped the calf were to be punished by death, and they were killed.

Bani Israel were still in doubt about how the divine revelation and commandments were. Prophet Musa selected seventy leaders from among them and took them to the mountain for confirmation so that they could hear the divine revelation themselves. This is also mentioned in Surah Al-Baqarah, where the word "الصاعقة" (thunder) is used. Here "الرجفة" refers to an earthquake. According to traditions, there was a severe thunder, resulting in an explosion or earthquake, and the people died. Prophet Musa fainted. When Prophet Musa regained consciousness, he pleaded with Allah that these people deserved this punishment due to their foolishness. He also sought forgiveness, saying that Your mercy is vast, so forgive them, and You can lead astray whom You will and guide whom You will.

وَ اكْتُبْ لَنَا فِیْ هٰذِهِ الدُّنْیَا حَسَنَةً وَّ فِی الْاٰخِرَةِ اِنَّا هُدْنَاۤ اِلَیْكَ ؕ قَالَ عَذَابِیْۤ اُصِیْبُ بِهٖ مَنْ اَشَآءُ ۚ وَ رَحْمَتِیْ وَسِعَتْ كُلَّ شَیْءٍ ؕ فَسَاَكْتُبُهَا لِلَّذِیْنَ یَتَّقُوْنَ وَ یُؤْتُوْنَ الزَّكٰوةَ وَ الَّذِیْنَ هُمْ بِاٰیٰتِنَا یُؤْمِنُوْنَ ۚ﴿۱۵۶﴾

7|156| And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You." [Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses -

Grant us goodness in this world, meaning the ability to follow Your commandments and do good deeds. Save us from sins and disobedience, and we seek Your mercy, so forgive us. Allah gave the good news that He loves those who repent, give alms (zakat), and have faith, and His mercy is vast. We should always have hope in His mercy while also fearing His punishment.

اَلَّذِیْنَ یَتَّبِعُوْنَ الرَّسُوْلَ النَّبِیَّ الْاُمِّیَّ الَّذِیْ یَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِی التَّوْرٰىةِ وَ الْاِنْجِیْلِ ۫ یَاْمُرُهُمْ بِالْمَعْرُوْفِ وَ یَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَ یُحِلُّ لَهُمُ الطَّیِّبٰتِ وَ یُحَرِّمُ عَلَیْهِمُ الْخَبٰٓىِٕثَ وَ یَضَعُ عَنْهُمْ اِصْرَهُمْ وَ الْاَغْلٰلَ الَّتِیْ كَانَتْ عَلَیْهِمْ ؕ فَالَّذِیْنَ اٰمَنُوْا بِهٖ وَ عَزَّرُوْهُ وَ نَصَرُوْهُ وَ اتَّبَعُوا النُّوْرَ الَّذِیْۤ اُنْزِلَ مَعَهٗ ۙ اُولٰٓىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۵۷﴾

7|157| Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.

قُلْ یٰۤاَیُّهَا النَّاسُ اِنِّیْ رَسُوْلُ اللّٰهِ اِلَیْكُمْ جَمِیْعَا ِۨالَّذِیْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ یُحْیٖ وَ یُمِیْتُ ۪ فَاٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهِ النَّبِیِّ الْاُمِّیِّ الَّذِیْ یُؤْمِنُ بِاللّٰهِ وَ كَلِمٰتِهٖ وَ اتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۵۸﴾

7|158| Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.

وَ مِنْ قَوْمِ مُوْسٰۤی اُمَّةٌ یَّهْدُوْنَ بِالْحَقِّ وَ بِهٖ یَعْدِلُوْنَ ﴿۱۵۹﴾

7|159| And among the people of Moses is a community which guides by truth and by it establishes justice.

Prophet Musa's (Moses) prayer, in which he hoped and requested for success in the hereafter, is followed by a command to the Jews living in Arabia and the disbelievers of Makkah. They are instructed to follow the teachings of this unlettered Prophet (one who has not received formal education) for success in both worlds. His characteristics are mentioned as follows:

(1) He is mentioned in the Torah and the Gospel, the previous holy books.

(2) His teachings are for the betterment of humanity and strictly prohibit evil deeds.

(3) Unlike the Jews and Christians, he has made pure things lawful in Islamic law and declared impure and harmful things as forbidden. Islam provides more guidance on lawful things.

(4) The severe restrictions of previous laws are not present in Islam, and Allah has forgiven many of them. For example, war booty is lawful, dry ablution (tayammum) is allowed besides purification with water, the whole earth is considered a mosque, and clothes are purified by washing or removing dirt rather than cutting.

The Prophet who has brought so much ease and convenience for humanity should be followed, helped in spreading his message of truth, respected, and obeyed in the commandments revealed to him (the Holy Quran). Those who do so will succeed and find salvation in this world and the hereafter.

The following references to the Last Prophet are found in the Torah and the Gospel as mentioned in the verse: Deuteronomy 18:15-19, Matthew 21:33-46, John 1:19-21, John 14:15-17, John 14:25-30, John 15:25-26, John 16:7-15. Respect and monotheism are separately described, which are part of following the Prophet. This is detailed in Surah Al-Hujurat and other places, and the blessed lives of the Companions of the Prophet serve as evidence.

The people of Makkah sent Urwa bin Masud as a spy to learn about the Muslims. Upon witnessing the Companions' devotion to Prophet Muhammad (peace be upon him), he reported back that he had seen the courts of Khosrau and Caesar and had met the king of Abyssinia, but he had never seen anything like the situation of Muhammad's Companions. He concluded that they would never succeed against the Muslims.

In the next blessed verse, the Prophet is commanded to declare the universality of his prophethood. He is the Prophet for all mankind on earth. The word "جميعاً" (all) is proof of this. Those who believe in Allah and His Prophet and follow him will be guided and rewarded in the hereafter.

Despite the hostile attitude of the Jews, many Jews in Medina converted to Islam due to the truthfulness of the Prophet's prophethood and acknowledged it, just like Abdullah bin Salam. Even when the Jews went astray and opposed the prophets, there was always a group that followed the truth, though the majority did not care about the commandments. The People of the Book and disbelievers are instructed to follow the truth.

وَ قَطَّعْنٰهُمُ اثْنَتَیْ عَشْرَةَ اَسْبَاطًا اُمَمًا ؕ وَ اَوْحَیْنَاۤ اِلٰی مُوْسٰۤی اِذِ اسْتَسْقٰىهُ قَوْمُهٗۤ اَنِ اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَیْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ وَ ظَلَّلْنَا عَلَیْهِمُ الْغَمَامَ وَ اَنْزَلْنَا عَلَیْهِمُ الْمَنَّ وَالسَّلْوٰی ؕ كُلُوْا مِنْ طَیِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَ مَا ظَلَمُوْنَا وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ یَظْلِمُوْنَ ﴿۱۶۰﴾

7|160| And We divided them into twelve descendant tribes [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves.

وَ اِذْ قِيْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْيَةَ وَ كُلُوْا مِنْهَا حَيْثُ شِئْتُمْ وَ قُوْلُوْا حِطَّةٌ وَّ ادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيْٓـَٔتِكُمْ ؕ سَنَزِيْدُ الْمُحْسِنِيْنَ ﴿۱۶۱﴾

7|161| And [mention, O Muhammad], when it was said to them, "Dwell in this city and eat from it wherever you will and say, 'Relieve us of our burdens,' and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward]."

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا مِنْهُمْ قَوْلًا غَيْرَ الَّذِىْ قِيْلَ لَهُمْ فَاَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَظْلِمُوْنَ ﴿۱۶۲﴾

7|162| But those who wronged among them changed [the words] to a statement other than that which had been said to them. So We sent upon them a punishment from the sky for the wrong that they were doing.

The discussion about the habits of the Jews continues, highlighting how they ignored the commandments of God. When they were leaving Egypt, the descendants of the twelve sons of Prophet Jacob (Yaqub) formed twelve tribes. For their need for water, Allah provided twelve springs when Prophet Musa (Moses) struck the rock with his staff. A cloud would come over to protect them from the sun and heat. They were also provided with manna and quail for food, as mentioned in Surah Al-Baqarah. However, when they were instructed to enter the city with humility and seek forgiveness, they refused and instead bowed down and passed by. All these actions reflect their character and the resulting punishment due to their deeds. The details of the punishment are described in the following verses.

وَ سْـَٔلْهُمْ عَنِ الْقَرْيَةِ الَّتِىْ كَانَتْ حَاضِرَةَ الْبَحْرِ ۘ اِذْ يَعْدُوْنَ فِى السَّبْتِ اِذْ تَاْتِيْهِمْ حِيْتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَّ يَوْمَ لَا يَسْبِتُوْنَ ۙ لَا تَاْتِيْهِمْ ۚ كَذٰلِكَ ۚ نَبْلُوْهُمْ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۱۶۳﴾

7|163| And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.

وَ اِذْ قَالَتْ اُمَّةٌ مِّنْهُمْ لِمَ تَعِظُوْنَ قَوْمًا ۙ اللّٰهُ مُهْلِكُهُمْ اَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيْدًا ؕ قَالُوْا مَعْذِرَةً اِلٰى رَبِّكُمْ وَ لَعَلَّهُمْ يَتَّقُوْنَ ﴿۱۶۴﴾

7|164| And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him."

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖٓ اَنْجَيْنَا الَّذِيْنَ يَنْهَوْنَ عَنِ السُّوْٓءِ وَ اَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍۭ بَئِيْسٍۢ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۱۶۵﴾

7|165| And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.

فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا عَنْهُ قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِـِٕيْنَ﴿۱۶۶﴾

7|166| So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."

The Importance of Promoting Goodness:

The blessed verses mention the actions of the Jews, highlighting how they ignored the commandments of God. This incident occurred during the time of Prophet Dawood (David) involving a Jewish community in the city of Elya, located by the coast between Medina and Syria. Trading activities were forbidden on the Sabbath (Saturday) as it was a day of worship. (Comparing this with Islam, Islam encourages business after the Friday prayer so that people do not face difficulties in worship or earning a livelihood. However, if someone wishes to take a day off for worship, it is their choice and not a religious obligation like in Judaism. This is an ease provided by Allah for His creation).

On the Sabbath, fish would come in abundance to the riverbank. Greedy Jews, who deemed commercial profit very important, wanted to circumvent this religious restriction. They devised a method by creating ponds with open channels for water. On the Sabbath, they would go there, and when the fish entered the ponds, they would block the water channels, trapping the fish, and then catch them the next day, claiming that they did not fish on the Sabbath. This was a cunning trick to facilitate their trade by ignoring the true spirit of Allah's commandments.

In this society, there was a group of believers who opposed this wrong practice and strongly opposed it, to the extent that they built a wall between themselves and the others to warn them of Allah's punishment. There was another group that disapproved of this behavior but did not actively stop it and remained silent. When the pious preachers asked them why they did not prevent the wrongdoers, their response, mentioned in the Quran, was that those wrongdoers would be destroyed by Allah, so there was no need to worry as they would be punished.

The verse does not specify whether those who did not actively preach but disapproved were also destroyed along with the sinners or were saved. This incident highlights the need for enjoining good and forbidding evil. A hadith narrated by Hazrat Abu Bakr emphasizes this necessity during his caliphate, stressing that every individual should play a role in stopping evil. He said that if this is not done, the prayers of the pious in society would not be accepted, and they would also be included in Allah's punishment because they did not stop the evil. Therefore, it is crucial to spread goodness and prevent evil, which is within every individual's scope. As the hadith says, "Every person is responsible, and they will be asked about their responsibility."

Those who committed the sin of trapping the fish against the divine commandments were turned into monkeys by Allah. They lost their ability to speak, their form was altered, and they perished within three days. These events are mentioned in the Torah and the Gospel, and their mention in Islam is proof of the Quran's authenticity. On the other hand, the Prophet Muhammad (peace be upon him) was informed about the Jews' attitude of denial, highlighting that they did not sincerely follow the prophets and commandments they claimed to adhere to. Therefore, he should not be concerned with their opposition.

وَ اِذْ تَاَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ يَّسُوْمُهُمْ سُوْٓءَ الْعَذَابِ ؕ اِنَّ رَبَّكَ لَسَرِيْعُ الْعِقَابِ ۖۚ وَ اِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ﴿۱۶۷﴾

7|167| And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

وَ قَطَّعْنٰهُمْ فِی الْاَرْضِ اُمَمًا ۚ مِنْهُمُ الصّٰلِحُوْنَ وَ مِنْهُمْ دُوْنَ ذٰلِكَ ۫ وَ بَلَوْنٰهُمْ بِالْحَسَنٰتِ وَ السَّیِّاٰتِ لَعَلَّهُمْ یَرْجِعُوْنَ﴿۱۶۸﴾

7|168| And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good [times] and bad that perhaps they would return [to obedience].

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ وَّرِثُوا الْكِتٰبَ یَاْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰی وَ یَقُوْلُوْنَ سَیُغْفَرُ لَنَا ۚ وَ اِنْ یَّاْتِهِمْ عَرَضٌ مِّثْلُهٗ یَاْخُذُوْهُ ؕ اَلَمْ یُؤْخَذْ عَلَیْهِمْ مِّیْثَاقُ الْكِتٰبِ اَنْ لَّا یَقُوْلُوْا عَلَی اللّٰهِ اِلَّا الْحَقَّ وَ دَرَسُوْا مَا فِیْهِ ؕ وَ الدَّارُ الْاٰخِرَةُ خَیْرٌ لِّلَّذِیْنَ یَتَّقُوْنَ ؕ اَفَلَا تَعْقِلُوْنَ﴿۱۶۹﴾

7|169| And there followed them successors who inherited the Scripture [while] taking the commodities of this lower life and saying, "It will be forgiven for us." And if an offer like it comes to them, they will [again] take it. Was not the covenant of the Scripture taken from them that they would not say about Allah except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear Allah, so will you not use reason?

وَ الَّذِیْنَ یُمَسِّكُوْنَ بِالْكِتٰبِ وَ اَقَامُوا الصَّلٰوةَ ؕ اِنَّا لَا نُضِیْعُ اَجْرَ الْمُصْلِحِیْنَ﴿۱۷۰﴾

7|170| But those who hold fast to the Book and establish prayer - indeed, We will not allow to be lost the reward of the reformers.

وَ اِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَاَنَّهٗ ظُلَّةٌ وَّ ظَنُّوْۤا اَنَّهٗ وَاقِعٌۢ بِهِمْ ۚ خُذُوْا مَاۤ اٰتَیْنٰكُمْ بِقُوَّةٍ وَّ اذْكُرُوْا مَا فِیْهِ لَعَلَّكُمْ تَتَّقُوْنَ﴿۱۷۱﴾

7|171| And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, [and Allah said], "Take what We have given you with determination and remember what is in it that you might fear Allah."

The discussion continues about the actions of the Jews, emphasizing that some among them adhered to the commandments of God, while the majority prioritized worldly gains, including wealth, power, and proximity to those in power. They manipulated the enforcement of laws to serve their interests, changing or interpreting them in ways that benefited powerful wrongdoers. Their mentality is described as seeking worldly benefits through the distortion of known commandments while hoping for Allah's forgiveness, despite lacking the fear of God. Those who adhere to God's commandments will succeed in the hereafter. These blessed verses also reflect the character of our corrupt scholars who overlook minor matters for worldly gains and amplify trivial mistakes into major issues, believing themselves to be special servants of God, obedient and lovers of the Prophet. Allah has decreed that reward and punishment are based on actions, and the criteria for right and wrong are His commandments. The Shariah (Islamic law) has clearly divided obligations into levels of importance and prohibition, such as Fard (obligatory), Wajib (necessary), Haram (forbidden), Makruh (disliked), and their degrees. Therefore, actions should be prioritized accordingly.

A hadith narrated by Hazrat Mu'adh bin Jabal states that the Prophet said, "Soon, the Quran will become old and worn out in people's hearts like old clothes; they will recite it without any zeal or pleasure. Their actions will be driven by greed and desires. They will not reduce their sins out of fear of God. They will preach while committing sins

themselves, claiming they will soon be forgiven because they do not associate partners with Allah" (Sunan Darimi). May Allah protect us from such a group. Ameen.

Due to their actions, the Jews were scattered, subjected to oppressive rulers, and remained dependent on others for their survival and growth. A modern example is the state of Israel, which relies on European countries, the USA, the UK, France, and Germany for its survival, despite being self-sufficient and running on its own efforts. These verses highlight that unity is a blessing, while fragmentation is a punishment. Similarly, the rule of an oppressive leader is also a form of punishment. Since the Muslims abandoned the practice of Islam (around four hundred years ago), they have fragmented and fallen into the subjugation of others, continuing to suffer to this day due to their lack of adherence to Islamic teachings.

Another incident involving the Jews' denial and subsequent acknowledgment is mentioned. During the time of Prophet Musa (Moses), they demanded to see Allah, which resulted in a thunderbolt striking them dead. Upon being revived, they still did not take an oath on the Torah or adhere to it. In response to Prophet Musa's prayer, Allah raised a fragment of a mountain over them like a cloud, threatening to crush them. Out of fear, they took an oath and fell prostrate. Allah commanded them to hold firmly to His commandments (Torah), act upon them, and become righteous to succeed in the hereafter.

The Law of Cause and Effect

An important declaration is made that Allah does not waste the reward of the righteous. Therefore, those who perform good deeds should be assured that they will be rewarded in this world and should act solely for Allah's pleasure and obedience. When this is the purpose, almost eighty percent of individuals receive their reward in this world due to Allah's justice, and for the believers, it serves as a trial with greater rewards in the hereafter.

وَ اِذْ اَخَذَ رَبُّكَ مِنْۢ بَنِیْۤ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّیَّتَهُمْ وَ اَشْهَدَهُمْ عَلٰۤى اَنْفُسِهِمْ اَلَسْتُ بِرَبِّكُمْ ؕ قَالُوْا بَلٰى ۛۚ شَهِدْنَا ۛۚ اَنْ تَقُوْلُوْا یَوْمَ الْقِیٰمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِیْنَ ۙ﴿۱۷۲﴾

7|172| And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

اَوْ تَقُوْلُوْۤا اِنَّمَاۤ اَشْرَكَ اٰبَآؤُنَا مِنْ قَبْلُ وَ كُنَّا ذُرِّیَّةً مِّنْۢ بَعْدِهِمْ ۚ اَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ ﴿۱۷۳﴾

7|173| Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"

وَ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ وَ لَعَلَّهُمْ یَرْجِعُوْنَ ﴿۱۷۴﴾

7|174| And thus do We [explain in] detail the verses, and perhaps they will return.

Reading, Understanding, and Acting

In these four verses, the emphasis is on reflecting on the commandments of God, acting upon them, and receiving rewards for such actions. The only path to success is through piety, highlighting the importance of actions. Those who do not act according to the true spirit of divine commandments remain troubled in both this world and the hereafter. Therefore, it is commanded to hold firmly to the divine scripture (the Quran). The purpose

of reciting the Quran is to understand and act upon it; otherwise, it is of no benefit. A hadith narrated by Hazrat Abu Sa'id Khudri states that the Prophet said, "The worst sinner among people is the one who reads the Quran but does not turn to any of its commandments (sign), meaning he does not act upon it." May Allah grant us the ability to read the Holy Quran with understanding and to act upon it. Ameen.

وَ اتْلُ عَلَيْهِمْ نَبَاَ الَّذِیْۤ اٰتَيْنٰهُ اٰيٰتِنَا فَانْسَلَخَ مِنْهَا فَاَتْبَعَهُ الشَّيْطٰنُ فَكَانَ مِنَ الْغٰوِيْنَ﴿۱۷۵﴾

7|175| And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.

Alongside the events of the Jews, there is mention of the inherent acknowledgment of the Creator by humans. This concept is beautifully elucidated in the Hadith, where it is explained that Allah created the souls of Adam's progeny according to His divine plan, endowing them with intellectual and cognitive abilities. Based on this intellectual capacity, He made them acknowledge His divinity and lordship. Despite variations in the narration, the central message remains clear and consistent. This acknowledgment is an inherent trait of all humans, recognizing the Creator and His lordship naturally. However, individual actions may vary, as Allah provides opportunities based on intentions and deeds. Those destined for Hell will perform actions leading them there. This process has continued from eternity and will continue forever, with human capability and strength remaining constant.

This acknowledgment might occur both in the initial creation in Paradise and after descending to Earth, as human trials are meant for this world, not Paradise. Earth is the realm of peace and conflict. The Hadith mentions Adam as the origin, with his descendants naturally following suit. The expression of "wiping the hand" symbolizes the creative process executed by Allah according to His system. Since Allah is free from physical attributes, this could involve angels responsible for instilling souls. The soul is a non-material command of the Lord, thus reconciling both science and religion.

The crucial point is the human covenant to acknowledge and remain faithful, highlighting its significance. To reinforce this covenant, prophets, messengers, and scriptures were sent to guide people towards recognizing the truth, performing righteous deeds, and attaining salvation, leaving no room for excuses on the Day of Judgment.

The following verse mentions human deviation, where a person endowed with all the faculties and knowledge of truth still follows Satan, resulting in Hell and destruction. Hence, it is essential to seek forgiveness from Allah, avoiding arrogance in knowledge or pride in worship. This lesson in humility applies to both a figure from the Israelites, such as Balaam bin Beor, and contemporaries of the Prophet, like Umayya bin Abi Salt and Abu Amir the Monk, who, despite knowing the signs, denied the truth and opposed it, dying in disbelief. May Allah protect us from misguidance. Ameen.

The subsequent verses also address the theme of misguidance.

وَ لَوْ شِئْنَا لَرَفَعْنٰهُ بِهَا وَ لٰكِنَّهٗۤ اَخْلَدَ اِلَى الْاَرْضِ وَ اتَّبَعَ هَوٰىهُ ۚ فَمَثَلُهٗ كَمَثَلِ الْكَلْبِ ۚ اِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ اَوْ تَتْرُكْهُ يَلْهَثْ ؕ ذٰلِكَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ﴿۱۷۶﴾

7|176| And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.

سَآءَ مَثَلًا ۨالْقَوْمُ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ اَنْفُسَهُمْ كَانُوْا يَظْلِمُوْنَ﴿۱۷۷﴾

7|177| How evil an example [is that of] the people who denied Our signs and used to wrong themselves.

The Importance of Human Action:

The key point in the blessed verses is the decision on human will and its implementation. There is mention of previous people who had knowledge and awareness. They fully understood good and evil, right and wrong, and were on the path of righteousness. However, they changed their destination and method of action due to the misguidance of Satan and the desires of their commanding selves. They committed sins and were doomed to hell. Following desires is like the greed of a dog, which is always seeking food with its tongue hanging out and sniffing around everywhere. Whether it is cold or hot, its tongue remains hanging. This is the example of those individuals who, despite knowing the right path, go astray due to their desires and then suffer the consequences of their actions or will suffer. This is a very clear message that actions are very important, and the best actions are those that lead to a good end. Performing wrongful acts is described as an injustice to oneself because the outcome of bad deeds will also be bad.

مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِيْ ۚ وَ مَنْ يُّضْلِلْ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ﴿۱۷۸﴾

7|178| Whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - it is those who are the losers.

وَ لَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَ الْاِنْسِ ۖ لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۫ وَ لَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا ۫ وَ لَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ؕ اُولٰٓئِكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ؕ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ﴿۱۷۹﴾

7|179| And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

The discussion on guidance and human action continues. It highlights the fate of those knowledgeable individuals and religious leaders who, driven by greed and misled by Satan (through wrong thoughts and desires), chose the path of misguidance and met a bad end.

Scholars of Evil:

This is an example of the scholars of evil. Those whom Allah grants guidance and they act upon it, they attain guidance. Allah does not prefer misguidance for His creation; therefore, He has sent means of guidance (prophets and books). However, the path a person firmly decides upon is the path for which they are provided the means. In this world, there are means for both sin and virtue. Hence, it is said that many humans and jinn are destined for hell, meaning they will choose the path leading to hell.

Understanding and Action:

It is stated that they are given hearts and understanding, ears and eyes (senses and intellect), but they do not use them for good deeds and instead move towards misguidance. Thus, they are deprived of the benefits of these senses and are like animals. In the blessed verse, the word "heart" is used for understanding and knowledge, while it actually refers to the brain where comprehension and cognition occur. The term "heart" was used in the common language of that time for simplicity so that everyone, regardless of their level of knowledge, could understand. It was not addressed using the

terminology of intellectuals. The learned and wise would understand on their own; if addressed according to their terms, common people would be unfamiliar and unable to benefit.

According to Imam Abu Hanifa and Imam Malik, the seat of intellect is the brain. Many ancient scholars held the same view, but in literature and poetry, the word "heart" or "dil" is commonly used. Modern science now provides detailed information about the heart, brain, and their functions, leaving no doubt that thinking, understanding, and memory are functions of the brain. On the Day of Judgment, criminals will be dragged by their forelocks, and behind the forehead lies the part of the brain associated with anger, a major cause of sin. Those who do not use their intellect are likened to animals, a comparison worthy of reflection. It highlights the distinction in humans due to intellect. The truly wise person is one who can see beyond this worldly life, for even animals can manage the life limited to this world.

وَ لِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۪ وَ ذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْۤ اَسْمَآىِٕهٖ ؕ سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۸۰﴾

7|180| And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.

وَ مِمَّنْ خَلَقْنَاۤ اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَ بِهٖ يَعْدِلُوْنَ ﴿۱۸۱﴾

7|181| And among those We created is a community which guides by truth and thereby establishes justice.

Calling upon Allah's Names:

In the previous verses, the actions of the disbelievers and those destined for Hell were discussed. Given the importance of a connection with Allah in worship and prayer, the manner of invoking Allah is emphasized. It is narrated that when the polytheists heard Muslims mentioning the names Allah and Rahman, they questioned why Muslims speak of one God but mention two names, implying the existence of two gods. The blessed verse clarifies that Allah's names reflect His supreme attributes, which are beyond any expression. Always, superlative forms are used for Allah's attributes, and using lesser attributes is considered disrespectful and prohibited.

Invocation and Remembrance of Allah:

Calling upon Allah signifies two things: expressing His remembrance and seeking His help during distress or need. The meaning of prayer encompasses both these aspects, and it is advised to invoke Allah using His names. The Quran and Hadith mention the names of Allah, which manifest His attributes. There are ninety-nine names, and it is against etiquette to use these names for individuals. Using other names for Allah or remembering Him by other names is also considered disrespectful. Using names improperly leads to deviating from the truth. Names should be used meaningfully, as they signify something specific, and therefore, the number of names could be several thousand, including those signifying attributes.

Respect for Names:

Different religions and languages have chosen various words or names for the essence and attributes of Allah, leading to a possible countless number of names. Even in science, those scientists who do not believe in religion refer to nature, but in Islam, the names of Allah provide meanings and characteristics beyond any other words that can

describe Allah's essence and attributes. Every quality, power, and attribute, regardless of how they are used, are meant to help our understanding.

The etiquettes of prayer should always be observed. Prayer is the essence of any worship. Respect, appropriate words, humility, and proper times and places are crucial, as detailed in the Hadith (details in Surah Baqarah 157). It is said in the Hadith that when praying, one should have confidence in its acceptance, though sometimes there might be delays or non-acceptance for the benefit or wisdom of the one praying. Allah may save the person in this world or grant them a higher position in the hereafter. In our lives, we often see that many of our unfulfilled desires, if granted, would have made life more bitter and difficult. Reflecting on these matters can alleviate many worries and mental illnesses, bringing joy and happiness into life. This is why various medical studies show that those who trust in Allah live longer and enjoy better health.

Community and Justice:

The next verse emphasizes that among humans born in this world, there is a group that strives for truth and justice and implements it. The Prophet ﷺ said that this would be a special characteristic of his Ummah, to enforce social justice and remove any obstacles to justice, speaking the truth. The Prophet ﷺ and his rightly guided Caliphs demonstrated this. The Prophet ﷺ also said that his Ummah would not collectively agree on misguidance, and the largest group would hold true beliefs, thus one should stay with the larger group to reduce discord.

A Hadith from Sahih Muslim narrated by Thawban states that a group from my Ummah will always prevail with the truth (justice), and those who try to fail them will not harm them until Allah's command comes (death), and they will remain (firm on faith and truth). Another Hadith from Ibn Majah narrated by Anas bin Malik states that the Prophet ﷺ said that indeed, my Ummah will not gather on misguidance, and when you see differences, stay with the majority (larger group).

Impact of Truth and Justice in Society:

Societies that incorporate truth, justice, and fairness prosper with peace, development, and well-being, while those that abandon these principles suffer from distress, deterioration, and corruption. It is imperative for the Muslim Ummah to ensure the implementation of these principles in their societies. May Allah grant us the ability to uphold truth and justice. Ameen.

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ۚ﴿۱۸۲﴾

7|182| But those who deny Our signs - We will progressively lead them [to destruction] from where they do not know.

وَ اُمْلِيْ لَهُمْ ؕ اِنَّ كَيْدِيْ مَتِيْنٌ﴿۱۸۳﴾

7|183| And I will give them time. Indeed, my plan is firm.

اَوَ لَمْ يَتَفَكَّرُوْا ۗ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ ؕ اِنْ هُوَ اِلَّا نَذِيْرٌ مُّبِيْنٌ﴿۱۸۴﴾

7|184| Then do they not give thought? There is in their companion [Muhammad] no madness. He is not but a clear warner.

Mention of the Disbelievers' Actions and the Conditions of the Polytheists of Makkah and Non-Muslims:

After discussing the actions of the disbelievers, the verse mentions the conditions of the polytheists of Makkah and non-Muslims, which we generally observe. Many nations that

do not believe in Allah continue to prosper. One reason for their prosperity is the establishment of justice and rights, which relate to the rights of Allah's creation. Due to this, they are granted economic progress. However, in matters concerning the rights of Allah, they will face Hell in the Hereafter. Consequently, they are given a reprieve, and they remain unaware of it. The punishment that was due to them for neglecting the rights of Allah is delayed.

Temporary Respite for Unjust Nations:

Another reason is that nations that stray far from truth and justice in terms of human rights may receive a temporary respite. They progress in oppression and disobedience due to their social or economic development, eventually leading to their destruction and punishment. The waiting period for such nations or societies is not usually prolonged. Additionally, Muslims may also become deserving of divine punishment due to their inaction in practicing Islam. If their wrongdoings are excessive, they face punishment in both this world and the Hereafter. This system is part of Allah's divine order and applies to all nations, communities, and languages. Thus, the rise and fall of nations can be lengthy, but ultimately, the disobedient nations face destruction.

Accusations Against the Prophet by the Polytheists of Makkah:

The next verse mentions various accusations made by the disbelievers of Makkah. The Prophet ﷺ preached equal justice and fairness for all humans, the rights of the poor, addressing the oppressed, fulfilling promises, and worshipping the One God instead of idols. This was entirely contrary to the customs and traditions of the polytheists of Makkah. As a result, they called the words of the Quran the words of a madman and claimed the Prophet ﷺ was possessed. Allah stated that they are wrong in making such claims. Do they not reflect on what the message is, its truths, and the logic within it? If they reflect and use their intellect, they will understand the truths.

Importance of Reflection and Use of Intellect:

The importance of reflection and the use of intellect in understanding the Quran and Islam is emphasized. Today, in the world of science, where the use of intellect and understanding is prevalent, Islam stands out as a religion that, more than any other, upholds the use of human intellect and knowledge in all aspects—be it worship, dealings, or beliefs—based on balance and high intellectual foundations. In Islam, faith can exist without knowledge and research; it is not necessary to use high intellect and education. However, faith becomes stronger and higher in rank when accompanied by sound intellect and understanding, making religious practice easier.

Reflection as Worship:

According to a Hadith, reflection on the signs of Allah is considered an act of worship. Following this, religion becomes a matter of desire rather than mere inheritance.

اَوَ لَمْ يَنْظُرُوْا فِيْ مَلَكُوْتِ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ ۙ وَّ اَنْ عَسٰۤى اَنْ يَّكُوْنَ قَدِ اقْتَرَبَ اَجَلُهُمْ ۚ فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ ﴿۱۸۵﴾

7|185| Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near? So in what statement hereafter will they believe?

مَنْ يُّضْلِلِ اللّٰهُ فَلَا هَادِيَ لَهٗ ؕ وَ يَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۱۸۶﴾

7|186| Whoever Allah sends astray - there is no guide for him. And He leaves them in their transgression, wandering blindly.

The previous verse called for reflection and understanding. This verse explains the things that one must ponder upon. This blessed verse invites us to consider the importance of scientific knowledge and the existence of the Creator through His creations. It prompts us to observe the heavens, the earth, and as far as our knowledge and intellect can reach, to see how things on earth—objects, animals, birds, seasons, clouds, water, gases, minerals—came to be, why they exist, and for whom they are intended. When every insect and germ appears to be organized, how could this entire universe come into existence without planning and control? These are all proofs and evidence of the existence of Allah, the One without any partner.

Then, it explains the reality of death, stating that a person will perish before it and should act on good decisions. Otherwise, the opportunity to act ends after death. All these logical and scientific proofs, the teachings of the prophets, the existence of divine books, and the character of the prophets—despite having intellect within themselves—those who deny Allah or do not follow His commands, it is as if God Himself has led them astray. However, Allah does not wish for His creation to wander in misguidance. But when a person, despite all resources and information, chooses the path of misguidance, Allah leaves him to his own choice, and then Hell becomes his abode. May Allah save us from this torment and the bad destination. Ameen.

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ رَبِّيْ ۚ لَا يُجَلِّيْهَا لِوَقْتِهَاۤ اِلَّا هُوَ ؕ ثَقُلَتْ فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ لَا تَاْتِيْكُمْ اِلَّا بَغْتَةً ؕ يَسْـَٔلُوْنَكَ كَاَنَّكَ حَفِيٌّ عَنْهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۱۸۷﴾

7|187| They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah, but most of the people do not know."

The Day of Judgement (Qiyamah):

In Islamic beliefs, the Day of Judgement, accountability, and the subsequent rewards of Paradise or punishments of Hell are of great importance. They are the primary motivators and deterrents for good and evil deeds in this world. Disbelievers often misunderstood the concept of Qiyamah, the idea of resurrection, or the belief that this earthly life will end one day with a great, sudden earthquake. They would mockingly question when it would occur, why it hasn't happened yet, and why they are being warned about it. In response, Allah stated that the knowledge of it rests solely with Him, and He alone knows the exact time and specific moment it will happen, as He has appointed it. Therefore, no one can specify its date. There is wisdom in keeping the Day of Judgement hidden, similar to how death is kept hidden from humans. We see that a severely ill patient is not informed about their impending death to avoid the possibility of dying from fear before death itself.

The Prophet Muhammad (peace be upon him) conveyed the knowledge given to him by Allah, including the signs preceding Qiyamah as mentioned in Hadiths. One such Hadith narrated by Abu Huraira states that the Prophet said: "When people regard government property as their own and view trust as a personal benefit, consider Zakat as a penalty, and seek religious knowledge for worldly gain; when a man prefers his wife over his parents, neglects his mother, friends are close, and parents are distant; when disputes

arise in mosques, and the leaders of a nation are the worst among them (immoral people), and the lowliest are considered their nobles; when people respect others out of fear of their evil, singing and dancing become widespread, and alcohol consumption is common; when the current generation criticizes the previous ones—then red winds, earthquakes, and land subsidence will occur frequently, like the beads of a necklace falling one after another, and thus the Day of Judgement will draw near." There are many such Hadiths describing the signs of Qiyamah.

Earlier, people considered Qiyamah as merely a religious belief, but now scientists researching the universe also agree that one day this world and its system will come to an end. Only Allah knows the exact time of Qiyamah. Here, knowledge of the unseen refers to information unknown to a person. It is not about the existence of the unseen but rather the knowledge of it. Since the discovery of artificial intelligence and advanced memory storage, it has become much easier to store information. As of now (2019), a memory chip sized 20 nanometers (one nanometer is one-billionth of a meter) can hold 128 gigabytes. Similarly, a drop of DNA can record thirteen years of HD video. The average human brain currently uses less than one-tenth of its capacity. These are means of acquiring and storing human knowledge. Angels, who are made of light, possess capabilities far beyond these, which we cannot comprehend, and Allah's essence is even more exalted beyond our calculations and perceptions. These means are only a tiny part of the divine system, which humans have discovered after thousands of years.

قُلْ لَّاۤ اَمْلِكُ لِنَفْسِیْ نَفْعًا وَّ لَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ؕ وَ لَوْ كُنْتُ اَعْلَمُ الْغَیْبَ لَا سْتَكْثَرْتُ مِنَ الْخَیْرِ ۛۚ وَ مَا مَسَّنِیَ السُّوْٓءُ ؕ اِنْ اَنَا اِلَّا نَذِیْرٌ وَّ بَشِیْرٌ لِّقَوْمٍ یُّؤْمِنُوْنَ ﴿۱۸۸﴾

7|188| Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."

After discussing the Day of Judgement and the knowledge of the unseen, what is mentioned is profoundly significant: "I do not own anything of my own. Everything of mine is under the control of the One who has entrusted me with the responsibility of guidance." Every human desires wealth and comfort, and this is acknowledged. Thus, all these matters are under the control of Allah Almighty. I am merely an inviter to the truth according to His commands. People will receive rewards from Allah for good deeds and will face punishment for disobedience.

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّ جَعَلَ مِنْهَا زَوْجَهَا لِیَسْكُنَ اِلَیْهَا ۚ فَلَمَّا تَغَشّٰىهَا حَمَلَتْ حَمْلًا خَفِیْفًا فَمَرَّتْ بِهٖ ۚ فَلَمَّاۤ اَثْقَلَتْ دَّعَوَا اللّٰهَ رَبَّهُمَا لَىِٕنْ اٰتَیْتَنَا صَالِحًا لَّنَكُوْنَنَّ مِنَ الشّٰكِرِیْنَ ﴿۱۸۹﴾

7|189| It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, "If You should give us a good [child], we will surely be among the grateful."

فَلَمَّاۤ اٰتٰىهُمَا صَالِحًا جَعَلَا لَهٗ شُرَكَآءَ فِیْمَاۤ اٰتٰىهُمَا ۚ فَتَعٰلَى اللّٰهُ عَمَّا یُشْرِكُوْنَ ﴿۱۹۰﴾

7|190| But when He gives them a good [child], they ascribe partners to Him concerning that which He has given them. Exalted is Allah above what they associate with Him.

اَیُشْرِكُوْنَ مَا لَا یَخْلُقُ شَیْـًٔا وَّ هُمْ یُخْلَقُوْنَ ﴿۱۹۱﴾

7|191| Do they associate with Him those who create nothing and they are [themselves] created?

وَ لَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّ لَاۤ اَنْفُسَهُمْ يَنْصُرُوْنَ﴿۱۹۲﴾

7|192| And the false deities are unable to [give] them help, nor can they help themselves.

After mentioning the Day of Judgement and Allah's powers in the verses, the text discusses the idolatrous beliefs and thoughts of disbelievers. It provides an illustration of human history, psychology, and behavior. Prophet Adam was alone in Paradise; feeling loneliness due to his intellect and knowledge, Allah created Eve from Adam's body so that both their bodies were made of the same substance and structure, fostering greater affection and love. This is referenced in the Hadith.

Afterwards, Adam and Eve began living in Paradise. Since their private parts were covered, there was no sexual desire initially. However, after eating the forbidden fruit, their private parts were exposed, leading to a new sensation. Out of shame, they started covering themselves with leaves, and for this unintentional mistake, they were sent down to Earth. Once on Earth, Allah provided for their sustenance and clothing (intellect, resources, animals, agriculture, and tools). As humanity needed to spread, sexual desire began as well. The text mentions that initially, women do not feel the presence of the fetus for a few months. When it becomes noticeable and the burden and movement are felt, the pregnant woman becomes anxious and prays with her husband for the safety of the unborn child, asking Allah to ensure the safe birth of the child without harm to either the mother or the child.

The pregnancy concludes with the birth of the child into the world. The child is born healthy by Allah's grace, but due to Satan's misguidance, humans often forget Allah's favor and start trusting or believing in other factors. This leads them towards misguidance. Many children in Makkah were named after idols. Prophet Adam was a prophet of Allah, and his offspring were initially on Islam. However, as Satan sowed the seeds of murder and corruption, he also introduced various superstitions, leading people away from the oneness of Allah. Humans began attributing life's comforts and rewards to various creations instead of Allah, forgetting the Creator. The things they believed in were themselves dependent on others for their existence.

This narrative is part of human history and still relevant today. Since pregnancy began with Adam and Eve, some interpreters have considered this idea, but it is not appropriate as such events are not possible for a prophet, though later descendants deviated from the truth, necessitating the arrival of subsequent prophets.

وَ اِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَتَّبِعُوْكُمْؕ سَوَآءٌ عَلَيْكُمْ اَدَعَوْتُمُوْهُمْ اَمْ اَنْتُمْ صَامِتُوْنَ﴿۱۹۳﴾

7|193| And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent.

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ فَادْعُوْهُمْ فَلْيَسْتَجِيْبُوْا لَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ﴿۱۹۴﴾

7|194| Indeed, those you [polytheists] call upon besides Allah are servants like you. So call upon them and let them respond to you, if you should be truthful.

اَلَهُمْ اَرْجُلٌ يَّمْشُوْنَ بِهَاۤ اَمْ لَهُمْ اَيْدٍ يَّبْطِشُوْنَ بِهَاۤ اَمْ لَهُمْ اَعْيُنٌ يُّبْصِرُوْنَ بِهَاۤ اَمْ لَهُمْ اٰذَانٌ يَّسْمَعُوْنَ بِهَاؕ قُلِ ادْعُوْا شُرَكَآءَكُمْ ثُمَّ كِيْدُوْنِ فَلَا تُنْظِرُوْنِ﴿۱۹۵﴾

7|195| Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, [O Muhammad], "Call your 'partners' and then conspire against me and give me no respite.

The verses mention human actions and describe the state of the disbelievers in Makkah at that time, a condition that still exists in many societies today. Due to their delusions, imaginations, and Satanic whispers, people quickly place their trust in things that are visibly apparent. This tendency leads to idolatry. Allah describes the mindset of the Makkahn disbelievers, acknowledging that the idols they worship are merely statues—they cannot speak, move, and are made by human hands. Despite this knowledge, they refuse to accept the truth of your message. Out of stubbornness and arrogance, they persist in their defiance.

You challenge them to let their idols do whatever they can against you, but they will not be able to do anything. Everything happens by Allah's command. Even after failing this challenge, they will continue in their disbelief. This indeed was the reality; it was only after the conquest of Makkah that the disbelievers' attitudes changed, and they embraced Islam.

اِنَّ وَلِيِّۦَ اللّٰهُ الَّذِیْ نَزَّلَ الْكِتٰبَ ۖ وَ هُوَ یَتَوَلَّی الصّٰلِحِیْنَ ﴿۱۹۶﴾

7|196| Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous.

وَ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ لَا یَسْتَطِیْعُوْنَ نَصْرَكُمْ وَ لَاۤ اَنْفُسَهُمْ یَنْصُرُوْنَ ﴿۱۹۷﴾

7|197| And those you call upon besides Him are unable to help you, nor can they help themselves."

وَ اِنْ تَدْعُوْهُمْ اِلَی الْهُدٰی لَا یَسْمَعُوْا ؕ وَ تَرٰىهُمْ یَنْظُرُوْنَ اِلَیْكَ وَ هُمْ لَا یُبْصِرُوْنَ ﴿۱۹۸﴾

7|198| And if you invite them to guidance, they do not hear; and you see them looking at you while they do not see.

The state of mind of the disbelievers is described, noting that despite the continuous preaching, they are not accepting the message. Therefore, you should not be distressed. They look at you and listen to you, but their intellect and understanding are impaired, making it as if they do not hear anything. Hence, do not worry and inform them that Allah is your supporter and helper, and He assists all those who do good deeds. This situation was troubling for the Prophet Muhammad (peace be upon him), as many years of preaching were not yielding positive results.

خُذِ الْعَفْوَ وَ اْمُرْ بِالْعُرْفِ وَ اَعْرِضْ عَنِ الْجٰهِلِیْنَ ﴿۱۹۹﴾

7|199| Take what is given freely, enjoin what is good, and turn away from the ignorant.

وَ اِمَّا یَنْزَغَنَّكَ مِنَ الشَّیْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ سَمِیْعٌ عَلِیْمٌ ﴿۲۰۰﴾

7|200| And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.

اِنَّ الَّذِیْنَ اتَّقَوْا اِذَا مَسَّهُمْ طٰٓىِٕفٌ مِّنَ الشَّیْطٰنِ تَذَكَّرُوْا فَاِذَا هُمْ مُّبْصِرُوْنَ ۚ ﴿۲۰۱﴾

7|201| Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.

The Quran has portrayed human characters in societies, showing how individuals can be led astray by superstitions and delusions, becoming completely lost and ignoring all truths and guidance. On the other hand, there are also people who understand the truth and as soon as such delusions or superstitions arise, they immediately recognize them as the work of negative forces and Satan's influence, and they reject these thoughts.

They do not go towards evil. Allah has guided us to avoid evil and has shown us the path to righteousness.

The method that Allah has taught His Prophet is that when preaching and inviting others to goodness do not yield satisfactory results, there is no need to become despondent, anxious, or disheartened. Instead, it is necessary to overlook and forgive them, continue to speak good words, and invite them to the truth while avoiding arguments and conflicts. This is to ensure that the situation does not escalate into disorder and that the opportunity for further invitation and spreading goodness is not lost. What an excellent way to address the problem! Whenever a negative thought arises, or someone else causes it, one should immediately seek refuge in Allah from Satan and his influences, and counter these thoughts with positive ones, following Allah's commands and the life example of the Prophet Muhammad (peace be upon him). This is the best treatment for gaining awareness of evil, preventing it, and getting rid of wrong thoughts.

The Prophet Muhammad (peace be upon him) has mentioned the virtue of forgiveness in many Hadiths. He said that the strong person is the one who controls his anger. In a Hadith narrated by Aisha (may Allah be pleased with her), it is said that whenever the Prophet was given a choice between two matters, he would choose the easier one, provided it was not sinful, and he never took revenge for personal wrongs. However, if the limits of Allah were transgressed, he would take action for Allah's sake (Bukhari, Muslim, Abu Dawood).

The Prophet always chose the easier path for his followers. He forgave all his adversaries, including Habbar bin Al-Aswad, who injured his daughter Zainab, Abu Sufyan, who was a leading opponent, Wahshi, the killer of his uncle Hamza, Hind (the wife of Abu Sufyan), Abdullah bin Ubay (the chief of the hypocrites), Safwan bin Umayyah, Ikrimah bin Abi Jahl, and Umair bin Wahb. Although they caused him severe emotional pain, when they accepted Islam, he forgave them all.

وَ اِخْوَانُهُمْ يَمُدُّوْنَهُمْ فِی الْغَیِّ ثُمَّ لَا یُقْصِرُوْنَ﴿۲۰۲﴾

7|202| But their brothers - the devils increase them in error; then they do not stop short.

وَ اِذَا لَمْ تَاْتِهِمْ بِاٰیَةٍ قَالُوْا لَوْ لَا اجْتَبَیْتَهَا ؕ قُلْ اِنَّمَاۤ اَتَّبِعُ مَا یُوْحٰۤی اِلَیَّ مِنْ رَّبِّیْ ۚ هٰذَا بَصَآىِٕرُ مِنْ رَّبِّكُمْ وَ هُدًی وَّ رَحْمَةٌ لِّقَوْمٍ یُّؤْمِنُوْنَ﴿۲۰۳﴾

7|203| And when you, [O Muhammad], do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow what is revealed to me from my Lord. This [Qur'an] is enlightenment from your Lord and guidance and mercy for a people who believe."

وَ اِذَا قُرِیَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَ اَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ﴿۲۰۴﴾

7|204| So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy.

In the previous verse, the disbelievers of Makkah were described as rushing towards misguidance. During this period, if no new revelation or miracles appeared, they would question why no miracles or new revelations were being presented. Their aim was merely to waste time. This notion was refuted by stating that these miracles and signs come only by the command of Allah, and the Quran itself is a great miracle, serving as guidance and mercy for the believers.

How to Recite the Quran:

The importance of the Quran for Muslims was made clear: when it is being recited, as it is the word of Allah, one should listen attentively and then ponder upon it. Understand the commandments, events, and advice it contains, and act upon them. Therefore, it is obligatory to pay attention to the Quran, and those who recite it loudly should be mindful that their loud recitation does not distract others who may be occupied and unable to focus. This is because they could recite it silently, ensuring no one is forced to abandon their work.

A hundred years ago, books were handwritten and rare, so people easily memorized the Quran. Education was limited, and if someone was literate, it was usually in Persian or Arabic, which was rare. When printing was invented and copies of the Quran became available, it became easier for people to read the Arabic text of the Quran in their childhood, as teachers were available in the form of Hafiz (those who had memorized the Quran). Consequently, the practice of reading the Quran by sight (Nazirah) became common. Although reading without understanding did not impart comprehension, it still carried the blessing of the words. Mosque Imams encouraged this practice, emphasizing that having something is better than nothing and highlighting Hadiths that spoke of the merits of understanding and practicing the Quran.

The Need for Understanding:

When the Quran was revealed, both disbelievers and Muslims understood it. Despite their comprehension, they were commanded to ponder over it, and its reward is only realized when one understands what Allah is commanding. It is a great misfortune to recite the words of Allah without attempting to understand their meaning, and consequently, without acting upon them.

Contemporary Obligations:

Today, circumstances have changed. Education is widespread, and translations are available in all languages. Literate individuals are now obligated to read the translation alongside the Arabic text to understand its message. This practice is essential for all non-Arab Muslims; otherwise, they will be guilty of neglecting the Quran and ignoring Allah's commands.

True Virtues:

The virtues of the Quran are realized only when its message is understood. May Allah grant us the courage and ability to comprehend it. A non-Muslim thinker described the current Muslim practice with the Quran as follows:

(1) A book of action has been turned into a book of supplications.

(2) A book meant for understanding has become a book merely for reading.

(3) A constitution for the living has been turned into a manifesto for the dead.

(4) A book meant to revive dead nations is now used for seeking forgiveness for the deceased.

Reflecting on these points, Allama Iqbal lamented:

Tum khuar huey taarik-e-Quran hoke, wo mo'azzaz they zamane mein Musalman hoke."

("You have become dishonored by abandoning the Quran, while they were honored by being Muslims.")

وَ اذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّ خِيْفَةً وَّ دُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَ الْاٰصَالِ وَ لَا تَكُنْ مِّنَ الْغٰفِلِيْنَ﴿۲۰۵﴾

7|205| And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.

اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَ يُسَبِّحُوْنَهٗ وَ لَهٗ يَسْجُدُوْنَ۩﴿۲۰۶﴾

7|206| Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.

Etiquette of Remembrance (Dhikr):

In the previous verses, the Quran and its etiquette were discussed. At the end of the Surah, the etiquette of worshiping Allah is mentioned, detailing how He should be remembered. The verse outlines the proper manner of Dhikr, which should be done silently, without a loud voice, and with humility, sincerity, and without ostentation. It should not cause discomfort to others and should be performed morning and evening, keeping the heart joyful with His remembrance throughout the day. One who engages in Dhikr should be aware of its meaning, so that the heart is directed towards the meaning and the mind immersed in the greatness and majesty of Allah. If Dhikr is performed merely with the tongue and the mind is void of its meaning, it is fruitless (not in accordance with "في نفسك" - within yourself). Remembrance and proximity to Allah should not lead to arrogance but should be dominated by humility, fear, and love. The head should remain bowed in prostration.

The Hadith further clarifies these principles. Abu Huraira (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Allah says, 'I am as My servant thinks I am, and I am with him when he remembers Me. If he remembers Me in himself, I too remember him in Myself. If he remembers Me in a gathering, I remember him in a gathering better than that (of angels). If he comes one span nearer to Me, I go one cubit nearer to him; if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running'" (Sahih Muslim). SubhanAllah, this demonstrates the immense love Allah has for His creation.

Another Hadith narrated by Abu Musa Al-Ash'ari states that while traveling with the Prophet (peace be upon him), some people were loudly proclaiming "Allahu Akbar." The Prophet (peace be upon him) said, "O people, be gentle with yourselves. You are not calling upon one who is deaf or absent. You are calling upon the All-Hearing, the All-Seeing, who is with you." Then he added, "There is no power and no strength except through Allah (La hawla wa la quwwata illa billah)."

The Prophet (peace be upon him) then said, "O Abdullah bin Qais, shall I not guide you to one of the treasures of Paradise?" I said, "Yes, O Messenger of Allah." He said, "Say: 'There is no power and no strength except through Allah (La hawla wa la quwwata illa billah).'"

The remembrance of Allah and worship are crucial in achieving closeness to Him. His close servants and angels are devoid of arrogance, find honor in worshiping Him, and are always in prostration before His court. When reciting verses where prostration is commanded, it is customary to perform a prostration (Sajdah). It is preferable to perform this prostration during recitation, but it can also be performed later.

By the grace of Allah, Surah Al-A'raf has been completed. May Allah accept this commentary and grant the ability to complete this work. Success is only from Allah, the Almighty.

8 - Sorah Al-Anfaal

Introduction:

Surah Anfal was revealed in Madinah. According to the order of the Quran, it is the eighth Surah, while according to the chronological order of revelation, it is the 55th Surah. It consists of ten sections and seventy-five verses. This Surah was revealed on the occasion of the Battle of Badr, and the detailed circumstances of this battle are discussed within it.

Upon reaching Madinah, Prophet Muhammad (peace be upon him) improved relations with all non-Muslims through treaties, and the people of Madinah accepted him as their leader. The Quraysh were aware of this and wanted to weaken the Muslims. On the other hand, the Muslims also wanted to establish their own status, so they kept an eye on the trade route to Syria to economically blockade the Quraysh if necessary. During this period, a large caravan was returning from a trade trip to Syria, and the Prophet (peace be upon him) intended to seize it, setting out from Madinah for this purpose. Although the caravan escaped, a confrontation took place at Badr with the army that came to defend it. In this battle, various means of Allah's help for the Muslims were mentioned, such as the coming of sleep, rain, control over water, and the underestimation of the enemy's numbers, all of which increased the strength and power of the Muslims. Additionally, divine support in the form of angels, who are unseen beings, was provided.

The rules for the distribution of war booty were stated, with details on its division and a special allocation for the weaker members of society. A portion was also reserved for the expenses of the Prophet (peace be upon him) as the head of the state. Instructions regarding prisoners and the strengthening of defensive positions were given. A standard of courage and bravery was set for the Muslims, so they could face twice their number. The importance of striving for the elevation of Islam, the Hereafter, and justice was emphasized. Permission was given to defend against the disbelievers who oppressed the Muslims, ordering them to weaken them so that the Islamic state could live in peace.

The importance of treaties was stressed, and even if Muslims were in a country with a treaty, they were forbidden to help against that country due to the sanctity of the agreement. Permission was granted to punish nations that broke their treaties. Complete preparation and arrangement for self-defence were made obligatory. The connection of Islam to inheritance and matters was deemed more important than blood relations.

Those who made great sacrifices for the cause were honored with the announcement of elevated ranks, and the importance of migration was clarified. Islamic brotherhood was emphasized. The commands of this Surah are extremely important from a social and defensive perspective.

يَسْـَٔلُوْنَكَ عَنِ الْاَنْفَالِ ؕ قُلِ الْاَنْفَالُ لِلّٰهِ وَ الرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَ اَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۪ وَ اَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗۤ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝١

8|1| They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers.

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَ جِلَتْ قُلُوْبُهُمْ وَ اِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّ عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۚ﴿۲﴾

8|2| The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely -

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ؕ﴿۳﴾

8|3| The ones who establish prayer, and from what We have provided them, they spend.

اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَ مَغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ۚ﴿۴﴾

8|4| Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.

The context of the revelation of this blessed verse is that after the Battle of Badr, the Muslims not only achieved a clear victory in which about seventy infidels, who were great enemies of Islam, were killed, and around seventy were captured, but also gained a lot of wealth and goods. The infidels had taken these with great arrogance, thinking they would annihilate the Muslims. However, the situation turned out to be the opposite. Since the spoils of war were substantial, the Muslims divided into three groups: one pursued the enemy to ensure they didn't return, some gathered the abandoned spoils, and some stayed with the Prophet (peace be upon him) to protect him from any surprise attacks by the enemy. At night, those who had collected the spoils believed they deserved more, while those who pursued the enemy argued that they prevented the enemy from taking the spoils, and those who stayed with the Prophet (peace be upon him) emphasized the importance of protecting him. This difference of opinion led to a problem, which was resolved through the revelation of the blessed verses, stating that the spoils of war belong to Allah and His Messenger.

Rule of Law:

Before Islam, the spoils of war were burned to eliminate greed for them. While this prevented greed, it resulted in the loss of valuable goods, causing economic harm locally or to the group. Islam solved this problem beautifully by preserving these hard-earned economic assets, whether acquired individually or collectively, and instead of causing discord among individuals over their division, handed them over to the state. What belongs to Allah and His Messenger becomes state property, which the state then utilizes. This means ownership belongs to Allah, represented on earth by the Caliph, which is why he is called the Caliph. A just ruler is thus referred to as the shadow of God, and the Caliph or current ruler has the authority to distribute these assets. However, the Caliph does not have absolute authority; he must act within the bounds of justice and is accountable to the people and Allah for his actions.

The Prophet (peace be upon him) represented the state and was granted authority by Allah. His actions were in accordance with divine commands. The system was established through Hadiths, and since there was no regular army at that time, the Mujahideen were given a share of the spoils. Now that there is a regular army, these assets belong to the government, specifically allocated to the defense sector.

Great Leadership:

During this time, an excellent example of leadership was presented to the world. The incident involved Hazrat Sa'd ibn Abi Waqqas, whose brother Umair was martyred in the Battle of Badr. He killed Sa'd bin Al-As and took his sword, seeking permission from the Prophet (peace be upon him) to keep it. The Prophet (peace be upon him) said that it was not his property to give and that Sa'd was not its owner either; it had to be added to the spoils of war, and its distribution would be decided by Allah. Hazrat Sa'd felt disappointed but complied and added the sword to the spoils. After the revelation of the verses, the Prophet (peace be upon him) called Hazrat Sa'd and gave him the sword. This act exemplified leadership, showing that a leader stands alongside everyone else, adhering to divine commands even before they are revealed. The Prophet's fair and just decision-making earned him the trust and loyalty of his companions, who were willing to sacrifice their lives for him. True leadership lies in winning the hearts of followers through character and actions.

Attributes of a Believer: These attributes mentioned by Allah Tallah are very important:

Fear of Allah:

The fear of Allah is a blend of reverence and love. This type of fear does not cause psychological issues but brings peace of mind and motivates righteous actions, enhancing performance and being ever-present in both joy and sorrow.

Faith:

A believer's characteristic is their faith, which grows by understanding and acting upon Allah's words and commands. This engenders a hatred for sin. Faith's quality is foundational and initial, determining acceptance or rejection—acceptance makes one a Muslim, and rejection makes one a disbeliever. Further levels of faith vary with one’s certainty and love, influencing rank and status.

Trust in Allah:(Tawakal)

Trust in Allah involves reliance on His essence in all circumstances, coupled with effort. Hadiths state that trust does not mean abandoning material means and efforts but not solely relying on them. After exerting full effort and using all available means, the outcome is entrusted to Allah, recognizing that He created the means and grants their fruits. Therefore, the Prophet (peace be upon him) said, "Exert full effort in seeking your goal and trust in Allah."

Establishing Prayer:

Establishing prayer means performing it with proper etiquette and conditions, ensuring that one's words and actions testify to their fear of Allah and devotion. If this quality is absent, the prayer may fulfill the religious requirement but will lack blessings, failing to curb indecency and wrongdoing—an indication of non-acceptance.

Your heart is familiar with idols; what will you gain from prayer?

Spending in Allah's Path:

Following worship, faith, and character, a believer’s significant role in society involves spending wealth for the benefit of humanity without greed or compensation. This includes knowledge, wealth, or physical strength. This selfless aid benefits everyone, especially relatives, neighbors, and fellow believers in need. Those with these attributes are promised forgiveness and a generous provision.

كَمَآ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ۪ وَ اِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَۙ﴿۵﴾

8|5| [It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling,

يُجَادِلُوْنَكَ فِى الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَ هُمْ يَنْظُرُوْنَ﴿۶﴾

8|6| Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

وَ اِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّهَا لَكُمْ وَ تَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَ يُرِيْدُ اللّٰهُ اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَ يَقْطَعَ دَابِرَ الْكٰفِرِيْنَۙ﴿۷﴾

8|7| [Remember, O believers], when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers

لِيُحِقَّ الْحَقَّ وَ يُبْطِلَ الْبَاطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُوْنَۚ﴿۸﴾

8|8| That He should establish the truth and abolish falsehood, even if the criminals disliked it.

اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ اَنِّىْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ﴿۹﴾

8|9| [Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."

وَ مَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَ لِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ ۚ وَ مَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ﴿۱۰﴾

8|10| And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise.

اِذْ يُغَشِّيْكُمُ النُّعَاسَ اَمَنَةً مِّنْهُ وَ يُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ بِهٖ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ وَ لِيَرْبِطَ عَلٰى قُلُوْبِكُمْ وَ يُثَبِّتَ بِهِ الْاَقْدَامَؕ﴿۱۱﴾

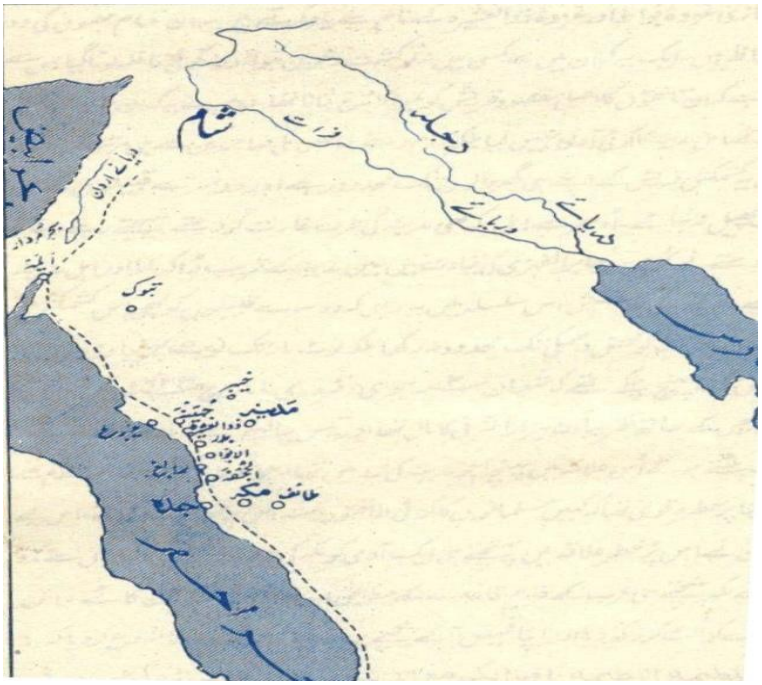
8|11| [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet.

After Arriving in Madinah:

Upon arriving in Madinah, Prophet Muhammad (peace be upon him) addressed the political and administrative matters, which included establishing brotherhood (Muwakhat) between the Ansar (the helpers of Madinah) and the Muhajirun (the emigrants from Makkah). Following this, the Constitution of Madinah (Mithaq-e-Madinah) was drafted, involving all religions and tribes in Madinah. The Prophet was well aware of the intentions of the Makkahns. He knew that a significant caravan, led by Abu Sufyan, was heading towards Makkah, involving every household of Makkah, with an investment of fifty thousand dinars (each dinar weighing approximately four and a half masha of gold). In today's terms, this would amount to millions of rupees. To protect this caravan, the Quraysh had sent seventy young leaders, including notable figures like Amr ibn al-As and Makhzum ibn Naufal.

Planning the Interception:

Understanding the importance of this trade caravan, its failure would economically devastate the Makkahns. The Prophet had gathered intelligence on the caravan's route and knew where it could be intercepted. When he learned that the caravan was approaching a specific location, he consulted with his companions. It was the month of Ramadan, and some companions suggested cancelling the plan due to lack of preparation, while others argued that this was an opportunity to economically cripple the Quraysh to prevent further harassment.



(Trade Karwan route-map)

Mobilization:

Since the mission was to intercept a trade caravan, participation was not obligatory for everyone as a form of jihad. The Prophet announced that those who had mounts should accompany him. There was no special preparation for war, and the Prophet set out with those companions who were immediately ready to go. Upon reaching the place called Bir Sigha, he inquired about their numbers and found out they were 313. He was pleased to hear this, as it matched the number of the companions of Talut (Saul). At that time, the companions had seventy camels, with each camel shared by three people taking turns to ride.

This event highlights the strategic planning and resourcefulness of the Prophet (peace be upon him) and his companions in responding to the threats and opportunities of their time, ensuring the safety and stability of the nascent Muslim community in Madinah.

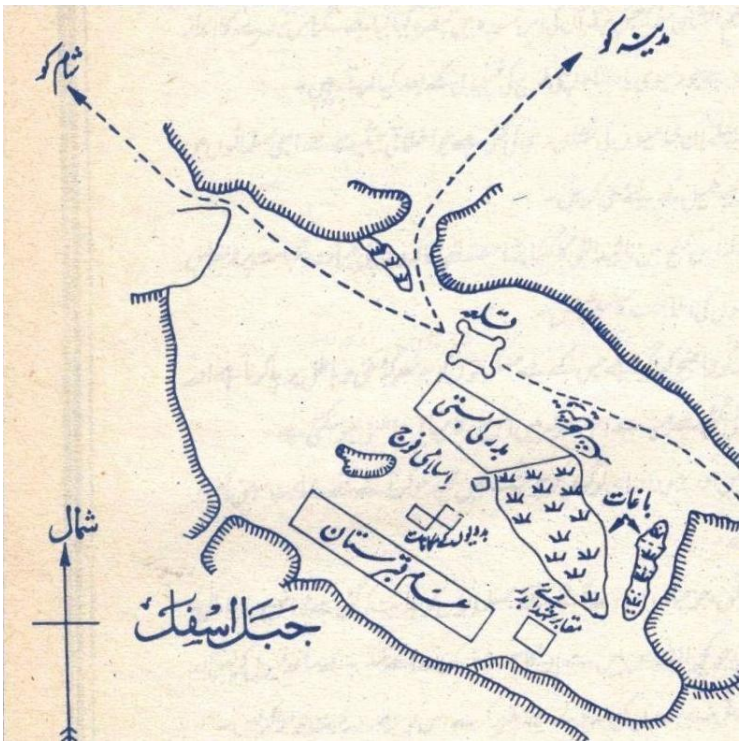
Standards of Leadership:

Prophet Muhammad (peace be upon him) demonstrated exemplary leadership during his time. For instance, when he was traveling with two companions, Hazrat Abu Lubaba and Hazrat Ali (may Allah be pleased with them), they offered to walk in his place when it was his turn to walk. The Prophet (peace be upon him) replied that neither of them was stronger than him, nor was he in any less need of divine reward than they were, so he

would take his turn walking. This standard of leadership set by the Prophet (peace be upon him) is recognized as the highest, earning him the title of the greatest leader. (Reference: "The 100: A Ranking of the Most Influential Persons in History" by Michael H. Hart)

Interception of the Caravan:

Abu Sufyan bin Harb, the leader of the caravan, was a cunning man. He knew that Muslims were in Madinah, and the caravan route passed near Madinah. Upon reaching the borders of Hejaz, he took precautionary measures by sending a man on a fast camel to Makkah to bring reinforcements for the caravan's protection against a possible Muslim attack.



(Map of the Battle of Badr as referenced in Tafheem-ul-Quran)

Additionally, Abu Sufyan changed his route from Badr to a longer coastal path to Makkah and sent a message back to inform the Makkahns about the new route. The first messenger reached Makkah, where the people were already hostile. Abu Jahl exploited the situation, inciting the people to prepare an army of one thousand men, two hundred horses, six hundred armors, and even some singing girls and drummers, and they set out towards Badr. Before reaching Badr, they received another message stating that the caravan had taken a different route and was now coming via the coastal path instead of near Madinah. Despite this, Abu Jahl saw this as an opportunity to attack the Muslims and eliminate them.

Strategic Response:

The Prophet (peace be upon him) also sent scouts to gather information about the Makkahn caravan. When he reached Badr, he learned that Abu Sufyan had changed the caravan's route and that an army sent to protect the caravan was now heading towards

Badr. The situation had drastically changed as the Prophet (peace be upon him) had initially set out to intercept the caravan, not for battle. With only 313 companions, a few horses, and camels, he now faced a different scenario.

Exemplary Leadership and Defense:

Prophet Muhammad (peace be upon him) always consulted with his companions, gathered complete information, and was aware of the opponents' situations. In this instance, he consulted on whether to return to Madinah and prepare a defense or face the enemy with the small number of men present. Some companions suggested returning, but Hazrat Abu Bakr, Hazrat Umar, and Hazrat Miqdad stood up and expressed their willingness to follow the Prophet's decision. Hazrat Sa'd bin Mu'adh from the Ansar also reassured the Prophet (peace be upon him) of their support, even if it meant plunging into the sea. This boosted the morale of the entire group. The Prophet (peace be upon him) assured them of Allah's promise of victory over one of the two groups—either the caravan or the army. He stated that he could already see the places where the enemies would be killed (Tafsir Mazhari, Ibn Kathir). These were the qualities of the Prophet's high leadership, the world is still looking for this type of leadership: Some of the Qualities are mentioned below:

(1) **Complete Information Gathering:** The Prophet (peace be upon him) always gathered comprehensive information and considered all possibilities, as he did regarding the caravan and Makkah.

(2) **Preference for Simplicity and Success**: He chose actions that promised ease and success, such as starting the journey to intercept the caravan.

(3) **Continuous Assessment and Preparedness:** During operations, he continuously assessed the situation and stayed prepared for any changes, keeping updated information about the caravan and Makkah.

(4) **Consultation and Decision-Making:** He kept his companions informed about changes, sought their advice, and made decisions based on their consultations.

(5) **High Objectives and Future Benefits:** He always aimed for higher objectives and future benefits, such as preferring battle at Badr to ensure the safety of Madinah and to prevent Arabs from considering Muslims weak.

(6) **Reliance on Divine Assistance:** Along with thorough efforts, he relied on divine assistance and sought help through prayer.

اِذْ يُوْحِيْ رَبُّكَ اِلَى الْمَلٰٓئِكَةِ اَنِّيْ مَعَكُمْ فَثَبِّتُوا الَّذِيْنَ اٰمَنُوْا ؕ سَاُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ فَاضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَ اضْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍ ؕ﴿۱۲﴾

8|12| [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip."

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَ رَسُوْلَهٗ ۚ وَ مَنْ يُّشَاقِقِ اللّٰهَ وَ رَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ﴿۱۳﴾

8|13| That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty.

ذٰلِكُمْ فَذُوْقُوْهُ وَ اَنَّ لِلْكٰفِرِيْنَ عَذَابَ النَّارِ﴿۱۴﴾

8|14| "That [is yours], so taste it." And indeed for the disbelievers is the punishment of the Fire.

Context of the Blessed Verses Related to the Battle of Badr:

When the decision was made to confront the army, the Prophet Muhammad (peace be upon him) stopped near a water source in Badr. The Quraysh had arrived there first. Hazrat Khubib bin Mundhar, familiar with the area, asked the Prophet if this halt was by divine command or his own decision. The Prophet replied it was his own decision. Hazrat Khubab suggested another water source with more water and a shorter distance. The Prophet accepted his advice, moved to the suggested location, secured the water source by constructing a basin to collect water, and set up a shelter where the Prophet and Hazrat Abu Bakr stayed, with Hazrat Mu'adh guarding the entrance.

The Muslims were exhausted, with a battle looming the next day, and intended to spend the night in worship. Allah caused a deep sleep to overcome them, allowing every companion to rest, except the Prophet, who stayed in prayer. He dozed off briefly, then woke up to give Hazrat Abu Bakr the good news of victory. This sleep was a blessing from Allah, and by morning, all the companions were refreshed. That night, it also rained, firming up the sandy ground, making it easier for the Muslims to move and fight, while the ground on the enemy's side turned to mud. Allah mentioned these two blessings: the rain and the sleep, which removed all weariness, making movement easier and boosting the Muslims' morale and determination.

Angelic Assistance:

There was also the form of angelic assistance, as the morale and enthusiasm were very high, and the Muslims were eager for both attack and counterattack, and this enthusiasm was indeed the help of the angels. Passion, excellent planning, and fierce combat—all these are the blessings and means provided by Allah. Just as Satan creates evil thoughts, angels inspire noble thoughts and provide help. In some narrations, exemplary forms (of angels) were also seen to be with them. Scientifically, this is not impossible now, although it was considered impossible about a hundred years ago. Modern technology, which transforms light, sound, and electricity through magnetic waves and then reverts to their original form, is evidence that beings created from light (energy) can change their forms and sounds. Thus, Allah's system is far superior to the human-discovered systems, and Sufis have already mentioned these exemplary bodies.

An example of exemplary bodies is similar to a large digital advertisement in which a life-sized human appears to talk, play, or depict an event in front of us, and the screen is so large that we cannot discern its boundaries. The observer sees a visible and supernatural entity and also hears its voice. (This is like Hologram Technology like 3D dimension. These exemplary bodies are the ones described in the writings or statements of the saints regarding their meetings). Similarly, the Companions also narrated their observations during the Battle of Badr. Whatever the condition or form was, it was all a special blessing from Allah.

It is narrated that the Prophet (peace be upon him) stood outside his shelter and prayed. Due to the length of his prayer, his cloak slipped from his blessed shoulder, which Hazrat Abu Bakr then replaced on his shoulder, saying, "O Messenger of Allah, do not worry too much. Allah will surely accept your prayer and fulfill His promise." This is mentioned in the blessed verse under the term "tastaghithun," and the promise was fulfilled.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَۚ ﴿١٥﴾

8|15| O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight].

وَ مَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗۤ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَ مَاْوٰىهُ جَهَنَّمُ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿۱۶﴾

8|16| And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell - and wretched is the destination.

فَلَمْ تَقْتُلُوْهُمْ وَ لٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪ وَ مَا رَمَيْتَ اِذْ رَمَيْتَ وَ لٰكِنَّ اللّٰهَ رَمٰى ۚ وَ لِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۱۷﴾

8|17| And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.

The incidents of Badr and the rules of war are mentioned. Muslims are commanded that when facing the enemy, they should stand firm and face them. Fleeing from the battlefield (as per the verse) is a major sin, punishable by Hell, even if the enemy is twice their number. Initially, believers were held to a higher standard in battles against the disbelievers due to their faith, but later they were permitted to face enemies up to twice their number. However, strategic maneuvering in battle is very important. Therefore, if the purpose of a maneuver is to attack from a side where the enemy expects a weaker defense, one can change position and leave the field. If a group is gathered in one place and needs to join with others to form a stronger front for an attack, they can leave the battlefield in such a manner. However, if the enemy's numbers are more than double, one can adopt strategies to either advance or avoid greater harm instead of fleeing.

The purpose of a Muslim's fight is not to establish economic or territorial dominance by oppressing people, but rather the foundation of Islamic warfare is defense. However, if a neighboring country harasses its Muslim inhabitants, it should be warned to change its behavior; otherwise, war will ensue. If they persist in their behavior and continue to oppress on the basis of religion, then fighting is permissible. Even for this, preparation and zeal are necessary, with the objective being to protect the human rights and rights of those who take Allah's name in that region. During the Battle of Uhud and the Battle of Hunain, those who retreated due to misunderstanding or a sudden attack were forgiven by Allah. Similarly, when Hazrat Abdullah bin Umar once retreated in battle and sought repentance from the Prophet (peace be upon him), he was advised to intend to return to the fight rather than fleeing. This intention is very important in military and combat scenarios, as morale is crucial in every army. A soldier flees the battlefield when his love for defense or his cause wanes. The passion, love for the higher cause, and strong resolve of Muslim soldiers are their main strengths. Thus, even if they retreat from the field, their morale will not be that of a fearful or defeated person but of one who attacks with renewed strength, fully capable of taking revenge. Therefore:

"Martyrdom is the desire and aim of a believer, not the spoils of war or conquest of lands."

And this same spirit, the exemplary leadership of the Prophet (peace be upon him), Allah's mercy, and the help of the angels, benefitted the Muslims in the Battle of Badr.

All these factors are indeed a result of Allah's mercy. Therefore, this success has been mentioned alongside Allah, highlighting it as a special honor of His mercy and support for the Muslims, and then there is a general and complete forgiveness for the Companions of Badr. One piece of evidence for this is an event that occurred during Badr. Narrations state that the Prophet (peace be upon him) saw the army of the Makkahns from a hill and prayed to Allah for help and victory. Hazrat Jibril (Gabriel) appeared and told him to throw a handful of sand towards them, assuring that Allah

would, by His power and might, weaken the young men of the disbelievers. The Prophet (peace be upon him) took a handful of sand or soil and threw it towards the Makkahns. Allah lifted this sand or soil like a strong wind or whirlwind and carried it towards the Makkahn army, causing sand to get into all their eyes, making it difficult for them to see (as even a small amount of sand in the eye is very painful). This weakened the fighting strength of the Makkahns. When they could not see properly, how could they aim their strikes effectively? This became clear proof of Allah's help and support, as mentioned in the verse. Allah's love for the Prophet (peace be upon him) or the acceptance of his deeds was elevated to such a high degree that He attributed the act to Himself, as He had mentioned in a previous battle. The failure of the Makkahns was due to their disobedience to divine commands and their enmity towards the Prophet (peace be upon him), resulting in their disgraceful defeat.

ذٰلِكُمْ وَ اَنَّ اللّٰهَ مُوْهِنُ كَيْدِ الْكٰفِرِيْنَ﴿۱۸﴾

8|18| That [is so], and [also] that Allah will weaken the plot of the disbelievers.

اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَ اِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَ اِنْ تَعُوْدُوْا نَعُدْ ۚ وَ لَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْـًٔا وَّ لَوْ كَثُرَتْ ۙ وَ اَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ﴿۱۹﴾

8|19| If you [disbelievers] seek the victory - the defeat has come to you. And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers.

The subject of Badr continues, highlighting that all the plans of the Makkahns were thwarted and their arrogance was shattered. The blessed verses carry a message for the people of Makkah to reflect upon: despite having all the means, you faced defeat. Therefore, accept Islam; if you continue your enmity against Islam, Allah will grant honor and greatness to the believers. History witnessed that the Makkahns ultimately became distressed and unsuccessful, and the Kaaba was cleansed of idols by the Muslims.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ وَ لَا تَوَلَّوْا عَنْهُ وَ اَنْتُمْ تَسْمَعُوْنَ ۚ﴿۲۰﴾

8|20| O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].

وَ لَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَ هُمْ لَا يَسْمَعُوْنَ﴿۲۱﴾

8|21| And do not be like those who say, "We have heard," while they do not hear.

اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الصُّمُّ الْبُكْمُ الَّذِيْنَ لَا يَعْقِلُوْنَ﴿۲۲﴾

8|22| Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

وَ لَوْ عَلِمَ اللّٰهُ فِيْهِمْ خَيْرًا لَّاَسْمَعَهُمْ ؕ وَ لَوْ اَسْمَعَهُمْ لَتَوَلَّوْا وَّ هُمْ مُّعْرِضُوْنَ﴿۲۳﴾

8|23| Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing.

The blessed verses, along with the events of Badr, decree that following divine commands and the teachings of the Prophet (peace be upon him) is obligatory. They command full attention and adherence to these teachings. Those who hear the commands but do not act upon them are likened to animals, as they hear but lack understanding and comprehension of the arguments and the Hereafter. The condition of those who hear the divine commands but do not pay attention or act upon them is described. Despite the preaching and invitation, they remain in denial and follow Satan’s

whispers, thereby depriving themselves despite having all the means and information. The importance of intellect and the consequences of not using it are clearly highlighted.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَ لِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَ قَلْبِهٖ وَ اَنَّهٗۤ اِلَيْهِ تُحْشَرُوْنَ ﴿۲۴﴾

8|24| O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

Obedience to the Prophet:

The previous verse's commands are reiterated, emphasizing that when the Messenger calls, one should not delay but immediately present themselves. Scholars have declared obedience to the Prophet (peace be upon him) obligatory, and thus, Hadith is a source of Islamic law. In jurisprudence, if the Prophet (peace be upon him) calls during prayer, it is required to break the prayer (even obligatory ones) and present oneself, as proven by Hadith. Additionally, in light of Hadith, it is also required to break voluntary prayers and respond when one's mother calls, although obligatory prayers should not be broken.

Protection of Human Life:

If maintaining prayer endangers someone's life, such as the risk of a child falling, a mentally disturbed person, or a blind person, it is mandatory to break the prayer and save the person. This is because the prayer can be offered later, but a human life cannot be restored.

The obedience to the Prophet (peace be upon him) is crucial because his invitation and preaching bring life to humanity. The system of justice, equality, rights, and duties that Islam has provided and was implemented by the Prophet (peace be upon him) and his rightly guided caliphs in Islamic history is unparalleled. This is why, within forty years, a very weak and ignorant nation became the world's greatest nation and its leaders. This system defeated the governments of Rome and Persia (Iran). The sources of this system are the Quran, Hadith, and the actions of the rightly guided caliphs and later Caliph Umar bin Abdul Aziz.

The Turning of Hearts:

The Prophet (peace be upon him) often prayed, "O Turner of the hearts! Make my heart steadfast upon Your religion, Islam." He once gave an example, saying that just as something is turned with a finger, so too can human hearts (i.e., thoughts) change. Here, "heart" refers to the mind, meaning that thoughts can shift from negative to positive and from positive to negative, from truth to falsehood, and from falsehood to truth. All these sources or causes, conditions, and environments are created and controlled by Allah. Therefore, one should always seek His help for protection. Many similar meaningful prayers have been transmitted from the Prophet (peace be upon him), and mentioning them meaningfully is very important. All these matters are of great importance and necessity in human life because after death, there will be life again, followed by accountability.

وَ اتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَآصَّةً ۚ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿۲۵﴾

8|25| And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.

Emphasizing the following of the truth given by the Prophet (peace be upon him), it is the responsibility of the entire society to spread goodness, prevent evil, and work for the welfare of humanity. Therefore, enjoining good and forbidding evil (Amr bil Ma'roof and Nahi Anil Munkar) is a communal obligation in Islam (Fard Kifaya). The government and individuals are all responsible for this, and equality before the law and its unbiased enforcement are very important. The interpretation of this verse is that wrongdoers should be prevented in society; otherwise, Allah's punishment will descend upon everyone. Several Hadiths on this subject are mentioned by Hazrat Ibn Abbas (may Allah be pleased with him) because Muslim societies are negligent of this important duty (Jami al-Bayan).

Why are the Laws Based on Divine Revelation?

Hazrat Nu'man bin Bashir narrates that the Prophet (peace be upon him) said that those who establish Allah's limits and those who violate Allah's limits (in a Hadith from Tirmidhi, those who are lax in enforcing Allah's limits) are like people who draw lots for seats in a ship. Some get the upper deck and others get the lower deck. Those in the lower deck have to go to the upper deck to get water. Then they said, "If we make a hole in our part, we won't disturb those above us." If the upper deck people let them do what they wanted, everyone would drown, but if they stopped them, everyone would be saved (Bukhari, Tirmidhi, Musnad Ahmad, Al-Sahih Ibn Hibban, Sunan Kubra).

The Hadiths are a significant source of guidance for humanity. In this Hadith, the Prophet (peace be upon him) illustrated human nature and how problems arise.

(1) Drawing lots means human nature is different; some are inclined in one direction, others in another. This division is not within human control but part of society, created by Allah with human creation. On the other hand, Satan places negative thoughts in minds under the guise of good intentions. The purpose in the Hadith was to avoid troubling those above, but in reality, a minor benefit could lead to destruction. Therefore, it is necessary to avoid seemingly minor but negative thoughts. Avoiding such thoughts is difficult for humans, which is why divine law, whose ultimate source is not human but the Creator of humans, provides the correct guidance. Most Islamic law, 60% of it, is based on Ijma (consensus), Qiyas (analogical reasoning), and Ijtihad (independent reasoning) according to changing circumstances. Only true guidance is divine revelation. Today's sexual equality and freedom in sexual conduct are an example of this, holding a storm of destruction within.

Spreading Good and Preventing Evil:

(2) Hazrat Abu Huraira narrates that he heard the Prophet (peace be upon him) say, "When sins are committed in a community and they have the power to stop them but do not, Allah will send His punishment before they die" (Various Hadith collections).

(3) Hazrat Abdullah bin Masud narrates that the Prophet (peace be upon him) said, "The first defect in the Israelites was that a man would meet another and say, 'Fear Allah and abandon what you are doing, for it is not lawful for you.' Then the next day, he would meet him, but it would not prevent him from eating, drinking, and sitting with him. When they did this, Allah made their hearts alike, and then He cursed them by the tongues of David and Jesus, son of Mary, because they disobeyed and were transgressors" (Al-Ma'idah 78). Then the Prophet said, "No, by Allah, you must continue to enjoin good and forbid evil, and you must hold the hands of the wrongdoers and compel them to the truth, otherwise Allah will make

your hearts alike, and He will curse you as He cursed them" (Sunan Abi Dawood, Sunan Tirmidhi).(Holding hand mean social boycotts by the individuals).

(4) Hazrat Abdullah bin Umar narrates that he heard the Prophet (peace be upon him) say, "When Allah intends to punish a people, the punishment will befall everyone in that community, then they will be resurrected according to their deeds" (Sahih Bukhari).

The key point is that people will be resurrected according to their deeds, and retribution can occur in either this world or the hereafter. Allah does not favor oppression or punishment for His creation, i.e., humans; rather, their actions lead to it. Many chapters on this subject are present in Hadith collections. Unfortunately, Muslim societies suffer Allah's punishment due to their failure to fulfill this important duty. This is evident in economic (unemployment, inflation), social (law and order), and political (corrupt rulers) crises. Muslims' actions hinder the propagation of Islam; may Allah grant us the ability to act upon Islam, Ameen.

وَ اذْكُرُوْۤا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِی الْاَرْضِ تَخَافُوْنَ اَنْ یَّتَخَطَّفَكُمُ النَّاسُ فَاٰوٰىكُمْ وَ اَیَّدَكُمْ بِنَصْرِهٖ وَ رَزَقَكُمْ مِّنَ الطَّیِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ﴿۲۶﴾

8|26| And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful.

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَ الرَّسُوْلَ وَ تَخُوْنُوْۤا اَمٰنٰتِكُمْ وَ اَنْتُمْ تَعْلَمُوْنَ﴿۲۷﴾

8|27| O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].

وَ اعْلَمُوْۤا اَنَّمَاۤ اَمْوَالُكُمْ وَ اَوْلَادُكُمْ فِتْنَةٌ ۙ وَّ اَنَّ اللّٰهَ عِنْدَهٗۤ اَجْرٌ عَظِیْمٌ﴿۲۸﴾

8|28| And know that your properties and your children are but a trial and that Allah has with Him a great reward.

The Spoils of Badr are mentioned here.The Muslims were very weak in Makkah, and even the life of the Prophet (peace be upon him) was in danger. He migrated to Medina, and initially, Muslims were also quite weak there. Despite the Covenant of Medina with all tribes and the bond of brotherhood between the Ansar and the Muhajirun, Muslims were still a minority. Their social and military strength was not recognized. During the Battle of Badr, Muslims, who had set out to seize a caravan rather than to fight a battle, ended up in a confrontation with a well-prepared and larger army, three times their size. Despite the fierce battle, by Allah’s mercy, the Muslims achieved victory. After this, Muslims became a recognized military and social power, eliminating the threats to their existence. History then witnessed a continuous increase in Muslim strength, turning them into a major power in Arabia. Within half a century, Muslims became one of the world’s greatest powers. Allah mentioned the blessings of sustenance, including war spoils, which were previously prohibited. This economic and political development saw Islamic governance expand from Arabia to encompass Asia, Africa, and Europe. Gratitude to Allah should be shown by recognizing the blessings and valuing them. True gratitude involves following Allah's commands. As long as Muslims adhered to Allah’s commands, especially in dealings, they remained deserving of His mercy. When they abandoned Allah’s commands and the character and teachings of the Prophet (peace be upon him), they became disgraced and enslaved in the world. As Allama Iqbal said:

“They were honored in the world for being Muslim, and you were disgraced for abandoning the Quran.”

Betrayal:

The next verse emphasizes the importance of not betraying Allah and His Messenger. Betraying Allah and His Messenger means not fulfilling their commands. It also commands not to betray others. These verses are very important. In Islam, trustworthiness is extremely important, encompassing rights, duties, and financial dealings. Numerous Quranic verses and Hadiths extensively and emphatically command trustworthiness.

Hazrat Abu Huraira narrated that the Prophet (peace be upon him) said that a hypocrite has three signs: (1) when he speaks, he lies; (2) when he promises, he breaks it; and (3) when entrusted with something, he betrays it (Sahih Bukhari). Another Hadith from him states that the Prophet (peace be upon him) said: "Return the trust to the one who entrusted you, and do not betray the one who betrays you" (Abu Dawood).

Hazrat Anas bin Malik narrates that the Prophet (peace be upon him) said: "The first thing to be lost from your religion will be trustworthiness, and the last thing to be lost will be prayer." Thabit Banani said, "A person fasts and prays, but when entrusted with something, he does not fulfill the trust" (Al-Mu'jam Al-Kabir). Hazrat Abdullah bin Masood stated, "If a man prays long prayers but his dealings and character are not right, his prayer is not accepted." He recited the verse, "Indeed, prayer prevents indecency and wrongdoing" (Surah Al-Ankabut) (Ruh Al-Ma'ani).

Causes and Remedies of Betrayal (Dishonesty):

After emphasizing gratitude to Allah and trustworthiness, the causes that lead people towards dishonesty, deceit, and selfishness in their dealings are mentioned, and it is very important to avoid them. The blessed verse states that your wealth and your children are a trial for you. This verse clearly outlines several commands and truths. As a human being, one constantly seeks greatness, status, wealth, and comfort. Often, in pursuing personal interests, one forgets the interests and rights of others. Similarly, after oneself, a person becomes concerned about their children. In ensuring their comfort and interest, they may start new endeavors, and eventually, old age sets in, and they become a burden themselves. These are the facts clarified by the Quran.

Along with these facts, it is commanded not to abandon the truth in fulfilling these desires, not to wrong anyone, and if all desires are not being fulfilled despite efforts for personal life and children, unlawful and unjust means should not be used. Instead, one should keep hope in Allah that He will reward them in this world and the hereafter. Indeed, Allah, who is the owner, creator, and sustainer of the entire universe, has in His possession much more than one can imagine. Human desires and love for offspring are a trial. Success in this trial is the true success, and its reward lies with Allah. The Holy Quran not only mentions human difficulties and their causes but also provides remedies for them.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا وَّ يُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَ يَغْفِرْ لَكُمْ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿۲۹﴾

8|29| O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.

وَ اِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ ؕ وَ يَمْكُرُوْنَ وَ يَمْكُرُ اللّٰهُ ؕ وَ اللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿۳۰﴾

8|30| And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.

The blessed verses bring glad tidings to the believers that if they control their selves (evil desire), follow Allah's commands, and adopt piety and righteousness (avoiding sins), Allah will overlook their minor sins and forgive them, for He is the Great Forgiver. The next verse mentions the plot of the disbelievers. When they saw the Muslims migrating to Medina and realized that the Muslims were growing in number and strength compared to Makkah, they feared that the Muslims might gain a majority there. Therefore, they planned to assassinate the Prophet (peace be upon him) by forming a group comprising members from all the tribes of Makkah, so that his blood money (diyat) could not be demanded from any single tribe by the Banu Hashim.

With this plan, they surrounded the Prophet's house. Allah informed the Prophet (peace be upon him) of their plot. The Prophet had already made arrangements with Hazrat Abu Bakr. He had Hazrat Ali (may Allah be pleased with him) sleep in his bed and threw a handful of dust, which caused those standing outside the house to not see him, and he (peace be upon him) left under the cover of night. They kept watching, believing the Prophet was still sleeping. When morning came and the Prophet (peace be upon him) did not emerge, they discovered Hazrat Ali instead. When asked about the Prophet's whereabouts, Hazrat Ali expressed his ignorance. Thus, the disbelievers' plan failed, and the Prophet (peace be upon him) successfully reached Medina. For further details, refer to the books on the biography of the Prophet (peace be upon him).

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا قَالُوْا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هٰذَاۙ اِنْ هٰذَاۤ اِلَّاۤ اَسَاطِيْرُ الْاَوَّلِيْنَ﴿۳۱﴾

8|31| And when Our verses are recited to them, they say, "We have heard. If we willed, we could say [something] like this. This is not but legends of the former peoples."

وَ اِذْ قَالُوا اللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ﴿۳۲﴾

8|32| And [remember] when they said, "O Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."

The leaders of the Quraysh in Makkah were adamant in their opposition to Islam, particularly Nadr bin Harith, a merchant and leader who traveled to other countries such as Iran and Syria and narrated their stories and events. He would tell these tales in competition with the Quran and then ask the people, "Look, aren't my stories better than the Quran of Muhammad (peace be upon him)? Instead of going to him, come to me and listen to my stories." He also used to say, "If this is the word of Allah, then we do not accept it. Let the punishment befall us as we are warned about. We do not care; let it come whenever it does."

وَ مَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَ اَنْتَ فِيْهِمْۚ وَ مَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُوْنَ﴿۳۳﴾

8|33| But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness.

In the blessed verses, Allah responds to the questions of the disbelievers of Makkah by stating that as long as the Prophet (peace be upon him) is among them, Allah will not send down punishment. The purpose of this is to give the creation complete opportunity to repent and correct their ways. When they reach the peak of disobedience, reject the Prophet and leader, and expel him, they become deserving of punishment. Allah has granted this mercy to the Ummah of Muhammad that if they seek forgiveness (Istighfar),

they will be protected from divine wrath. The Prophet (peace be upon him) considered the part of the verse mentioning Istighfar as a great blessing, which will remain available to the Ummah even after his departure from this world.

وَ مَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اللّٰهُ وَ هُمْ يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَ مَا كَانُوْٓا اَوْلِيَآءَهٗ ؕ اِنْ اَوْلِيَآؤُهٗۤ اِلَّا الْمُتَّقُوْنَ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۳۴﴾

8|34| But why should Allah not punish them while they obstruct [people] from al-Masjid al- Haram and they were not [fit to be] its guardians? Its [true] guardians are not but the righteous, but most of them do not know.

وَ مَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ اِلَّا مُكَآءً وَّ تَصْدِيَةً ؕ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۳۵﴾

8|35| And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved.

In the blessed verses, the reason for the punishment not being sent down was the presence of the Prophet (peace be upon him). When he was forced to migrate due to the oppression, the disbelievers of Makkah were deprived of this pardon. Furthermore, they had deprived the Muslims of worshipping in the Kaaba. Their own prayer consisted of whistling and clapping, especially when Muslims prayed; the disbelievers would blow whistles and clap to disturb them. Therefore, they were made to taste the wrath of Allah, which manifested as their humiliating defeat in the Battle of Badr.

اِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ اَمْوَالَهُمْ لِيَصُدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ فَسَيُنْفِقُوْنَهَا ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُوْنَ ؕ وَ الَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ يُحْشَرُوْنَ ﴿۳۶﴾

8|36| Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered.

لِيَمِيْزَ اللّٰهُ الْخَبِيْثَ مِنَ الطَّيِّبِ وَ يَجْعَلَ الْخَبِيْثَ بَعْضَهٗ عَلٰى بَعْضٍ فَيَرْكُمَهٗ جَمِيْعًا فَيَجْعَلَهٗ فِيْ جَهَنَّمَ ؕ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۳۷﴾

8|37| [This is] so that Allah may distinguish the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.

The mindset and enmity of the disbelievers are being described, indicating that they use their resources and power to prevent the spread of Islam and will continue to do so. This is an expression of human stubbornness, which blinds a person and deprives them of using sound reason. All their expenditures and efforts will ultimately end in failure and regret. They will fail in this world and also be destined for Hell in the hereafter. All this struggle is to separate the good people from the bad, making people aware of their good and bad deeds and influences. All those with bad deeds will be gathered and thrown into Hell. In Islam, whenever war is waged, the objective is the welfare of humanity.

قُلْ لِّلَّذِيْنَ كَفَرُوْٓا اِنْ يَّنْتَهُوْا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ ۚ وَ اِنْ يَّعُوْدُوْا فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِيْنَ ﴿۳۸﴾

8|38| Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] - then the precedent of the former [rebellious] peoples has already taken place.

وَ قَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ يَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ ﴿۳۹﴾

8|39| And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do.

وَ اِنْ تَوَلَّوْا فَاعْلَمُوْۤا اَنَّ اللّٰهَ مَوْلٰىكُمْ ؕ نِعْمَ الْمَوْلٰى وَ نِعْمَ النَّصِيْرُ ﴿۴۰﴾

8|40| But if they turn away - then know that Allah is your protector. Excellent is the protector, and Excellent is the helper.

In the blessed verses, the disbelievers are encouraged to embrace Islam, with the promise that their past sins will be forgiven if they do not return to disbelief and sin. However, if they revert, their fate will be like that of previous nations, leading to their destruction. The verses also command Muslims to stand against the oppression and injustice of the disbelievers. Muslims were expelled from Makkah and not allowed to live peacefully in Medina. All battles took place in Medina. Eventually, when the Muslims grew stronger, they went for Hajj, and after failing to perform it due to the violation of the treaty by the disbelievers, they set out, and ultimately, the disbelievers were defeated.

The verses permit Muslims to defend themselves, allowing them to live without fear and end the harm and discord. People should not fear accepting Islam. Islam does not compel anyone, but it ensures that those who want to embrace Islam should not fear oppression or harm, as was done by the polytheists and disbelievers of Makkah who made life difficult for the Muslims, causing them to migrate twice. When Muslims became strong in Medina and after the conquest of Makkah, Islam emerged as a military, political, and social power, providing peace to Muslims. Those who do not oppose Islam should not be harassed. The same ruling applies that if they cease their hostility, Allah is observing them.

Some scholars believe that the command to enforce Islam was specific to the Arabian Peninsula, where fighting against non-Muslims was mandatory. This is because all the battles fought by the Prophet (peace be upon him) were defensive, and defense was maintained from where the threat originated. Particularly, Arabia was the source and origin of prophethood; thus, it was necessary for Muslims to practice Islam without fear there. However, globally, Muslims should strive to regain their old position through hard work, honesty, justice, and upholding rights, just as within the first hundred years, Islam became a great power in the world without any threat to Muslims. Similarly, through scientific knowledge, human rights, justice, equality, and hard work, they should reclaim their former status. If Muslims do not adhere to the teachings of the Quran and Hadith, particularly the rights of Allah, the rights of people, and justice in society, their communities will also be filled with oppression and failure, as we see today. Instead of Islam being a power, Muslims themselves have become oppressed and subdued. Over the past hundred years, they have been enslaved and remain powerless even now.

وَ اعْلَمُوْۤا اَنَّمَا غَنِمْتُمْ مِّنْ شَیْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَ لِلرَّسُوْلِ وَ لِذِی الْقُرْبٰى وَ الْیَتٰمٰى وَ الْمَسٰكِیْنِ وَ ابْنِ السَّبِیْلِ ۙ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَ مَاۤ اَنْزَلْنَا عَلٰى عَبْدِنَا یَوْمَ الْفُرْقَانِ یَوْمَ الْتَقَى الْجَمْعٰنِ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۴۱﴾

8|41| And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met. And Allah, over all things, is competent.

Welfare State:

The blessed verses mention the distribution of the spoils of war. The spoils of war belong to Allah and His Messenger, and then their usage is detailed. One-fifth of the spoils were given to the state. At that time, during the Prophet's era, there was no designated army employed by the state to maintain peace and protect the borders. When needed, an announcement was made, and people would leave their personal affairs, bring their own mounts and weapons, and come to the battlefield, sacrificing their resources and lives. Therefore, the remaining four-fifths of the spoils were for those individuals to meet their needs and compensate for their losses. Once a permanent army was established, this portion of the spoils became part of their expenses. The remaining fifth was distributed as follows: one-fifth of this portion was for the expenses of the Prophet (peace be upon him) or could be used for the expenses of the caliph, the second portion was for his relatives whom he was responsible for, the third portion for orphans, the fourth for the poor, and the fifth for travelers. These expenditures were aimed at social justice and societal development. After the Prophet's (peace be upon him) demise, his share was divided among the other portions of the state. Although the Prophet's family members were entitled to Zakat due to poverty, they were deprived of it, so one-fifth of the spoils was allocated for their social and economic relief. Some scholars included this portion with the other parts.

All these arrangements were made to establish a welfare state, where the poor, needy, orphans, and travelers were protected and assisted. The expenditures used by the Prophet (peace be upon him) and his rightly guided caliphs for their needs were minimal, just enough to meet their basic requirements. It is documented that they allocated very modest amounts for themselves from the public treasury. For instance, when Hazrat Fatimah (may Allah be pleased with her), the beloved and then only living daughter of the Prophet, requested a servant due to illness, he (peace be upon him) did not grant it. Similarly, Hazrat Abu Bakr Siddiq, Hazrat Umar Farooq, and Hazrat Ali (may Allah be pleased with them) also took very minimal amounts from the public treasury, making it very difficult to run their households. History struggles to provide such examples of austerity and integrity.

Non-Muslims often raise objections about the Prophet's (peace be upon him) sources of income, which are due to a lack of knowledge. While in Makkah, Hazrat Khadijah, a wealthy woman, provided economic stability. In Medina, until the Battle of Badr, the conditions were severe, lasting about a year. After the Battle of Badr, one-fifth of the spoils, and a portion of this fifth, was allocated for his expenses, thus meeting his needs, although he often gave it away in charity.

The verses refer to the encounters between the armies at Badr, involving the forces of the Muslims and the Makkahns. The decisive victory that day distinguished between disbelief and Islam.

اِذْ اَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَ هُمْ بِالْعُدْوَةِ الْقُصْوٰى وَ الرَّكْبُ اَسْفَلَ مِنْكُمْؕ وَ لَوْ تَوَاعَدْتُّمْ لَاخْتَلَفْتُمْ فِي الْمِيْعٰدِۙ وَ لٰكِنْ لِّيَقْضِيَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًاۙ لِّيَهْلِكَ مَنْ هَلَكَ عَنْۢ بَيِّنَةٍ وَّ يَحْيٰى مَنْ حَيَّ عَنْۢ بَيِّنَةٍؕ وَ اِنَّ اللّٰهَ لَسَمِيْعٌ عَلِيْمٌ ﴿۴۲﴾

8|42| [Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an appointment [to meet], you would have missed the appointment. But [it was] so that Allah might accomplish a matter already destined - that those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence; and indeed, Allah is Hearing and Knowing.

اِذْ يُرِيْكَهُمُ اللّٰهُ فِيْ مَنَامِكَ قَلِيْلًا ؕ وَ لَوْ اَرٰىكَهُمْ كَثِيْرًا لَّفَشِلْتُمْ وَ لَتَنَازَعْتُمْ فِى الْاَمْرِ وَ لٰكِنَّ اللّٰهَ سَلَّمَ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۴۳﴾

8|43| [Remember, O Muhammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts.

وَ اِذْ يُرِيْكُمُوْهُمْ اِذِ الْتَقَيْتُمْ فِيْۤ اَعْيُنِكُمْ قَلِيْلًا وَّ يُقَلِّلُكُمْ فِيْۤ اَعْيُنِهِمْ لِيَقْضِىَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا ؕ وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿۴۴﴾

8|44| And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined. And to Allah are [all] matters returned.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوْا وَ اذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۚ ﴿۴۵﴾

8|45| O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.

Causes of Victory and War Psychology:

The blessed verses were revealed during the Battle of Badr, addressing the conditions and psychology of warfare. Allah made the number of disbelievers appear fewer to the Muslims because of the distance and the inability to accurately gauge their numbers. The only source of information was visual, and the disbelievers' location made them seem fewer. This significantly benefited the Muslims, boosting their morale and confidence. They had expected the disbelievers to be stronger, but seeing them in smaller numbers increased their courage. On the other hand, the disbelievers, who perceived a threat from the Muslims, also saw the Muslims as fewer in number, which was true. This gave them unnecessary confidence, leading them to believe that defeating the Muslims would be easy. Thus, Allah highlighted the importance of psychological and mental states in battle. The purpose was to establish Allah's decision, proving the success of truth and the failure of disbelief. After the victory at Badr, the Muslims gained considerable spoils of war, many disbelievers were captured, and their ransom was taken. The organization and ethics of the Muslims also became evident to the disbelievers. Muslims not only gained political and administrative control in Medina and Makkah but also in Hijaz.

Furthermore, the verse emphasizes another crucial point: when on the battlefield, remain steadfast. Do not lose courage, do not succumb to psychological pressure, and do not fight a defensive battle; rather, advance and fight like victors. Utilize all available resources and remember Allah, for He created these means and ultimate victory comes with His help. Remembrance (Dhikr) refers to keeping Allah in mind, maintaining a connection with Him that includes a mix of reverence, fear, love, and a constant relationship. It does not solely refer to formal prayers, which have designated times, fulfilling obligatory, Sunnah, and recommended prayers.

Dhikr also brings peace of mind, increasing a person's confidence and strength. The Prophet (peace be upon him) always chose the best defensive strategies in battle. At the conquest of Makkah, he instructed the companions to light fires on small hills at night, so the people of Makkah would perceive the Muslims' camps and think their numbers were greater. During the Battle of the Trench (Ghazwa Khandaq), the strategy of digging a trench was adopted for defense. In the Battle of Tabuk, the approach was to advance and stop the attackers at the borders. The Prophet (peace be upon him) always utilized

the best possible means and prayed for Allah's help, consistently emphasizing steadfastness and demonstrating it himself by staying with his loyal companions, showing exceptional leadership.

Hazrat Ibn Abbas narrates that the Prophet (peace be upon him) said: "Whoever flees from two men is a deserter, but whoever flees from three is not" (Al-Mu'jam Al-Kabir). This clarifies that bravery is not about dying but about achieving success.

Another Hadith, narrated by Hazrat Abdullah bin Umar, states that the Prophet (peace be upon him) said: "Do not wish for an encounter with the enemy, but ask Allah for safety. However, if you do encounter the enemy, be steadfast and remember Allah, and if they shout at you, remain silent" (Tafseer al-Tibyan).

وَ اَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ وَ لَا تَنَازَعُوْا فَتَفْشَلُوْا وَ تَذْهَبَ رِيْحُكُمْ وَ اصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿۴۶﴾

8|46| And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

Principles of Success and Triumph:

The blessed verses highlight the secret of success, which lies in obeying the fundamental commands of Allah and His Messenger that are clear. In Islamic law, about sixty percent of the laws are derived clearly from the Quran and Hadith (the actions of the Prophet), while the remaining laws are handled through consensus (Ijma) and independent reasoning (Ijtihad) where clear directives or continuous practices are not present. This flexibility is allowed to cover changes or expansions in human society.

One of the key commands is the unity of the Ummah. If there is unity, the Ummah will succeed and maintain its greatness. Alongside this, patience is crucial in all actions. Patience is essential in difficult situations and disagreements, which are inevitable in a large community. Patience and tolerance are necessary traits that every Muslim should cultivate. These traits are important both individually and for leadership. If Islamic commands, particularly general rights, human rights, and social rights, are not implemented correctly, cracks will appear in the unity of the Ummah, patience will erode, and ultimately, the Ummah will weaken. Over the past three centuries, we have seen Muslims decline and submit to greater powers.

How to Achieve Unity:

The Quran repeatedly emphasizes unity, and the Prophet (peace be upon him) also stressed its importance. In the Islamic system of governance, there is no inheritance of leadership; instead, the head of state or caliph is chosen, exemplified by the Shura (consultative) system. The Prophet (peace be upon him) did not formally appoint a successor. Similarly, Hazrat Abu Bakr suggested Hazrat Umar for the second caliphate, providing his reasons, and after gaining majority support, Hazrat Umar was nominated. Hazrat Umar also did not nominate anyone but ensured the decision was made through Shura. Hazrat Ali's election followed the same consultative process, and after him, Hazrat Imam Hasan was also chosen through consultation. This Shura was a highly democratic system. In those times, communication, education, and understanding of elections were limited mostly to city dwellers who were more aware of social issues and difficulties. Today, voting is an excellent method. Despite economic backwardness and illiteracy leading to imperfect results, it is difficult for such a large population to collectively err. Hence the saying goes, "The voice of the people is the voice of God," and there is a Hadith with a similar meaning: "My Ummah will not agree upon error."

In the present era, large governments operate effectively due to good electoral systems, with notable examples being the United States, China, and the European Union, which has achieved economic, social, and political harmony. Muslim countries, sharing the same religion and culture but different languages, can establish unity freely. This is possible only if the rulers of the Muslim Ummah respect the Shura system of elections (democracy) and the people's right to choose and decide. They should move away from hereditary systems, promote education, and ensure social justice. Unfortunately, due to the lack of these attributes, the entire Muslim Ummah is in distress.

The verse forbids disputes and quarrels because disagreement is a natural process. The Prophet (peace be upon him) said, "Disagreement in my Ummah is a mercy." Disagreement opens up new alternatives and perspectives. However, decisions should be made after thoughtful deliberation, and then no hatred or conflict should ensue. The cause of conflict is hatred and stubbornness, which the Prophet (peace be upon him) forbade through various Hadiths because these disputes tear apart unity.

وَ لَا تَكُوْنُوْا كَالَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ بَطَرًا وَّ رِئَآءَ النَّاسِ وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ؕ وَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ﴿۴۷﴾

8|47| And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of what they do.

وَ اِذْ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ وَ قَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَ اِنِّيْ جَارٌ لَّكُمْ ۚ فَلَمَّا تَرَآءَتِ الْفِئَتٰنِ نَكَصَ عَلٰى عَقِبَيْهِ وَ قَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكُمْ اِنِّيْٓ اَرٰى مَا لَا تَرَوْنَ اِنِّيْٓ اَخَافُ اللّٰهَ ؕ وَ اللّٰهُ شَدِيْدُ الْعِقَابِ ﴿۴۸﴾

8|48| And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in penalty."

War in Islam: Method and Purpose:

The context of the blessed verses is that when Abu Sufyan managed to save the caravan and took it along the coast, he sent another messenger to Makkah and informed Abu Jahl to return, saying that they had passed through the Muslim area and there was no longer a need for the army. However, Abu Jahl, who had already set out with an army from Makkah and was heading towards Badr, refused to turn back. He declared that they would not return until they had reached the valley of Badr, where they would slaughter camels, drink wine, and their slave girls would sing songs to boost their spirits. He intended to intimidate the Arabs, so that they would fear the Quraysh and recount tales of their glory and power.

Allah discouraged the Muslims from adopting this mindset, warning them not to go to war with arrogance and pride or with the aim of instilling fear in others. War, driven by arrogance and aimed at intimidating people, is not for defense, the welfare of humanity, or the protection of human rights. Rather, it reflects a colonial mindset, the intoxication of power, and a desire to dominate others. In contrast, Muslims fight wars for their defense, to prevent oppression, and to protect human rights, ensuring that everyone has the freedom to follow Allah's laws as they choose. If someone does not fight or spread corruption, their matter is with Allah. Defensive war, however, must not be conducted with arrogance, fascism, or oppression, even if the battle is against the enemies of Allah.

The philosophy of war in Islam is not for colonial, economic, or material domination but to keep Muslims safe and protect Muslims in neighboring countries from oppression. The cause of war is stated in the verse: it is against those who hinder the path of Allah.

Why war?

The verse explains that those who are oppressive and arrogant are incited to war by Satan, who fills the minds with pride and a sense of superior power. They believe they are stronger and view their opponents as weak, prompting them to attack quickly. However, success in battle depends on the true strength, capability, and purpose of those fighting, whether for defense or conquest. Real success in war can only be achieved with a meaningful cause. When the time comes, the ideas and whispers of Satan vanish, and those who fight without genuine passion or purpose fail. This failure serves as a punishment from Allah.

It is important to note that the battle between truth and falsehood, and between oppression and justice, may not be resolved in a single war. This struggle is ongoing, like the cycle of day and night, but ultimately, truth, justice, and humanity will prevail.

In summary, Muslims are instructed to fight wars not for arrogance or to spread fear but for defense, to prevent oppression, and to protect human rights. The true success in war lies in having a meaningful purpose and adhering to Allah's commands, ensuring that justice and humanity triumph in the end.

اِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ غَرَّ هٰٓؤُلَآءِ دِيْنُهُمْ ؕ وَ مَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَاِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿۴۹﴾

8|49| [Remember] when the hypocrites and those in whose hearts was disease said, "Their religion has deluded those [Muslims]." But whoever relies upon Allah - then indeed, Allah is Exalted in Might and Wise.

وَ لَوْ تَرٰٓى اِذْ يَتَوَفَّى الَّذِيْنَ كَفَرُوا ۙ الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَ اَدْبَارَهُمْ ۚ وَ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿۵۰﴾

8|50| And if you could but see when the angels take the souls of those who disbelieved... They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire.

Hypocrites and Their True Intentions:

There were those who, though outwardly appearing as Muslims, harbored enmity towards the Prophet (peace be upon him) and the true believers. They could not understand why the Muslims were so passionate about the cause of Jihad and believed that religion had misled them into forgetting the severity of death. However, the Muslims were driven purely by their love for Allah and their trust in Him, not relying solely on material means.

The verses then describe the condition of those who reject Allah’s commands at the time of their death, whether on the battlefield or at home. At the moment of death, they experience severe torment. It feels as if they are being struck on their faces and backs with whips, but they are unable to speak. The torment is so intense, and they can see the impending punishment and suffering awaiting them. This torment is due to their rejection of the rights of their Creator (the rights of worship) and His commands, which are all for human welfare. Their rejection is driven purely by their desires and the deceptions of Satan.

They do not follow the divine guidance sent by Allah and the teachings of the prophets, thus bringing upon themselves the consequences of their actions. This suffering is a direct result of their deeds. It highlights the immense importance of our actions and how, in this limited time we have on earth, we should strive to correct ourselves and engage in righteous deeds to achieve success in the hereafter.

Our actions are extremely significant, and we should make every effort to work on self-improvement and engage in good deeds during our limited time in this world to ensure success in the hereafter.

ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَ اَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۙ﴿۵۱﴾

8|51| That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants."

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَفَرُوْا بِاٰيٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ اِنَّ اللّٰهَ قَوِيٌّ شَدِيْدُ الْعِقَابِ﴿۵۲﴾

8|52| [Theirs is] like the custom of the people of Pharaoh and of those before them. They disbelieved in the signs of Allah, so Allah seized them for their sins. Indeed, Allah is Powerful and severe in penalty.

ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۙ وَ اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۙ﴿۵۳﴾

8|53| That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذَّبُوْا بِاٰيٰتِ رَبِّهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَ اَغْرَقْنَاۤ اٰلَ فِرْعَوْنَ ۚ وَ كُلٌّ كَانُوْا ظٰلِمِيْنَ﴿۵۴﴾

8|54| [Theirs is] like the custom of the people of Pharaoh and of those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh. And all [of them] were wrongdoers.

The blessed verses mention the reasons for the defeat of the disbelievers (People of Makkah) and compare their behavior to that of Pharaoh, who oppressed the Children of Israel. Despite repeated warnings from Prophet Musa (Moses), they did not pay heed and ultimately, in their arrogance of power, they drowned in the sea. Similarly, previous nations were destroyed by rejecting the messages of the prophets.

The Destiny of Nations:

Allah has explained in the blessed verses the fate of nations, describing their rise and fall. Allah rewards a nation for its hard work and actions as long as they continue to strive and remain deserving of that reward. When their actions no longer align with the blessings or rewards they receive, they are deprived of these blessings due to their deeds. Their bad deeds lead to their downfall and destruction. This rise and fall can be seen in the story of the Jews, various Christian governments, and the Muslim Ummah itself.

After the Prophet Muhammad (peace be upon him) passed away, within thirty years, Islam became the most beautiful society in the world due to its way of life, justice, respect for rights, social and economic equality, and protection of the weak and needy. It overcame the surrounding civilizations, including the Romans and Persians, and their

societies merged into it. Within the first hundred years, Islam represented the most civilized, advanced society of the time, a prime example of social and economic justice.

However, five hundred years later, Muslims began to ignore Islamic commands, and the rulers became engrossed in their personal desires. Instead of focusing on human rights, justice, and fairness, they sacrificed all principles for personal pleasures and power. The lust for power and the collapse of morals led to the decline of Muslims. Their empire disintegrated, and they eventually became subjects of the British in India. Their rule ended in Southern Europe, Spain, and later in Eastern Europe with the fall of the Ottoman Empire. After World War I, Muslim countries fell under European control. Before this decline, Islamic societies were deprived of justice, human rights, and sincere leadership. Their rulers were among the most indulgent people in the world, leading to their deprivation of Allah's blessings.

This state remains to this day, and this is the essence of verse 53.

اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الَّذِيْنَ كَفَرُوْا فَهُمْ لَا يُؤْمِنُوْنَ ۚ﴿۵۵﴾

8|55| Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe -

اَلَّذِيْنَ عٰهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ عَهْدَهُمْ فِيْ كُلِّ مَرَّةٍ وَّ هُمْ لَا يَتَّقُوْنَ﴿۵۶﴾

8|56| The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allah.

فَاِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُوْنَ﴿۵۷﴾

8|57| So if you, [O Muhammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded.

وَ اِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْۢبِذْ اِلَيْهِمْ عَلٰى سَوَآءٍ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْخَآئِنِيْنَ﴿۵۸﴾

8|58| If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors.

Importance of Promises and Agreements:

The verses highlight the behavior of people whose character falls below even that of animals when they reject Allah's commands. These laws and principles are for human welfare, and rejecting them degrades a person from the honor of being Allah's vicegerent to a very low state. The disbelievers of Makkah are an example of this, as their morals had deteriorated to the point where they deprived themselves of the light of Islam. A significant part of poor morals is breaking promises, which is a form of deceit and a major sin in dealings. An example is the incident with the Jews of Banu Qurayza, who, despite the Charter of Medina, provided arms to the disbelievers of Makkah during a time of war, breaking their agreement to fight alongside the Muslims. When the disbelievers were defeated, they apologized and promised not to do it again. However, they broke their promise again during the Battle of the Trench by opposing the Muslims. After the battle, the Prophet (peace be upon him) ordered them to leave. Therefore, those who break promises and do not honor their commitments are not trustworthy and can cause severe betrayal at any time, potentially destroying the entire society, army, or government. They should be dealt with in a manner that serves as a lesson to others and ensures safe defense for oneself. The word "تثقفنهم" (Thaqiftahum) implies skillfully apprehending them, especially during war. "فشردهم" (Fasharridhum) means to make them disheartened, troubled, and scattered so that they do not have the opportunity to betray again.

Islam places great importance on agreements. Allah has declared those who break promises as traitors and dislikes them. It is clear from the verse that if the other party has not broken the agreement and there are no signs or indications of betrayal, it is not permissible to break the agreement without notice, and the term of the agreement must be fulfilled. Hazrat Abu Saeed Khudri (may Allah be pleased with him) narrated that on the Day of Judgment, a flag will be raised for every promise-breaker according to the magnitude of their betrayal, and the greatest betrayal is that of the leader of the Muslims (Sahih Muslim, Book of Jihad).

There is an incident involving Hazrat Amr bin Anbasa (may Allah be pleased with him), who prevented Hazrat Muawiya (may Allah be pleased with him) from breaking an agreement and attacking, quoting the Prophet (peace be upon him) saying: "If a person has a covenant with another nation, he should neither tighten nor loosen a knot until the covenant reaches its term, or he throws it back equally to them" (Sunan Abu Dawood). Hazrat Muawiya, hearing this, recalled his troops and abandoned the attack.

Breaking of Agreements by the Head of State:

If the opposing party has violated the agreement and has not made amends, and their behavior remains antagonistic and non-reconciliatory, making further betrayal certain, the agreement can be terminated even if its term has not expired, without the need for an announcement, as they have already breached it.

The betrayal of agreements by the head of state is a grave offense because its impact is far greater than that of an individual. The head of state has all the power and ability to fulfill their commitments, whereas an individual may be constrained. Forms of betrayal by the head of state include:

(1) Failing to fulfill promises made to the citizens.

(2) Breaking or violating agreements with other countries.

(3) Betraying entrusted responsibilities.

(4) Not fully performing the duties entrusted to them by the Muslims.

(5) Failing to protect the rights of Muslims.

(6) Misusing the public treasury for personal gain.

(7) Using national resources for personal benefit.

If the head of state betrays their trust and does not honor agreements, other nations will lose faith in Muslim countries, tarnishing the reputation of Muslims and Islam. Conversely, it is the duty of Muslims to support their elected leader, recognize their authority, avoid rebellion, and maintain unity within the community.

وَ لَا یَحْسَبَنَّ الَّذِیْنَ كَفَرُوْا سَبَقُوْا ؕ اِنَّهُمْ لَا یُعْجِزُوْنَ ﴿۵۹﴾

8|59| And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to Allah].

وَ اَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّ مِنْ رِّبَاطِ الْخَیْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَ عَدُوَّكُمْ وَ اٰخَرِیْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ یَعْلَمُهُمْ ؕ وَ مَا تُنْفِقُوْا مِنْ شَیْءٍ فِیْ سَبِیْلِ اللّٰهِ یُوَفَّ اِلَیْكُمْ وَ اَنْتُمْ لَا تُظْلَمُوْنَ ﴿۶۰﴾

8|60| And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

وَ اِنْ جَنَحُوْا لِلسَّلْمِ فَاجْنَحْ لَهَا وَ تَوَكَّلْ عَلَى اللّٰهِؕ اِنَّهٗ هُوَ السَّمِیْعُ الْعَلِیْمُ﴿۶۱﴾

8|61| And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.

Importance of Defense and Defense Strategy:

The topic of war continues, emphasizing that those who deny Allah's commands cannot escape their punishment. Even if they evade it once, they will face it another time. Therefore, their belief in their own invincibility is misguided. Muslims are instructed not to neglect their defense and to always be fully prepared and equipped to face any unexpected situation. Their strength should be such that their enemies fear them and do not perceive them as an easy target.

It is highlighted that enemies can be both visible and hidden, thus preparation should not only consider the visible enemies but also the hidden ones. The importance of spending on defense is underscored, stating that expenditure on defense is not waste as Allah rewards it. Strong defense ensures internal and external peace, protects trade, gains international respect, and fosters more friendships, all of which have economic benefits and are blessings from Allah.

The method of defense emphasizes deterrence, meaning the enemy should fear defeat. This is achievable through well-trained and technologically advanced armed forces. In the contemporary context, this includes tanks, artillery, missiles, and aircraft. Muslims need to advance in these areas, as reliance on other nations for defense equipment would compromise their ability to defend themselves. Self-reliance in defense matters is crucial. Islam exempts horses used for defense from Zakat, as they are essential for protection. The Prophet (peace be upon him) always encouraged and praised archery, horse keeping, horse riding, and spear throwing, which were important for defense, and there are many Hadiths promoting these activities. Even today, the Muslim Ummah should have mandatory defense service so that every youth is familiar with basic and civil defense.

Reasons for Opposition (Fight):

The verse describes the enemy with the phrase "that you may frighten the enemy of Allah and your enemy." This implies that the enemies of the Islamic state are not those driven by linguistic, ethnic, or economic interests, but those who are enemies of humanity's principles and reject the existence of Allah. However, if they are peaceful and do not engage in war with Muslims, then there is no need for Muslims to fight them, as the next verse clearly commands.

Opposition or Peace:

The verse (61) clearly commands that if the enemy seeks peace, then maintain peace with them and do not create an atmosphere of hostility. Instead, ensure strong defense and trust in Allah, giving peace every opportunity. Principally, Islam prefers peace, but when it is not possible, fighting for peace becomes necessary. If Muslims are weak, they should seek peace even by paying wealth to avoid greater harm. If there is benefit in peace, they can accept wealth as well. However, if they have strength and the enemy does not seek peace and is bent on causing harm, then peace is not justified.

If a country does not grant Muslims religious freedom, they should avoid causing trouble and migrate to Muslim countries. It is the duty of Muslim countries to accommodate them. If the country does not allow migration, then the Muslim country must attempt to negotiate, and only resort to war if they have the resources. Without adequate resources, war should be avoided as it would harm both Muslims and Islam.

True strength among Muslims will be achieved when Islamic countries implement Allah's system, which includes human rights, economic equality, social rights, and justice. Only then will Allah's help and support be with them. If the rights of Allah's servants are not upheld, Allah's favor will not be with them, and they will constantly be under the threat of His wrath

Prisoners of War:

In Islam, there were prisoners of war. The Battle of Badr was the first battle in Islam where Muslims captured the disbelievers of Makkah, who were fierce enemies. The Prophet Muhammad (peace be upon him) took ransom from some and released others who did not have the means, showing kindness without taking ransom. Islam is humane; it freed slaves from the days of ignorance and gave them preference in marriage over non-Muslims. There were many mandatory and voluntary reasons that necessitated the freeing of slaves.

During that era, people would enslave women from other nations whose husbands had died or who were captured. Since the enemy treated Muslims similarly, Muslims were allowed to do the same, but the preference was given to human freedom. When Hazrat Umar Farooq conquered Iran, he gave the inhabitants their land under the condition of paying Jizya, ensuring their safety and exempting them from defending the Islamic state. Similarly, at Khyber, the Prophet (peace be upon him) gave the land to its people under Jizya, allowing them freedom and security.

Now that slavery has been abolished in European and African countries, the notion that Islam supports slavery is based on ignorance. Islam is the foremost advocate of human rights, respect, and equality. It champions justice and fairness and leads in good deeds and charity for all humanity and nations. Therefore, associating slavery with Islam contradicts its true spirit. No verse in the Quran directs the enslavement of war prisoners; rather, it advises releasing them for ransom. If the Prophet (peace be upon him) made some people slaves according to the customs of the time, he also freed them, as seen in the Battle of Badr.

Taking prisoners was a permissive act (rukhsat), meaning it was allowed, while releasing them was a preferred act (azimat) representing the highest human values. As stated in the verse from Surah Ash-Shura (42:40): "And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah."

However, those who seek or are granted protection (musta'min or ahl al-dhimma), and women, are not to be killed. In some situations, dangerous prisoners may need to be executed, as mentioned in the verse: "Wherever you find the polytheists, kill them"—this applies to those who pose a real threat.

وَ اِنْ يُّرِيْدُوْۤا اَنْ يَّخْدَعُوْكَ فَاِنَّ حَسْبَكَ اللّٰهُ ؕ هُوَ الَّذِیْۤ اَیَّدَكَ بِنَصْرِهٖ وَ بِالْمُؤْمِنِیْنَۙ﴿۶۲﴾

8|62| But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers

وَ اَلَّفَ بَيْنَ قُلُوْبِهِمْ ؕ لَوْ اَنْفَقْتَ مَا فِى الْاَرْضِ جَمِيْعًا مَّاۤ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ وَ لٰكِنَّ اللّٰهَ اَلَّفَ بَيْنَهُمْ ؕ اِنَّهٗ عَزِيْزٌ حَكِيْمٌ ﴿۶۳﴾

8|63| And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

يٰۤاَيُّهَا النَّبِىُّ حَسْبُكَ اللّٰهُ وَ مَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴿۶۴﴾

8|64| O Prophet, sufficient for you is Allah and for whoever follows you of the believers.

The previous verse discussed the matters of war and peace. Now, to reassure the Prophet (peace be upon him), it is stated that if your opponents, the deniers, try to deceive you, do not worry. You have sincere companions with you, and beyond that, the help and support of Allah Almighty. Therefore, there is no need for concern.

The love and affection of the companions are mentioned, highlighting how Allah united the Muhajirun (immigrants from Makkah) and the Ansar (helpers from Medina), who were part of a tribal society. The Makkahns were from a commercial environment with a different way of thinking and living. On the other hand, the people of Medina were from an agricultural society, with the two famous tribes of Aws and Khazraj having a long-standing enmity. Some individuals from both tribes had converted to Islam. Additionally, they had been living alongside the Jews for many years and were influenced by them.

Despite these differences, these diverse individuals established a bond of brotherhood and unity, unparalleled to this day. Every Muslim from Medina gave half of their property, wealth, and house to their brother coming from Makkah. They even went to the extent of offering one of their two wives by divorcing her to ensure the comfort and happiness of their brothers. This system of brotherhood (Mu'akhat) was a result of Allah's grace and the guidance of the Prophet (peace be upon him). Such love and brotherhood have never been seen in the world, and this unity and affection cannot be achieved through material means. It was purely by the grace and mercy of Allah and the guidance of the Prophet (peace be upon him).

Moreover, for Allah's help, actions filled with sincerity, adherence to His commands, and the existence of an Islamic society are essential. Otherwise, no one can become deserving of Allah's mercy or reach the high rank of the believers.

يٰۤاَيُّهَا النَّبِىُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ؕ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ وَ اِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْۤا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿۶۵﴾

8|65| O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

اَلْـٰٔنَ خَفَّفَ اللّٰهُ عَنْكُمْ وَ عَلِمَ اَنَّ فِيْكُمْ ضَعْفًا ؕ فَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ ۚ وَ اِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَّغْلِبُوْۤا اَلْفَيْنِ بِاِذْنِ اللّٰهِ ؕ وَ اللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿۶۶﴾

8|66| Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allah. And Allah is with the steadfast.

The verses pertain to the topic of war, specifically mentioning the conditions during the Battle of Badr. Due to the Muslims' faith, zeal, love for Allah, and dedication to their

mission, their physical and mental strength greatly increased. It is narrated that when the first verse was revealed, it stated that one believer who is steadfast in battle, not panicking, alert, and agile, could face ten non-believers. This was the standard mentioned in the verse. Generally, Muslims exhibited significant bravery and success in their encounters with disbelievers. However, after the declaration that one Muslim should be able to face ten disbelievers, the companions felt anxious about maintaining this standard. Consequently, another verse was revealed, reducing the standard from ten to two.

Reasons for Strength:

The differences in defensive and offensive strength between Muslims and disbelievers in war are based on three key reasons:

(1) Preference for the Afterlife:

In battle, a believer prefers the afterlife over this life, viewing martyrdom (death in battle) as an honor. In contrast, a non-believer prioritizes worldly life and strives to avoid death, lacking the motivation that drives a Muslim in battle. This difference in the purpose of war is crucial. A believer fights for Allah's pleasure and the propagation of Islam for the betterment of the world, while a non-believer fights merely for defense.

(2) Hence, a non-believer relies heavily on defensive equipment and becomes disheartened when these resources are insufficient, whereas a believer uses all means available and does not panic if there is a shortage, trusting instead in divine assistance.

(3) Psychological Assurance:

A believer's psychological assurance stems from their faith and zeal. Their purpose is not fulfilled without achieving success. Belief in Allah and the afterlife are significant sources of motivation and reassurance. A non-believer, deprived of these higher values, quickly becomes anxious and lacks patience and steadfastness.

These reasons justified setting the initial standard of one Muslim against ten disbelievers, later adjusted to one against two. After this revelation, the companions were reassured. In reality, Muslims defeated armies many times their size. The most important characteristic in the Islamic army was patience and endurance, which fostered steadfastness. Both verses emphasize this trait, underscoring its importance.

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗۤ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ ؕ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۖۗ وَ اللّٰهُ يُرِيْدُ الْاٰخِرَةَ ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۶۷﴾

8|67| It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah 's enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.

لَوْ لَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَاۤ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ﴿۶۸﴾

8|68| If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.

فَكُلُوْا مِمَّا غَنِمْتُمْ حَلٰلًا طَيِّبًا ۖۗ وَّ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۶۹﴾

8|69| So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.

The verses were revealed on the occasion of the Battle of Badr and the important directives related to it. There are two significant aspects: firstly, the victory where nearly seventy prominent leaders of the Quraysh were killed, and secondly, seventy were taken as prisoners. These individuals, who had come with great pride and wealth, fled, leaving their possessions to the Muslims. Prior to this, spoils of war were not allowed for any nation; they would either be burned or destroyed by fire. On this occasion, the Companions gathered the spoils, thinking that whoever took something could keep it, and in their haste, they collected items.

When some Companions requested to keep certain items, the Prophet (peace be upon him) forbade it. Through the verses, Allah granted the authority over the spoils of war to Himself and His Messenger. Allah did not favor the haste with which the spoils were collected but forgave it. The second matter was the treatment of the prisoners. All prisoners were enemies of Islam and the Muslims, who had made their lives difficult and forced them to migrate. According to tradition, they would be killed just as those killed in battle. The Prophet (peace be upon him) always took a democratic approach and consulted with his Companions. On this occasion, too, he sought their opinion. Most Companions, including Hazrat Abu Bakr Siddiq, suggested taking ransom for three main reasons:

(1) The immediate financial needs and expenses of the new state could be addressed through the ransom.

(2) There was a possibility that these individuals might later convert to Islam, as many did afterward.

(3) It would be a gesture of kindness to the people of Makkah, showing that despite their oppression, Islam and Muslims are humane.

For these reasons, the decision was made to take ransom and release the prisoners. However, Hazrat Umar and Hazrat Saad bin Muadh believed that those who had shown enmity towards Islam should be killed because they could not be trusted and would likely continue their hostility.

The release of the prisoners occurred after the killing of seventy prominent disbelievers. However, the verse indicated that it was necessary to eliminate the enemy's strength, and had the prisoners been killed, their power would have been further diminished. Allah did not favor the hasty decision, and this warning was against the opinion of the young warriors who sought immediate benefits. However, all matters were forgiven, and the participants of Badr were granted a high status.

Several key instructions from the verses are clear:

(1) It is essential to dismantle the power of individuals or nations actively hostile and at war with Muslims to ensure the Muslim state can live in peace.

(2) Financial gains should not be prioritized over defensive benefits because national interest and security are linked to strong defense.

(3) The use of resources must be pure, clean, and halal, and piety is an essential element that should always be characteristic of a Muslim.

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْٓ اَيْدِيْكُمْ مِّنَ الْاَسْرٰٓى ۙ اِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّآ اُخِذَ مِنْكُمْ وَ يَغْفِرْ لَكُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٧٠﴾

8|70| O Prophet, say to whoever is in your hands of the captives, "If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful."

وَ اِنْ يُّرِيْدُوْا خِيَانَتَكَ فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ فَاَمْكَنَ مِنْهُمْ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۷۱﴾

8|71| But if they intend to betray you - then they have already betrayed Allah before, and He empowered [you] over them. And Allah is Knowing and Wise.

The verses mention the prisoners of Badr. One major reason for taking ransom was that, despite the prevalent custom of killing captives, these individuals were given life, even though they opposed the Muslims. This act was expected to have a positive impact on them, leading them to accept Islam. Some of them indeed declared their acceptance of Islam.

Who is a Great Leader?

A great leader is one who delivers justice, unaffected by familial ties, and does not let personal relationships hinder their principles. An example of this is the release and ransom of Hazrat Abbas bin Abdul Muttalib. The Prophet (peace be upon him) not only took his ransom but also asked him, being wealthy, to pay the ransom for Aqil bin Abi Talib, Nawfal bin Harith, and Utbah bin Muhsin. Hazrat Abbas requested that the twenty ounces of gold he had, which had been taken as spoils of war, should be considered his ransom. He also mentioned that he had secretly accepted Islam, but the Quraysh, including Aqil bin Abi Talib, had forcibly brought him to the battle. The Prophet (peace be upon him) responded that since he came as an enemy, his claim could not be accepted. The gold taken as spoils of war was separate, and the ransom was separate. Hazrat Abbas said he had no more wealth. The Prophet (peace be upon him) then informed him about the gold he had entrusted to his wife, Umm Fadl, before joining the enemy. Upon hearing this, Hazrat Abbas acknowledged that the Prophet was indeed Allah's Messenger because no one knew about this except him and his wife. This was an example of justice, where Hazrat Abbas, despite being the Prophet's uncle, was treated the same as the other captives.

These prisoners, who had an inclination towards Islam, faced a dilemma. They wanted to embrace Islam but also had to pay the financial penalty. It was mentioned that Allah can provide as much as He wills, so if they gave the ransom, their wealth would increase. Hazrat Abbas said that he gave twenty ounces of gold, but later on, he had twenty servants who managed his business, resulting in such an abundance of wealth. This was because Allah is Most Forgiving and Merciful. Additionally, another potential situation was clarified: if these individuals went back and opposed Islam or the Muslims, there was no need to worry. Allah, who had previously granted the Muslims dominance over them, would do so again because Allah is All-Knowing and All-Wise.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ هَاجَرُوْا وَ جٰهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَ الَّذِيْنَ اٰوَوْا وَّ نَصَرُوْۤا اُولٰٓئِكَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَ الَّذِيْنَ اٰمَنُوْا وَ لَمْ يُهَاجِرُوْا مَا لَكُمْ مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ حَتّٰى يُهَاجِرُوْا ۚ وَ اِنِ اسْتَنْصَرُوْكُمْ فِى الدِّيْنِ فَعَلَيْكُمُ النَّصْرُ اِلَّا عَلٰى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِّيْثَاقٌ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۷۲﴾

8|72| Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must

help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.

وَ الَّذِيْنَ كَفَرُوْا بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ اِلَّا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِى الْاَرْضِ وَ فَسَادٌ كَبِيْرٌ ﴿۷۳﴾

8|73| And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption.

وَ الَّذِيْنَ اٰمَنُوْا وَ هَاجَرُوْا وَ جٰهَدُوْا فِىْ سَبِيْلِ اللّٰهِ وَ الَّذِيْنَ اٰوَوْا وَّ نَصَرُوْۤا اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ﴿۷۴﴾

8|74| But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.

وَ الَّذِيْنَ اٰمَنُوْا مِنْۢ بَعْدُ وَ هَاجَرُوْا وَ جٰهَدُوْا مَعَكُمْ فَاُولٰٓئِكَ مِنْكُمْ ؕ وَ اُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِىْ كِتٰبِ اللّٰهِ ؕ اِنَّ اللّٰهَ بِكُلِّ شَىْءٍ عَلِيْمٌ ﴿۷۵﴾

8|75| And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things.

Great Status/Great Sacrifice:

The verses are about the events during and after the Battle of Badr concerning the emigrants (Muhajirun) and the helpers (Ansar) of Medina, as well as the Muslims who stayed in Makkah. The emigrants who left Makkah after the Battle of Badr and before the Treaty of Hudaybiyyah had left behind their properties, relatives, and children in Makkah, which granted them a great status. Similarly, the Ansar of Medina, who shared their properties, homes, and even divorced their wives to accommodate the emigrants, have a high status with Allah due to their sacrifices.

On the other hand, those who remained in Makkah due to their properties and relatives, despite being Muslims, did not contribute to the strength of the Islamic state in Medina and were, in a way, a weakness because their presence in Makkah caused the Prophet (peace be upon him) concern. Their status is less compared to the great emigrants. During those times, it was crucial for the state of Medina to be strong and for Muslims to be secure and live according to Islam. Once Makkah was conquered, migration (hijrah) ended, and thus its significance also ended. Furthermore, since the disbelievers and enemies of Islam were united, Muslims were also instructed to help each other.

This implies that if Muslims are oppressed somewhere and seek help for their freedom, it is the duty of another Muslim country to assist them. The aim is for Muslims to have the freedom to live according to their religion. It is obligatory for a Muslim government to protect oppressed Muslims from persecution. However, if there is a treaty with that nation or country, it must be honored as violating a treaty is a grave sin.

Treaties and Peace:

The Prophet (peace be upon him) strictly adhered to treaties. According to the Treaty of Hudaybiyyah, if any Muslim from Medina went to Makkah, the Makkahns would not return them, but if any Muslim went from Makkah to Medina, they would be returned. At that time, a companion, Abu Jandal bin Suhail, arrived in chains. His father had imprisoned him for embracing Islam. However, since the treaty had been signed, the Prophet (peace be upon him) returned him and consoled him, saying that Allah would soon provide relief.

The companions were distressed by the terms of the treaty, but the Prophet emphasized the importance of adhering to it, assuring that Allah would ease the situation.

From this, a significant principle is derived: Muslims living in non-Muslim countries receive citizenship or permission to reside there (visa) based on their commitment to abide by the laws of that government. Therefore, it is essential to avoid any form of unrest or conflict in those countries in the name of Islam or Allah, as it would be a violation of the agreement and a crime.

Migration (Hijrah):

If one desires to practice Islam or please Allah, migration is a clear example. Moving to another country to live according to one's faith is permissible, but creating unrest in the host country is forbidden and a violation of the agreement. Islam forbids causing unrest. The true essence of migration is to leave sins and live a life devoted to Allah's love.

War in the Name of Religion:

A significant principle is that war in the name of religion is prohibited on an individual basis. This is because personal wars are driven by self-interest. For religious wars, an Islamic government is necessary where its authority prevails, and Muslims are united. If Muslims are united in an area and free, but do not follow Islamic laws or lifestyle, their claim of being Muslims lacks substance. Islamic wars are fought collectively under the command of a leader or state authority. Individual acts of war are considered unrest.(Kitab -al-syaer, Al-Hidayah).

In Makkah, non-Muslims and the emigrants of Medina were relatives, but Islam created a separation between them. Even in wars, they participated on opposing sides. On this basis, Allah declared that they would not inherit from each other or be allies because religious bonds are stronger than linguistic, tribal, or territorial bonds. The relationship based on religion, particularly Islam, founded on the commands of Allah and His Messenger, is supreme. Muslims are urged to maintain unity and love among themselves, as this is the source of their greatness.

End of Surah Al-Anfaal..

Surah At-Tawbah (The Repentance)

Introduction:

This Surah is known by two names: At-Tawbah and Al-Bara'ah. It is called by these names because it addresses two main topics that are significant. At the beginning of this Surah, "Bismillah" is not written, which is usually written to separate two Surahs. Various traditions exist regarding this, but the most accepted reason is that it was not written initially, so Hazrat Uthman did not include it. However, since it is a separate Surah, its name was written. The themes of this Surah are similar to those of Surah Al-Anfal, and the period of its revelation is also around the same time.

This Surah consists of sixteen sections (Ruku) and one hundred twenty-nine verses (Ayat), with a total of four thousand seventy-eight words. It is a Madani Surah, revealed

during the ninth year of Hijrah, which indicates that it was revealed around the time of the Battle of Tabuk.

The beginning of the Surah deals with important topics related to the disbelievers and Hajj. At that time, Hazrat Abu Bakr was leading the Hajj and had already left Medina when the new directives were revealed. To announce these directives, the Prophet Muhammad (PBUH) sent Hazrat Ali (RA), who proclaimed the commands regarding the disbelievers. The importance of adhering to treaties is emphasized, and the Kaaba was purified from the presence of the disbelievers. The traditional form of Hajj was still being practiced, and it was essential to proclaim these divine commands in front of everyone, ensuring the flag of monotheism (Tawheed) was forever raised in the Kaaba.

The second major topic is the journey of the Battle of Tabuk and the events that occurred during it. This battle was significant, especially in its early phase, where three thousand Mujahideen managed to hold off a much larger army (one hundred thousand). When news of the impending attack by the Caesar of Rome reached the Muslims, despite extremely unfavorable conditions, a force of thirty thousand soldiers set out to meet the threat. The Prophet Muhammad (PBUH) waited there for a considerable time, but the Caesar did not come to battle. These events demonstrated the strength and influence of Islam across all of Arabia and even neighboring territories. Various tribes, previously under the rule of two major empires, now came under the fold of the Muslim government.

On one hand, the Kaaba was purified from the polytheists, and on the other hand, the Islamic state was established across the Arabian Peninsula, extending its boundaries to the regions of Syria and parts of Iran. Tribes that were previously under the influence of these two empires now came under the Muslim government. Those believers who stayed behind despite having the means to participate were dealt with severely, but their social boycott ended once their repentance was accepted. Hypocrites were completely ignored, and orders were given to control the conspiracies of the hypocrites and disbelievers to ensure the Islamic state remained secure from traitors and adversaries. However, the ethics, adherence to treaties, and encouragement for those seeking peace and security were also emphasized. Non-Muslims were granted freedom of religion within the Islamic state, but their ability to cause disorder and strife was curtailed to maintain peace.

بَرَآءَةٌ مِّنَ اللّٰهِ وَ رَسُوْلِهٖۤ اِلَى الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ؕ﴿۱﴾

9|1| [This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

فَسِيْحُوْا فِى الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّ اعْلَمُوْۤا اَنَّكُمْ غَيْرُ مُعْجِزِى اللّٰهِ ۙ وَ اَنَّ اللّٰهَ مُخْزِى الْكٰفِرِيْنَ﴿۲﴾

9|2| So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.

وَ اَذَانٌ مِّنَ اللّٰهِ وَ رَسُوْلِهٖۤ اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِىْٓءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَ رَسُوْلُهٗ ؕ فَاِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَ اِنْ تَوَلَّيْتُمْ فَاعْلَمُوْۤا اَنَّكُمْ غَيْرُ مُعْجِزِى اللّٰهِ ؕ وَ بَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۙ﴿۳﴾

9|3| And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.

اِلَّا الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْـًٔا وَّ لَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا فَاَتِمُّوْٓا اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ﴿۴﴾

9|4| Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].

فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ وَ خُذُوْهُمْ وَ احْصُرُوْهُمْ وَ اقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۵﴾

9|5| And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

وَ اِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ فَاَجِرْهُ حَتّٰى يَسْمَعَ كَلٰمَ اللّٰهِ ثُمَّ اَبْلِغْهُ مَاْمَنَهٗ ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْلَمُوْنَ ﴿۶﴾

9|6| And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.

Principles of Dealing with Non-Muslim Polytheists:

The context of revelation is significant. Makkah was conquered in the eighth year of Hijrah. After this, some tribes united against Islam, and the Battle of Hunain also occurred in the same year, leading most tribes to acknowledge and accept the power of Islam. However, the tribes in the Roman territories and the Romans themselves became antagonistic towards Islam, and the defeated tribes began looking towards the Romans for support. After the conquest of Makkah, the surrounding areas came under Muslim rule, and non-Muslims were granted safety for their lives and property. The conquest of Makkah was due to the breach of the treaty. Some tribes, like Banu Hamza and Banu Mudlij, had fixed-term treaties. Others had treaties without specified durations, and some had no treaties at all. These tribes were mostly non-Muslims and often stood against Islam whenever they had the opportunity, preferring to adhere to their polytheistic beliefs.

In Surah At-Tawbah, specific commands were revealed regarding these tribes. The Surah detailed that Muslims should honor treaties with those who upheld them, respecting the principles of Islam and humanity. However, if they violated the treaty and covertly opposed Muslims, they were given a four-month grace period. This leniency is a testament to Islam's humanitarian principles, as four months, a third of the year, is a sufficient period for them to reconsider their stance. For those Arab polytheists without any treaty, it was commanded that they accept Islam or the Islamic government within four months, or relocate outside Makkah.

The practice of common disbelievers' rituals and the way of Hajj in the Kaaba was to be abolished, and the entry of polytheists into the Kaaba was to be banned. Even when implementing these commands, a four-month grace period was provided to ensure that they could make alternative arrangements. The objective was not to oppress or exploit but to provide ample time for adaptation.

In the year eight Hijrah, Hajj was performed in the pre-Islamic manner even though Islam controlled Makkah. The following year, in nine Hijrah, Prophet Muhammad (PBUH) appointed Hazrat Abu Bakr as the leader of the Hajj delegation. After Abu Bakr had left for Hajj, new directives were revealed, and the Prophet sent Hazrat Ali to announce these commands at Mina and Arafat, ensuring that all of Arabia and the polytheists were aware. Hazrat Ali proclaimed these directives, purifying the Kaaba from polytheists and fully establishing the Islamic government, thereby ensuring future Hajj rituals were performed in the Islamic way.

Alongside these commands, the full use of strength was necessary to prevent leniency and ethics from being perceived as weakness. All measures for precaution and protection were to be taken to maintain power and superiority. Despite these measures, if any polytheist sought refuge, they were to be granted protection and informed about Islam. They were to be safely escorted to their place of safety.

Islamic values and ethics were to be maintained in implementing these laws. In peace and war, Islam prioritizes advice and goodwill, as the aim of the Islamic government is not to acquire wealth and power but to protect humanity, establish monotheism, and create a righteous society for success in this world and the hereafter. The greatness of the ruler or the country is not the objective. It is emphasized that renouncing polytheism leads to success in both worlds; otherwise, it results in failure and destruction. The verse also states that their opposition and errors are due to a lack of knowledge, making it essential to provide them with information. This implies that dealing with them should be based on love and tolerance, not hatred and harshness, allowing them to benefit from the information. If they do not accept or choose otherwise, they should be escorted to a safe place without oppression. This ensures that peace is maintained and future security issues are avoided.

When considering these principles, it becomes clear that they are important and just. Makkah, being the House of Allah built by Prophet Ibrahim, initiated the practice of Hajj. Arabs took pride in being his descendants, yet they had completely embraced idol worship. After the conquest of Makkah, it remained under Islamic control, but non-Muslims were not prohibited from performing Hajj in the pre-Islamic manner until 8 and 9 Hijrah. This was contrary to Islamic teachings and objectives, which is why Allah and His Prophet declared disassociation from the polytheistic practices and purified Makkah, the city of peace, from the presence of polytheists. Although non-Muslims lived within the Islamic state, they were exempted from military and defensive services, paying Jizya instead. Hajj became obligatory, making it unacceptable for any polytheist to perform the pilgrimage or circumambulate the Kaaba naked under Islamic control, which was abolished after proper announcement and sufficient time.

Deriving teachings of violence from these verses is incorrect. Given the severe opposition from polytheists and Jews at the time, weakening their power was necessary for the establishment of the newly formed Islamic government. Despite this, the four-month grace period for those seeking peace, their safety, and awareness about Islamic teachings, and ensuring their safe passage to a place of safety, are remarkable proofs of humanity and justice in Islam. History shows that after the Prophet's demise, the old traditions resurfaced in Arabia, and strict measures were necessary to counter them. Acceptance of Islam required adherence to its teachings, with two crucial practices: prayer as a belief and Zakat as a social and economic duty. The first Caliph, Abu Bakr, did not compromise on this and waged war against those who denied Zakat.

كَيْفَ يَكُوْنُ لِلْمُشْرِكِيْنَ عَهْدٌ عِنْدَ اللّٰهِ وَ عِنْدَ رَسُوْلِهٖۤ اِلَّا الَّذِيْنَ عٰهَدْتُّمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۚ فَمَا اسْتَقَامُوْا لَكُمْ فَاسْتَقِيْمُوْا لَهُمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝٧

9|7| How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him].

كَيْفَ وَ اِنْ يَّظْهَرُوْا عَلَيْكُمْ لَا يَرْقُبُوْا فِيْكُمْ اِلًّا وَّ لَا ذِمَّةً ؕ يُرْضُوْنَكُمْ بِاَفْوَاهِهِمْ وَ تَاْبٰى قُلُوْبُهُمْ ۚ وَ اَكْثَرُهُمْ فٰسِقُوْنَ ﴿٨﴾

9|8| How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient.

اِشْتَرَوْا بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا فَصَدُّوْا عَنْ سَبِيْلِهٖ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿٩﴾

9|9| They have exchanged the signs of Allah for a small price and averted [people] from His way. Indeed, it was evil that they were doing.

لَا يَرْقُبُوْنَ فِيْ مُؤْمِنٍ اِلًّا وَّ لَا ذِمَّةً ؕ وَ اُولٰٓئِكَ هُمُ الْمُعْتَدُوْنَ ﴿١٠﴾

9|10| They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.

فَاِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِى الدِّيْنِ ؕ وَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ﴿١١﴾

9|11| But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know.

The revelation of the blessed verses occurred at the same time, and these verses describe the intellectual and practical role of the polytheists of Makkah and the enemies of Islam. Islam's directive to renounce treaties is clarified; these polytheists do not have goodwill towards Muslims in their hearts, and if given the opportunity, they would destroy the Muslims. They would show no consideration for any leniency, kinship, or friendship. This statement was absolutely correct word for word. This was the attitude of the polytheists before the conquest of Makkah. They made treaties only out of necessity and weakness, so preparations against them should be complete. This was a defensive measure, but if they accepted Islam, they should be treated like brothers. All kinds of equal rights and services must be provided to them, and any form of hatred or discrimination is prohibited.

After the conquest of Makkah, various non-Muslim tribes came and accepted the sovereignty of Islam. The Prophet (peace be upon him) did not replace their chiefs; instead, he displayed magnanimity during and after the conquest of Makkah and forgave all the enemies of Islam. At the time of the conquest of Makkah, there were hundreds of individuals who had inflicted extreme oppression on Muslims, yet he forgave them, except for two or three individuals whose crimes were unforgivable, and their punishment had already been decreed.

A standard for joining the religion was established, which was to accept prayer (monotheism and prophethood) and Zakat (social services and rights). It was also stated that the details of these commands are for those who have knowledge and intellect because they benefit humanity. This is why Imam Abu Hanifa declared that it is wrong to call people who believe in the same declaration of faith and Qibla as disbelievers. However, later scholars have attached additional conditions regarding beliefs. If one

denies the obligatory duties or the finality of prophethood, they will be considered outside the fold of Islam.

وَ اِنْ نَّكَثُوْۤا اَيْمَانَهُمْ مِّنْۢ بَعْدِ عَهْدِهِمْ وَ طَعَنُوْا فِيْ دِيْنِكُمْ فَقَاتِلُوْۤا اَىِٕمَّةَ الْكُفْرِ ۙ اِنَّهُمْ لَاۤ اَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ﴿۱۲﴾

9|12| And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease.

اَلَا تُقَاتِلُوْنَ قَوْمًا نَّكَثُوْۤا اَيْمَانَهُمْ وَ هَمُّوْا بِاِخْرَاجِ الرَّسُوْلِ وَ هُمْ بَدَءُوْكُمْ اَوَّلَ مَرَّةٍ ؕ اَتَخْشَوْنَهُمْ ۚ فَاللّٰهُ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ﴿۱۳﴾

9|13| Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers.

قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَ يُخْزِهِمْ وَ يَنْصُرْكُمْ عَلَيْهِمْ وَ يَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ۙ﴿۱۴﴾

9|14| Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people

وَ يُذْهِبْ غَيْظَ قُلُوْبِهِمْ ؕ وَ يَتُوْبُ اللّٰهُ عَلٰى مَنْ يَّشَآءُ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ﴿۱۵﴾

9|15| And remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise.

اَمْ حَسِبْتُمْ اَنْ تُتْرَكُوْا وَ لَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَ لَمْ يَتَّخِذُوْا مِنْ دُوْنِ اللّٰهِ وَ لَا رَسُوْلِهٖ وَ لَا الْمُؤْمِنِيْنَ وَلِيْجَةً ؕ وَ اللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ﴿۱۶﴾

9|16| Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates? And Allah is Acquainted with what you do.

The blessed verses contain commands according to the same theme: the Treaty of Hudaybiyyah, the subsequent betrayal by the polytheists of Makkah, and how the Prophet (peace be upon him) did not forgive the betrayal and launched an offensive. Upon the conquest of Makkah, instead of killing and seeking revenge, everyone was forgiven. Other tribes subsequently came under the rule of Islam. After this, the Battle of Hunayn occurred, which took place in a valley between Makkah and Taif, where the Muslims faced stiff resistance. These verses pertain to these events. Muslims were commanded to establish a strong defence to maintain authority so that no one would dare to attack. Simultaneously, the emphasis was placed on maintaining morality and humanity.

Criticism and Intellectual Critique:

The command for fighting is given when the leaders of the disbelievers break their treaties and insult Islam, i.e., engage in derision and disrespect, and are non-Muslims. This is equated with betrayal. However, scholars have exempted non-Muslims from criticism and research in matters of rulings and issues, which means that non-Muslims are allowed intellectual critique in an Islamic state but not mockery and derision. The purpose of these commands is for them to refrain from excesses and betrayal. Additionally, it was commanded not to make them confidants due to differences in objectives and ideological differences. This refers to a state level, and individual matters may differ. But at the governmental level, caution is necessary, and Muslims were

assured that if they follow divine commands, they would achieve success. However, there will be trials, and especially new Muslims were warned about this. The Prophet (peace be upon him) punished a tribe not for their non-Islamic status but for their betrayal, attack, or practical actions against Muslims. The aim of the Islamic government's strength is not conquest, but rather to establish a civilised culture and civilisation that protects humanity and to strengthen defence to such an extent that no one dares to attack or interfere, i.e., engage in derision and disrespect.

مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ شٰهِدِيْنَ عَلٰٓى اَنْفُسِهِمْ بِالْكُفْرِ ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ ۖۚ وَ فِى النَّارِ هُمْ خٰلِدُوْنَ ﴿۱۷﴾

9|17| It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.

اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ اَقَامَ الصَّلٰوةَ وَ اٰتَى الزَّكٰوةَ وَ لَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰٓى اُولٰٓئِكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ﴿۱۸﴾

9|18| The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.

اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ جٰهَدَ فِىْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۹﴾

9|19| Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people.

اَلَّذِيْنَ اٰمَنُوْا وَ هَاجَرُوْا وَ جٰهَدُوْا فِىْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ؕ وَ اُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿۲۰﴾

9|20| The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success].

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَ رِضْوَانٍ وَّ جَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ ﴿۲۱﴾

9|21| Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.

خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿۲۲﴾

9|22| [They will be] abiding therein forever. Indeed, Allah has with Him a great reward.

The blessed verses pertain to the events and societal changes following the Muslims' conquest of Makkah and the implementation of Islamic commands. The principles of humanity, human freedom, and equality established and provided to the world by Islam form a bright chapter in history. After the conquest of Makkah, the Prophet (peace be upon him) forgave all the enemies of Islam and removed the idols from the Kaaba, as Islam's primary objective was to cleanse humanity from idol worship and to make them true servants of the one God. Even after the conquest of Makkah, for two years, the polytheists continued to reside in Makkah and performed rituals and worship according to their pre-Islamic customs without being prohibited. Although this practice was against Islam because, while the idols in the house of Allah were removed, worship was not yet

based on monotheism. That year, the Arab tribes performed Hajj according to their customs, which were different from Islamic practices, but the Muslims preferred the method of invitation and preaching over the use of force, and it was not immediately changed through power.

The polytheists of Makkah considered themselves custodians of the Kaaba and took pride in it. Many had become Muslims, while others had not. On the other hand, other tribes continued to worship according to their pre-Islamic customs. This practice was against Islam and the Islamic movement and transformation that spanned the last eighteen or nineteen years. Therefore, arguments were made regarding the commands for the polytheists' circumambulation and separation from Makkah, explaining that merely serving the pilgrims was not a good deed, but faith in Allah was greater than serving the house of Allah. It was incorrect to consider cleanliness and repair as more important than faith. This is why restrictions were imposed so that monotheism and prophethood were distinguished from disbelief.

The efforts, sacrifices, migration, and wealth of the Muslims—those who sacrificed everything and those who remained in Makkah, even if they served it—are not equal. In the sight of Allah, those who do not fear or grieve in following His commands have a very high status.

Several principles are clear in the blessed verses:

(1) Respect and care for mosques is a virtuous act.

(2) Beyond respect, the purpose for which the mosque was built, i.e., worship, faith in Allah, and His Messenger, is paramount.

(3) The importance of using mosques for worship is greater than their maintenance.

(4) The survival and existence of Islam are more important than worship, for which temporary delays or reductions in worship, such as in the case of fear (Salat al-Khawf) or missed prayers, may occur, but the existence of faith and zeal are always necessary.

(5) The assistance of non-Muslims in the repair, improvement, and construction of mosques can be accepted if they willingly provide it, but forcibly collecting it is a sin.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْٓا اٰبَآءَكُمْ وَ اِخْوَانَكُمْ اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْاِيْمَانِ ؕ وَ مَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۲۳﴾

9|23| O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَ اَبْنَآؤُكُمْ وَ اِخْوَانُكُمْ وَ اَزْوَاجُكُمْ وَ عَشِيْرَتُكُمْ وَ اَمْوَالُ ِۨاقْتَرَفْتُمُوْهَا وَ تِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَ مَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَ رَسُوْلِهٖ وَ جِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿۲۴﴾

9|24| Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

After the conquest of Makkah, people entered Islam in large numbers. However, as stated in the first verse, Allah will surely test so that the difference between weak and strong faith can be discerned. Subsequently, some Muslims who had recently embraced Islam still had many relatives who remained in disbelief and polytheism. Often, conflicts arose between matters of Islam and disbelief, leading to clashes of interests. For their training, it was commanded that their lives, wealth, and children should all be taken into consideration. In Islam, every relative has rights; even if parents are distant from Islam, they must still be respected. However, when it comes to choosing between the principles of Islam and disbelief, Islam must be given priority, and the commands of Allah should be considered of utmost importance, as other interests are insignificant in comparison. If, despite knowing Islam, one accepts the authority of others over Allah and His Messenger, this would be hypocrisy and injustice, and the result of injustice is Allah's wrath. It is then stated that those who, despite guidance, prefer a life of misguidance and contrary to the way of Allah and His Messenger are indeed unjust. Because they do not do justice to themselves nor to Allah and His Messenger, Allah will punish them in this world and the hereafter.

History bears witness that the principles upon which the Islamic state was founded during the era of the Prophet (peace be upon him) and the Rightly Guided Caliphs remained the foundation of a great civilisation for nearly seven hundred years, despite subsequent shortcomings. However, when Muslims turned away from these principles, especially when the lives of their rulers contradicted these principles, Allah's wrath befell the unjust, for Allah does not guide the unjust.

God has never changed the condition of a people

Who do not have the determination to change their own condition.

لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّ يَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا وَّ ضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۚ﴿۲۵﴾

9|25| Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.

ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَ عَلَى الْمُؤْمِنِيْنَ وَ اَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَ عَذَّبَ الَّذِيْنَ كَفَرُوْا ؕ وَ ذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿۲۶﴾

9|26| Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.

ثُمَّ يَتُوْبُ اللّٰهُ مِنْۢ بَعْدِ ذٰلِكَ عَلٰى مَنْ يَّشَآءُ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۷﴾

9|27| Then Allah will accept repentance after that for whom He wills; and Allah is Forgiving and Merciful.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَ اِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖۤ اِنْ شَآءَ ؕ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ﴿۲۸﴾

9|28| O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise.

قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَ لَا بِالْيَوْمِ الْاٰخِرِ وَ لَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَ رَسُوْلُهٗ وَ لَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ وَّ هُمْ صٰغِرُوْنَ ﴿۲۹﴾

9|29| Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.

In the previous verse, there was mention of clear love and obedience to Islam. In these verses, Allah mentions the rewards for obedience and success in tests. The specific event referred to is the Battle of Hunayn. The Valley of Hunayn is about thirty miles from Makkah. After the conquest of Makkah, many tribes embraced Islam, but some tribes were still opposed to the Muslims, including the Hawazin and Banu Thaqif. These tribes were experts in archery and warfare. The anti-Islamic tribes consulted and decided to attack the Prophet (peace be upon him) and the Muslims in Makkah to eliminate them. Among the important warrior tribes were the Hawazin and Banu Thaqif. As a leader, the Prophet (peace be upon him) always took all defensive matters into consideration. He sent Hazrat Abdullah bin Abi Hadra to investigate the Valley of Hunayn. He stayed there for several days and returned with information. The Prophet (peace be upon him) then prepared for the battle and made a decision.

Leadership and Bravery:

Since the purpose in Makkah was not war, for weapons, the Prophet (peace be upon him) borrowed thirty or forty coats of mail from Safwan bin Umayyah, who was wealthy and had not yet embraced Islam. Additionally, he borrowed thirty or forty thousand dirhams from other individuals in Makkah and later repaid these loans. This event took place in the month of Shawwal. The conquest of Makkah occurred at the end of Ramadan in the eighth year of Hijrah, and in Shawwal, the Prophet (peace be upon him) set out for Hunayn. Ten thousand companions came from Medina and two thousand new Muslims from Makkah joined them. Seeing this number, many companions became confident that victory was within their grasp. Their reliance on their numbers displeased Allah. These companions were new to Islam, and their love and obedience to Islam were not yet at the same level as the Muslims who had embraced Islam before the conquest of Makkah, as mentioned in the previous verse. These companions, in their haste, advanced, and when they reached the Valley of Hunayn, the archers of the Banu Hawazin and Banu Thaqif, whose arrows never missed, attacked them. None of their arrows missed, causing the companions to retreat and create chaos.

The Prophet (peace be upon him) remained steadfast, riding on a white mule. About one hundred and eighty companions stayed close to him, including Hazrat Abu Bakr, Hazrat Umar, Hazrat Ali, Hazrat Abbas, Hazrat Usama bin Zaid, and other Ansar companions. The Prophet (peace be upon him) exemplified determination and courage and even recited a verse: "I am the Prophet, this is no lie. I am the son of Abdul Muttalib."

When chaos ensued, Hazrat Abu Sufyan bin Harith held the reins of the Prophet's mule. The Prophet (peace be upon him) asked, "Where are the people?" Hazrat Abbas, who had a loud voice, was instructed to call out to the people. The Prophet (peace be upon him) then advanced towards the enemy. When Hazrat Abbas called out loudly, the people started to return, saying "Here we are!" The Prophet (peace be upon him) specifically called out to the Ansar, and they immediately turned back and regrouped. Observing the battlefield from his mule, the Prophet (peace be upon him) advanced towards the enemy and said, "The furnace is hot," and requested some pebbles. He was given some pebbles, which he threw towards the disbelievers, declaring, "By the Lord of Muhammad,

they are defeated." Hazrat Abbas narrated that the battle was intense at that moment, and afterward, the disbelievers' strength broke, and they began to flee. The Muslim victory began to unfold, and the enemy commander Malik bin Awf, leaving his family and wealth, fled to the fortress of Taif. The entire enemy army fled, with seventy leaders killed, six thousand prisoners taken, and some children wounded. The Prophet (peace be upon him) strictly prohibited harming children and women.

Battle of Hunayn:

The Prophet's (peace be upon him) leadership is an exemplary model in almost all battles, treaties, and affairs, especially during the conquest of Makkah and the Battle of Hunayn. During the battle, he not only demonstrated steadfastness but also encouraged others, gathered them, and led the defence and subsequent offensive. At the conquest of Makkah, he displayed a high character by announcing forgiveness instead of fighting, granting safety to those in their homes, and pardoning his enemies and criminals. The items borrowed for the Battle of Hunayn were returned, and all promises were fulfilled. Shaybah bin Uthman, whose father and uncle were killed in the Battle of Badr, came with the intention of attacking the Prophet (peace be upon him) in Hunayn. As he circled the Prophet (peace be upon him) with his sword, the Prophet (peace be upon him) called him, placed his hand on his chest, and prayed for him, asking Allah to remove Shaybah's evil thoughts. Shaybah immediately repented and joined the fight against the enemy. Similarly, Hazrat Abu Burdah bin Niyar narrated that during the Hunayn journey, he saw the Prophet (peace be upon him) resting under a tree with a man sitting nearby. The Prophet (peace be upon him) mentioned that he had dozed off, and the man approached, took his sword, and stood over him, saying, "O Muhammad! Who will save you from me now?" The Prophet (peace be upon him) replied, "Allah will save me." Hearing this, the sword fell from the man's hand. Abu Burdah requested permission to kill the man, who seemed to be a spy. The Prophet (peace be upon him) said, "Abu Burdah, remain calm. Allah will protect me until my religion prevails over all others," and he freed the man without any reprimand.

Allah assisted the Muslims through angels, providing them with strength and turning the tide of the battle after initial setbacks. Those who fled returned as attackers. Between six to ten thousand individuals were captured, according to different narrations (the details of angelic assistance are mentioned in Surah Al-Baqarah).

Public Participation and Acceptance in Decisions:

After the battle, the leader of Hunayn, Malik bin Awf, and his tribe embraced Islam. A person requested the Prophet (peace be upon him) to pray against Banu Thaqif due to the harm their archers caused the Muslims. The Prophet (peace be upon him) prayed, "O Allah, guide Thaqif and bring them to us." The delegation of Banu Hawazin, who were among the archers in Hunayn, came to the Prophet (peace be upon him) in Ji'ranah. They had embraced Islam and requested the return of their prisoners. The Prophet (peace be upon him) gave them the choice to take back either the prisoners or the wealth. When they were assured that the Prophet (peace be upon him) would keep his word, they chose the return of their prisoners. The Prophet (peace be upon him) delivered a sermon and said to his companions, "I have decided to return their prisoners. Whoever wishes to do so out of his own goodwill can return his share of prisoners, and those who wish to keep their share can do so. Allah will reward them from the next spoils of war." The Muslims responded, "We willingly return their people for the sake of Allah and His Messenger." The Prophet (peace be upon him) then said, "We do not know who among you has willingly given permission and who has not. Return to your leaders and inform

us." They consulted their leaders and returned to inform the Prophet (peace be upon him) that they had all agreed to return the prisoners.

Human Dignity and Leadership:

The events mentioned illustrate the magnificent leadership of the Prophet (peace be upon him), his emphasis on human freedom and dignity, and the importance he placed on consulting with his companions. Considering human dignity and freedom, the Prophet (peace be upon him) prioritised the release of prisoners, even though he could have refused both or retained the wealth, given the people's poverty. However, in respect of human freedoms, he preferred to free the prisoners. His blessed words were: "These are your brothers who have repented and returned. I wish that their prisoners be returned to them."

The Prophet (peace be upon him) sought complete consultation with his companions and, instead of a general consensus, ensured individual agreement by calling their leaders (group leaders) and respecting their independent opinions. This demonstrated the importance of complete satisfaction in matters of rights. Upholding rights, he also suggested that if someone was releasing prisoners reluctantly, they would be compensated from future spoils of war. This approach contributed to the eventual abolition of slavery in Islam, whereas organised slave trade continued in Europe and Africa until the eighteenth century. Muslims, despite being close to Africa and Europe, avoided the slave trade and considered it undesirable.

The spoils of war were kept because they were captured before the tribes embraced Islam, and the Mujahideen had suffered losses at their hands. Although the tribes were forgiven upon accepting Islam, the spoils of war were distributed among those who participated in the battle and could not be returned. The Prophet (peace be upon him) repaid the borrowed money and weapons to the defeated Quraysh of Makkah after the Battle of Hunayn, demonstrating that help from non-Muslim friends can be sought, but keeping promises is obligatory. When companions requested a curse upon the Banu Thaqif for their archery, the Prophet (peace be upon him) prayed for their guidance instead. The true objective of Islamic warfare or Jihad is human welfare, not to subdue the enemy, but for the betterment of humanity. During the battle, some children were injured. Upon learning this, the Prophet (peace be upon him) strictly prohibited attacks on children or women.

This exemplifies the Prophet's (peace be upon him) leadership, which enlightened humanity about the true status of humans and set a leadership model that will remain unparalleled until the end of time. This is why he is considered the greatest leader of all time (referenced in "The 100: A Ranking of the Most Influential Persons in History" by Michael Hart). During his lifetime, Islam became a major force, civilisation, and religion in Arabia. His way of life remains a model of success for the world, and those nations that follow it are successful today.

The verse commands that after today, polytheists are not allowed to enter the Kaaba because they worship idols and other gods besides Allah, and their beliefs are impure. The foundation of the Kaaba was laid for the worship of Allah and His oneness. Therefore, with the announcement and completion of Islam's success, they can no longer enter Makkah.

Islamic Generosity:

After the Treaty of Hudaybiyyah, the polytheists of Makkah and Arabia continued to worship and perform Hajj according to their pre-Islamic customs, while Muslims

performed Hajj and worshipped in their way. After the conquest of Makkah, complete Islamic rule was established, and all people embraced Islam. After the Battle of Hunayn, the people of Banu Thaqif and Taif also embraced Islam. However, despite this, the Prophet (peace be upon him) did not prevent other disbelievers from entering Makkah or performing their rituals or Hajj. When this situation continued throughout the year, in the ninth year of Hijrah, Hazrat Abu Bakr Siddiq (may Allah be pleased with him) led the Hajj, as it had become obligatory. Disbelievers also came for Hajj, which was against the dignity of Islam and the oneness of Allah for anyone other than Allah to be worshipped in His house (the Kaaba). Therefore, it was prohibited, and Hazrat Ali (may Allah honour his face) announced, according to the teachings of the verses, that no polytheist would be allowed to enter the Kaaba or worship there after today. Whoever does not have faith will not enter Paradise.

Respect for Places of Worship and Mosques:

There is no doubt that non-Muslims cannot enter the Kaaba and Makkah. However, whether this applies to all mosques or only the Kaaba is a matter of different opinions among scholars. According to Imam Abu Hanifa, this was only for Masjid al-Haram, and non-Muslims can enter other mosques if they live under Muslim rule and seek knowledge of the religion, as non-Muslims entered the Prophet's Mosque on various occasions. Some scholars believe it applies to all mosques, as per the orders of Hazrat Umar bin Abdul Aziz. This is an administrative matter for which the Muslim leader has more authority regarding other mosques or dealing with disbelievers. However, it is strictly forbidden for disbelievers who openly declare war. The physical impurity of the polytheists is less significant than their deeds and beliefs.

This command was particularly stringent for the inhabitants of Makkah because their entire economy depended on trade. Makkah, located on rocky and rugged terrain, had no agriculture. The economy and trade relied on the pilgrims, mostly from outside Makkah. When disbelievers were barred from entering, there was immediate concern about the end of their trade. The verse assured that Allah would provide additional resources and that fear of losing trade should not obstruct obedience to divine commands. Allah fulfilled this by rapidly spreading Islam throughout Arabia, increasing the number of pilgrims for Hajj and Umrah. The respect and requirement for worship demanded that non-Muslims be kept away from Masjid al-Haram. Islam also commands respect for their places of worship. Since the polytheists left no stone unturned in their enmity towards Muslims, the command was given that Muslims should have no fear of them; if they oppose Islam, they should be defeated, but if they accept Muslim rule, they should be given all living and protective facilities. The Prophet (peace be upon him) granted protection to the Magians, Jews, Christians, and Sabians and collected Jizya from them.

Jizya (Defence Tax):

Jizya is the amount that non-Muslims must pay in an Islamic state in exchange for military services (protection) because they are exempt from defensive services. The amount is determined by the government or the head of state based on individual or regional economic conditions, as was done by the Prophet (peace be upon him) and the Rightly Guided Caliphs. Women, disabled individuals, children, and those designated in religious buildings like priests are exempt from this tax (if a woman is employed or runs a business, she must pay). If a non-Muslim becomes so economically weak that they are unable to earn, they are also exempt and may even receive aid from the state, as ordered by Hazrat Umar bin Abdul Aziz. Jizya is essentially a tax and its purpose is not revenue but compensation for services, particularly protection services, which is why women,

children, and disabled individuals are exempt as they are not capable of defensive services. Instead, the Islamic government ensures their defence and protection so they can live in peace and security.

In Spain, Central Asia, or India, wherever non-Muslims resided, Islam provided them shelter and ensured their rights were respected, without any form of discrimination. The Prophet's (peace be upon him) instructions were that no one should be burdened beyond their capacity. Whoever wronged a non-Muslim was warned by the Prophet (peace be upon him) that he would stand with the non-Muslim on the Day of Judgment to ensure their rights were fulfilled (Tafsir Mazhari). This signifies a profound recognition of human dignity and equality. Non-Muslims who do not accept Islamic rule are given the option to migrate from the country within a specified period of approximately four months (as mentioned in previous verses). The aim is not to force anyone to change their religion, nor is it to coerce religious conversion. It is solely the implementation of divine commands in society and to reduce internal discord and conflicts to prevent civil strife.

وَ قَالَتِ الْيَهُوْدُ عُزَيْرُ ِۨابْنُ اللّٰهِ وَ قَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ ۚ يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ﴿۳۰﴾

9|30| The Jews say, "Ezra is the son of Allah "; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?

اِتَّخَذُوْۤا اَحْبَارَهُمْ وَ رُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ وَ الْمَسِيْحَ ابْنَ مَرْيَمَ ۚ وَ مَاۤ اُمِرُوْۤا اِلَّا لِيَعْبُدُوْۤا اِلٰهًا وَّاحِدًا ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ ﴿۳۱﴾

9|31| They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

In the previous verses, Islam and Jizya were mentioned, and the verses discuss the beliefs of Jews and Christians. The Jews had declared Uzair (Ezra) to be the son of Allah. According to traditions, when he returned to Jerusalem after a long period (over a hundred years), people had forgotten him. He reminded them of who he was. During the destruction of Jerusalem by Nebuchadnezzar, the Torah was lost; it is said that it was hidden in the ground out of fear of Nebuchadnezzar, and Uzair knew where it was. He retrieved it, but the paper had decayed, so he rewrote it from memory and gave it to the people. Because of this, people considered him a prophet and later, in excessive love, made him the beloved or the son of Allah. Similarly, the Christians made Jesus (Isa) the son of Allah. This has been detailed in Surah Al-Imran, despite Jesus (Isa) teaching monotheism.

Blind Following and Extremism:

The next verse mentions the impact of the roles of religious leaders. Although this primarily refers to the Jews and Christians, as these were and still are the significant religions of the Middle East, it actually relates to human psychology and behavior. Thus, it applies to all regions' religions and their leaders. The verses mention making monks and ascetics as lords, though they neither were lords nor claimed to be. However, they imposed their opinions based on their religion and leadership, making it obligatory to follow them as if they were lords themselves. This is the point where blind imitation has been strictly prohibited by Allah. No matter how great a worshipper, devout, or scholar someone is, blind imitation of them should not occur. Their orders or teachings should be evaluated in the light of God's commandments and the teachings of the Prophet ﷺ. Our true scholars have always openly said that humans can make mistakes; hence, if

their statement contradicts the Quranic commandments or authentic Hadith, it should be discarded (as referenced by Imam Abu Hanifa and Imam Shafi'i). It is evidenced by multiple traditions that whenever a companion learned of a definite Hadith against their practice, they would abandon their personal practice and start acting according to the Hadith. This was the way of our early scholars and elders. Unfortunately, the current scholars and religious leaders of this Ummah are behaving similarly to the Jews and Christians as described, which has also been pointed out in a Hadith. These scholars and Sufis declare their methods as Islam and obligatory, leading to sectarianism and violence because ordinary people, who do not have access to or do not study the Quran and Hadith, blindly follow these religious leaders due to their insistence. This has resulted in division and extremism, where every sect and group is adamant about their dress and style, leading to intolerance. This severely harms the unity among Muslims.

Influence of Rulers and Scholars:

In human society, rulers or leaders, whether administrative or scholarly, significantly impact the people. According to a narration, there are two groups of people that, if they are on the right path, the masses will be right, and if they are on the wrong path, the masses will go astray; they are the scholars and the rulers (صنفان من الناس إذا صلحا صلح الناس وإذا فسدا فسد الناس: العلماء والأمراء).

يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَ يَاْبَى اللّٰهُ اِلَّاۤ اَنْ يُّتِمَّ نُوْرَهٗ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ﴿۳۲﴾

9|32| They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.

هُوَ الَّذِیْۤ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَى الدِّیْنِ كُلِّهٖ ۙ وَ لَوْ كَرِهَ الْمُشْرِكُوْنَ﴿۳۳﴾

9|33| It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.

Following the actions of the Arab polytheists, Jews, and Christians, Allah Almighty reassured Muslims by mentioning His blessing. He provided His guidance and mercy to humanity in the form of the Prophet ﷺ and the Holy Quran. Despite the efforts of opponents to extinguish this light of guidance, Allah will complete it, and this light of truth will prevail over all religions. During his lifetime, the Prophet ﷺ witnessed the success and dominance of Islam in the Arabian Peninsula. A few years after his passing, Islam spread to nearby countries like Persia, Syria, and Egypt. Within a hundred years, Islam became dominant over the world's religions, and its civilization encompassed vast regions, including parts of Asia, Europe, and Africa. This historical fact remains evident to this day.

Current Conditions and Islam:

The Prophet ﷺ was a perfect model of Islamic character. As a ruler, he lived like a poor man, and when he departed from this world, there was nothing in his house. He was truthful and trustworthy, treating everyone equally in matters of justice, and was the first to fulfill the rights of others. This is why his existence was a light of guidance mentioned in the verse. Islam was chosen and implemented by Allah Almighty for the high standards of humanity. As long as Muslims, rulers, and scholars adhered to the Quran and the Prophet's ﷺ character, Islam remained great. In fact, rulers who upheld Islamic values lasted barely sixty years, but their influence extended for nearly a thousand years, making Islam a great power and civilization. However, after the third century, the character of its rulers weakened. Those rulers whose characters aligned with Islamic

principles and the teachings of the Prophet ﷺ stabilized and developed the Islamic empire. When Muslims, particularly the rulers, abandoned the lifestyle, justice, human equality, accountability, and trustworthiness of the Prophet ﷺ and his Rightly Guided Caliphs and adopted monarchy and personal grandeur, the result was a decline in knowledge, wisdom, science, and trade. By the sixteenth century, they fell under the subjugation of others, and the current state of affairs is a consequence of their actions. Allah's help and support are contingent upon following His commandments. A blessed Hadith states that if two groups in a society are righteous, the entire society will be righteous, and if they are corrupt, the entire society will be corrupt. These groups are the rulers and the scholars. This has been the case for Muslims as well; the scholars abandoned research and inquiry, and the rulers, neglecting justice, human equality, and accountability before Allah, were deprived of His mercy. As long as this condition persists, Muslims will continue to face difficulties. Allah does not change the condition of a people until they strive to change it themselves (reference to the Holy Verse).

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَ الرُّهْبَانِ لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ؕ وَ الَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ﴿۳۴﴾

9|34| O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.

يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَ جُنُوْبُهُمْ وَ ظُهُوْرُهُمْ ؕ هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ﴿۳۵﴾

9|35| The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."

After mentioning guidance, the role of the scholars and monks of the People of the Book is discussed, and this role also applies to contemporary scholars and mystics. The love for wealth and greed can mislead anyone. In those times, they often softened the importance of religious laws for rulers or wealthy individuals. On the other hand, they expected gifts and rewards from the common people. One method was to collect donations or funds for their purposes but use them for other than the intended purpose. Instead of serving the religion, they looked after their interests, convincing people that serving them would guarantee salvation in the afterlife. If we look closely, we can see similar situations today. Severe punishment is warned for those with such characters.

Those who accumulate wealth and do not spend it in Allah’s way for the welfare of people are warned about the punishment for hoarding wealth and neglecting the rights of society members. The Quran mentions this in several verses. This verse applies to all humans. When this verse was revealed, the companions were worried. Hazrat Umar said, "Let me clarify this matter for you." He then presented himself before the Prophet ﷺ and said, "O Prophet of Allah, this verse is very hard on your companions." The Prophet ﷺ replied, "Allah has made Zakat obligatory only to purify your remaining wealth, and inheritance is obligatory for your successors" (Sunan Abi Dawood).

Hazrat Abu Huraira narrates that the Prophet ﷺ said, "When you have paid the Zakat on your wealth, you have fulfilled the duty imposed upon you" (Tirmidhi Sharif). Those who do not give Zakat are warned of severe punishment, with their foreheads, backs, and

sides being branded. Apart from Zakat, if a person gives more to the needy and destitute, the reward is immense because it is considered charity. Several Hadiths encourage this.

اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ شَهْرًا فِيْ كِتٰبِ اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ مِنْهَآ اَرْبَعَةٌ حُرُمٌ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ فَلَا تَظْلِمُوْا فِيْهِنَّ اَنْفُسَكُمْ وَ قَاتِلُوا الْمُشْرِكِيْنَ كَآفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَآفَّةً ؕ وَ اعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿۳۶﴾

9|36| 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. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].

اِنَّمَا النَّسِيْٓءُ زِيَادَةٌ فِى الْكُفْرِ يُضَلُّ بِهِ الَّذِيْنَ كَفَرُوْا يُحِلُّوْنَهٗ عَامًا وَّ يُحَرِّمُوْنَهٗ عَامًا لِّيُوَاطِـُٔوْا عِدَّةَ مَا حَرَّمَ اللّٰهُ فَيُحِلُّوْا مَا حَرَّمَ اللّٰهُ ؕ زُيِّنَ لَهُمْ سُوْٓءُ اَعْمَالِهِمْ ؕ وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ﴿۳۷﴾

9|37| Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah and [thus] make lawful what Allah has made unlawful. Made pleasing to them is the evil of their deeds; and Allah does not guide the disbelieving people.

According to the old Arab tradition, four months were designated for Hajj and Umrah, during which fighting and warfare were suspended to allow people to travel safely. However, when tribal conflicts arose, they would alter this arrangement. For instance, if it was the month of Muharram, they would rename it and commence warfare, and once the war concluded, they would designate it as Muharram again. Sometimes, they even extended the month count. They manipulated these matters according to their preferences. On the other hand, the Quran states that Allah has ordained a system of twelve months for the heavens and the earth. This solar system, involving the sun and the earth, operates on a twelve-month cycle throughout a year for the cosmic order. We observe that after twelve months, the same seasons return, and astronomers calculate based on the twelve zodiac signs. Islam forbids fighting, but if an enemy compels it, then war is permitted because defense is crucial. There is a special command to respect the sanctity of the sacred months by not initiating warfare. However, in the event of a war, one must defend well and not be afraid so that the disbelievers do not overpower the Muslims.

The deception of thoughts, the mirage:

On the other hand, the mental state of the deniers of truth (disbelievers of Arabia) is described. They alter a system that is ongoing and in accordance with the cosmic order for their interests. Satan proposes various excuses in their minds, prompting them to commit these evil deeds. In reality, the instigator of evil deeds is Satan, who, through different thoughts and embellishments, finds a seemingly legitimate point (apparently correct idea) to make a person commit an error. The person considers this wrong act to be right. This is the deception repeatedly mentioned in the Quran. Due to the repetition of sin by a human, Allah deprives them of guidance.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمُ انْفِرُوْا فِىْ سَبِيْلِ اللّٰهِ اثَّاقَلْتُمْ اِلَى الْاَرْضِ ؕ اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِى الْاٰخِرَةِ اِلَّا قَلِيْلٌ ﴿۳۸﴾

9|38| O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ وَّ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَ لَا تَضُرُّوْهُ شَيْـًٔا ؕ وَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۳۹﴾

9|39| If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.

Defensive Planning:

Occasion of Revelation: After the conquest of Makkah and the Battle of Hunayn, the Muslims had established a formidable presence in Arabia. After eight years of struggle, Muslims had become a significant political and social force. The Arabs were becoming aware of Islamic laws, and some chieftains fled to neighboring kingdoms (Roman and Ghassanid) and incited their rulers against Islam. As a result, the Roman emperor decided to gather his army at the borders of Syria and planned an attack. The Prophet ﷺ focused on defensive matters and gathered various pieces of information. When he received this news from caravans coming from Syria, he immediately decided that instead of waiting for them to attack Medina and gather strength by uniting with the tribes along the way, it would be better to adopt a precautionary defensive stance, stop the enemy at the border, and ally with the nearby tribes. It was the hot season, crops were ready for harvest, the Muslims had very little fighting equipment, and the border was far from Medina. The Prophet ﷺ openly declared his intention to go towards Tabuk to stop the Roman government there. The hypocrites began to make excuses because the journey was long, requiring mounts, and the Muslims had very few camels or horses, making it difficult for the poor companions to go. At this time, Hazrat Abu Bakr brought all the belongings of his house and presented them. Hazrat Umar brought half of his household goods, and Hazrat Uthman brought three hundred camels with their equipment and one thousand dinars. These verses emphasize this jihad.

How to Protect Islam?

In this expedition, around thirty thousand companions traveled. The hypocrites made excuses, and some companions who were ready stayed behind. Hence, it was said that if you do not protect Islam, Allah will bring another nation and impose them over you. Here, protecting Islam means implementing an independent Islamic system in society, human equality, justice, social and economic equality, helping the weak and needy, and the family system as commanded by Allah and His Messenger. If this is not practiced, Allah will impose another nation over the Muslims as a punishment for their disobedience. History has proven that, approximately fifty years after the Prophet's death, the correct system was in place, but afterward, the corruption of personal rule crept in, and Muslim rulers gradually distanced themselves from the true Islamic system. Falling from Allah’s favor, they became subjugated in the world, starting from the eleventh century Hijri through the colonial system, continuing to this day. The way to protect Islam is to establish an Islamic democratic system based on Islamic principles, utilizing modern and suitable methods for consultation, like voting. The ruler must act according to Islamic principles and be accountable. If this is done, Allah's help and support will be with them; otherwise, it will never happen. This is why the rulers of the Umayyad, Abbasid, Ottoman, and Mughal periods became disgraceful and humiliated when they became indulgent and pushed the Ummah into slavery.

They were honored in the world for being Muslims, and you became degraded by abandoning the Quran.

Even today, if you develop the faith of Ibrahim, fire can create a garden-like environment.(From Iqbal Poetry)

Indeed, Allah is capable of everything; He rewards those who strive and do good and punishes those who sin and are lazy.

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِىَ اثْنَيْنِ اِذْ هُمَا فِى الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَ اَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَ جَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ؕ وَ كَلِمَةُ اللّٰهِ هِىَ الْعُلْيَا ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۴۰﴾

9|40| If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.

اِنْفِرُوْا خِفَافًا وَّ ثِقَالًا وَّ جَاهِدُوْا بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ فِىْ سَبِيْلِ اللّٰهِ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

9|41| Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.

لَوْ كَانَ عَرَضًا قَرِيْبًا وَّ سَفَرًا قَاصِدًا لَّاتَّبَعُوْكَ وَ لٰكِنْۢ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ؕ وَ سَيَحْلِفُوْنَ بِاللّٰهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۚ يُهْلِكُوْنَ اَنْفُسَهُمْ ۚ وَ اللّٰهُ يَعْلَمُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۴۲﴾

9|42| Had it been an easy gain and a moderate trip, the hypocrites would have followed you, but distant to them was the journey. And they will swear by Allah, "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allah knows that indeed they are liars.

The context of the revelation remains the same. The theme of the previous verse continues, commanding to fight, meaning to go out for the defense of Islam. It is then stated that if you do not go forth, Allah will take care of His Messenger Himself, just as He did during the time of migration when the Prophet ﷺ set out alone. Allah granted him success despite the extremely difficult circumstances. This refers to the stay of the Prophet ﷺ and Hazrat Abu Bakr in the cave of Thawr during the migration, where they spent three days in constant fear of the enemy, yet Allah provided protection and peace. Despite being near Makkah and the intense efforts of the disbelievers of Makkah, Allah safeguarded His Prophet and his companion, and they reached Medina safely. Thus, Allah creates the means, just as mentioned in the previous verse, that He executes His decisions through other nations. Similarly, He creates various means. Allah also mentions those who claimed to be Muslims but did not truly wish for the greatness and exaltation of Islam. These were the hypocrites making false excuses. Their inner psychology is described, indicating that they would immediately join if they saw material benefits. Besides, they were not sincere with Allah and His Messenger, making excuses to stay behind. Then they swore false oaths, leading to further lies, thereby moving towards destruction. If we observe, this hypocrisy and deception with Allah and His Messenger persist among Muslims today, and both rulers and common people are reluctant to practice Islam, resulting in non-Muslims having some form of dominance over them.

Preaching and Action:

Allah commands that even if you are weak or have little resources, such as lack of wealth, health, or knowledge, it is essential to contribute to the protection of religion and the proper implementation of Islamic commands in society. Therefore, making excuses for shortcomings is not correct. Whatever and however you can contribute, you should do so, and if resources are abundant, it is necessary to contribute generously. It is essential to remove the inner fear or sorrow that your resources might deplete. Given the social, economic, or physical barriers, it is crucial to contribute your share accordingly. This individual command is based on reformation, not violence. War will commence when the Amir al-Mu'minin (head of state) declares it. Despite having an organized army nowadays, the role and necessity of civilian individuals are significant because the defense of Islam and Muslims is obligatory for every Muslim.

عَفَا اللّٰهُ عَنْكَ ۚ لِمَ اَذِنْتَ لَهُمْ حَتّٰى يَتَبَيَّنَ لَكَ الَّذِيْنَ صَدَقُوْا وَ تَعْلَمَ الْكٰذِبِيْنَ ﴿۴۳﴾

9|43| May Allah pardon you, [O Muhammad]; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars.

لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ﴿۴۴﴾

9|44| Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him.

اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ ارْتَابَتْ قُلُوْبُهُمْ فَهُمْ فِيْ رَيْبِهِمْ يَتَرَدَّدُوْنَ ﴿۴۵﴾

9|45| Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

وَ لَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَهٗ عُدَّةً وَّ لٰكِنْ كَرِهَ اللّٰهُ انْۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَ قِيْلَ اقْعُدُوْا مَعَ الْقٰعِدِيْنَ ﴿۴۶﴾

9|46| And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."

لَوْ خَرَجُوْا فِيْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّ لَاَوْضَعُوْا خِلٰلَكُمْ يَبْغُوْنَكُمُ الْفِتْنَةَ ۚ وَ فِيْكُمْ سَمّٰعُوْنَ لَهُمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿۴۷﴾

9|47| Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers.

لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَ قَلَّبُوْا لَكَ الْاُمُوْرَ حَتّٰى جَآءَ الْحَقُّ وَ ظَهَرَ اَمْرُ اللّٰهِ وَ هُمْ كٰرِهُوْنَ ﴿۴۸﴾

9|48| They had already desired dissension before and had upset matters for you until the truth came and the ordinance of Allah appeared, while they were averse.

وَ مِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَ لَا تَفْتِنِّيْ ؕ اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ وَ اِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ﴿۴۹﴾

9|49| And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers.

اِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۚ وَ اِنْ تُصِبْكَ مُصِيْبَةٌ يَّقُوْلُوْا قَدْ اَخَذْنَاۤ اَمْرَنَا مِنْ قَبْلُ وَ يَتَوَلَّوْا وَّ هُمْ فَرِحُوْنَ ﴿۵۰﴾

9|50| If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.

قُلْ لَّنْ يُّصِيْبَنَاۤ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلٰىنَا ۚ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۵۱﴾

9|51| Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.

During the Battle of Tabuk, certain verses were revealed. At that time, the behavior of the hypocrites among the Muslims in Medina is described in detail. The hypocrites were individuals who held influence in Medina before Islam. When the Prophet ﷺ arrived, the tribes chose him as their leader. Outwardly, they pretended to be Muslims and did not openly oppose due to fear, but whenever the state needed assistance, they would shirk their responsibilities. At this time, when the Prophet ﷺ called upon them, they made various excuses to decline. Since the Prophet ﷺ knew their character, he accepted their excuses, which prevented their hypocrisy from being exposed at that time. One hypocrite, Jadd bin Qais, when asked about Jihad, said he was attracted to women and feared falling into temptation because the Roman (Syrian) women were beautiful. This is mentioned in verse 49. These hypocrites pretended to be Muslims but internally rejoiced at the harm befalling the Muslims. The verses clarify their condition. Then Allah made it clear that their absence was better for the Muslims because they always opposed the Prophet's ﷺ commands despite being Muslims. Their negative mindset influenced the simple-minded Muslims. They would amplify any discomfort by ignoring good decisions, which adversely affected the morale of the entire army. In this way, the Muslims were saved from the trouble of malicious companions. Allah highlighted the harms of having such hidden enemies compared to the loss of numbers. Then the importance and solution of the impact of negative propaganda on simple-minded people were addressed: if despite all efforts, the difficulty remains unresolved, it should be accepted with a cheerful demeanor. One should not lose courage but trust in Allah and strive for further improvement. Those who struggle for their cause do not fear failures or difficulties, and this is the hallmark of excellent leadership. Such issues will persist in movements until the end of the world.

قُلْ هَلْ تَرَبَّصُوْنَ بِنَاۤ اِلَّاۤ اِحْدَى الْحُسْنَيَيْنِ ؕ وَ نَحْنُ نَتَرَبَّصُ بِكُمْ اَنْ يُّصِيْبَكُمُ اللّٰهُ بِعَذَابٍ مِّنْ عِنْدِهٖۤ اَوْ بِاَيْدِيْنَا ۖ فَتَرَبَّصُوْۤا اِنَّا مَعَكُمْ مُّتَرَبِّصُوْنَ ﴿۵۲﴾

9|52| Say, "Do you await for us except one of the two best things while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting."

قُلْ اَنْفِقُوْا طَوْعًا اَوْ كَرْهًا لَّنْ يُّتَقَبَّلَ مِنْكُمْ ؕ اِنَّكُمْ كُنْتُمْ قَوْمًا فٰسِقِيْنَ ﴿۵۳﴾

9|53| Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed, you have been a defiantly disobedient people."

وَ مَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ اِلَّاۤ اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ بِرَسُوْلِهٖ وَ لَا يَاْتُوْنَ الصَّلٰوةَ اِلَّا وَ هُمْ كُسَالٰى وَ لَا يُنْفِقُوْنَ اِلَّا وَ هُمْ كٰرِهُوْنَ ﴿۵۴﴾

9|54| And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.

فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَ لَاۤ اَوْلَادُهُمْ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُعَذِّبَهُمْ بِهَا فِى الْحَيٰوةِ الدُّنْيَا وَ تَزْهَقَ اَنْفُسُهُمْ وَ هُمْ كٰفِرُوْنَ ﴿۵۵﴾

9|55| So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.

وَ يَحْلِفُوْنَ بِاللّٰهِ اِنَّهُمْ لَمِنْكُمْ ؕ وَ مَا هُمْ مِّنْكُمْ وَ لٰكِنَّهُمْ قَوْمٌ يَّفْرَقُوْنَ ﴿۵۶﴾

9|56| And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid.

لَوْ يَجِدُوْنَ مَلْجَاً اَوْ مَغٰرٰتٍ اَوْ مُدَّخَلًا لَّوَلَّوْا اِلَيْهِ وَ هُمْ يَجْمَحُوْنَ ﴿۵۷﴾

9|57| If they could find a refuge or some caves or any place to enter [and hide], they would turn to it while they run heedlessly.

وَ مِنْهُمْ مَّنْ يَّلْمِزُكَ فِى الصَّدَقٰتِ ۚ فَاِنْ اُعْطُوْا مِنْهَا رَضُوْا وَ اِنْ لَّمْ يُعْطَوْا مِنْهَاۤ اِذَا هُمْ يَسْخَطُوْنَ ﴿۵۸﴾

9|58| And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.

وَ لَوْ اَنَّهُمْ رَضُوْا مَاۤ اٰتٰىهُمُ اللّٰهُ وَ رَسُوْلُهٗ ۙ وَ قَالُوْا حَسْبُنَا اللّٰهُ سَيُؤْتِيْنَا اللّٰهُ مِنْ فَضْلِهٖ وَ رَسُوْلُهٗۤ ۙ اِنَّاۤ اِلَى اللّٰهِ رٰغِبُوْنَ ﴿۵۹﴾

9|59| If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah," [it would have been better for them].

Hypocrisy and its Effects:

In the last ten to fifteen verses, the character of the hypocrites and its impact on society and the spirit of unity are analyzed in detail. In society, there are three types of people: believers, those who oppose and deny, and a third group that is neither here nor there—the hypocrites. They outwardly align with one group but are not truly part of it in their hearts. Hypocrisy is the false claim of a high level of affiliation that does not genuinely exist, often based on moral or religious grounds, indicating a lower mental state.

The verses provide a beautiful psychological analysis of how the methods of hypocrites affect society and their motives. The group of hypocrites, which is neither here nor there, has the following characteristics:

(1) Personal Interests:** Their motivation is personal interest, whether financial or social, rather than ideological. This makes their stance easily changeable. When benefits are present, they align accordingly; when benefits diminish, they change their stance.

(2) Weak Intentions:** Due to weak intentions, they do not openly oppose but betray unity and cooperation, causing harm. Therefore, it is necessary to beware of them.

(3) Lack of Ideology:** Lacking a firm ideology, they do not remain steadfast in their character, are unreliable, and not trustworthy for any important mission. Based on these principles and actions, Allah states that it is good they did not participate; otherwise, they would have been harmful.

(4) Excuses and Lies:** Hypocrites are extremely adept at making excuses and fabricate false pretenses. The remedy for hypocrisy is to attach oneself to a true ideology. Recognize the temporary nature of personal interests and adopt a genuine ideology. Trust in the ups and downs of life and aim for success, which is why it is stated that indeed, we (Muslims/Believers) are indifferent to temporary circumstances, relying and turning towards Allah.

Our Prophet ﷺ provided training for such character. If hypocrites have wealth, it should not be considered success; they will account for it in this world and be deprived of mercy in the hereafter. This principle also applies to non-believers, whose good deeds will be rewarded in this world. Those who do not perform prayers correctly and do not give charity are also labeled with signs of hypocrisy. In Hadiths, the Prophet ﷺ said that the signs of a hypocrite are that when they speak, they lie; when they quarrel, they use foul language; and when they make a promise, they break it.

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَ الْمَسٰكِيْنِ وَ الْعٰمِلِيْنَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوْبُهُمْ وَ فِى الرِّقَابِ وَ الْغٰرِمِيْنَ وَ فِىْ سَبِيْلِ اللّٰهِ وَ ابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۶۰﴾

9|60| Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.

In the previous verses, the distribution of alms by the hypocrites and their greed were mentioned. In this verse, Allah Almighty has outlined the expenditures of Zakat, i.e., where the Zakat money should be spent. This demonstrates the greatness of the Quran and the organizational capability of Islam, as it established a welfare state fourteen hundred years ago. It organized the system of income and expenses to ensure proper use and prevent any misuse. The allocation of Zakat and alms is one hundred percent dedicated to welfare and the weaker segments of society. The objective is to minimize social disparities within the community. Zakat may appear disadvantageous to an individual as they are giving away their wealth to others. However, there are significant social and moral benefits.

(1) It is an expression and proof of love for Allah, as one gives their wealth for His command, even though they wanted to keep it.

(2) It diminishes the love for wealth and the habit of being stingy with spending, reducing the fear of losing wealth.

(3) It is an expression of gratitude for Allah's blessing of wealth by paying Zakat and alms.

(4) Excessive wealth can lead to indulgence in luxuries and sins, which is mitigated by Zakat and alms.

(5) Abundance of wealth can create arrogance, which is reduced through Zakat and alms.

(6) Wealth may perish, but the reward for good deeds will remain.

(7) Zakat and alms bring about reform and progress in society, reducing economic and social disparities, strengthening peace and tranquility, and decreasing crime. It is a vast topic of economic and social benefits and blessings.

(8) It increases compassion and empathy, enabling one to provide ease and service to others.

To protect the dignity of the Zakat recipient, it is the duty of the Zakat giver to personally offer it to the poor and needy so they do not need to ask. If it is provided through the government, it is even more civilized and humane. It is a reward for the patience of the needy that the Zakat giver or the government provides them with financial assistance.

Expenditures of Zakat:

According to the Quranic verse, the order is as follows:

(1) Poor (Faqir)**: Those who do not have accumulated wealth.

(2) Needy (Miskin)**: Those who have nothing at all, even less than the poor. Defining 'faqir' and 'miskin' completely is challenging.

(3) Zakat Collectors**: Their salary, but they should not receive any gifts or other forms of compensation.

(4) New Muslims**: Financial support to help them improve their conditions. When Islam gained prominence and success, this category was discontinued during Abu Bakr's time. However, support can still be provided to new converts in non-Muslim countries.

(5) Freeing Slaves**: Islam gave slaves the right to negotiate their freedom with their owners, and the state and wealthy individuals should provide them with finances to pay their owners. This revolutionary legal act virtually eliminated slavery among Muslims.

(6) Debtors**: To pay off their debts, giving priority to those whose debts exceed their assets.

(7) In the Way of Allah**: This includes Mujahideen defending the borders or Muslims. Some also include welfare activities like roads, inns, and water facilities.

(8) Travelers**: Travelers in need during their journey are eligible for Zakat. Preference is to take a loan, but if no financial means are available, temporary Zakat can be taken.

How Zakat Should Be Paid:

Zakat can be spent entirely on one expenditure or divided among all. Scholars differ on preferences, but broader distribution generally yields wider benefits. Ideally, the government should manage it systematically, prioritizing areas with greater social needs.

Another important topic is whether the transfer of ownership to the Zakat recipient is necessary. In Hanafi jurisprudence, it is essential. However, if managed by the government, this issue is resolved as the government becomes responsible. The benefit of ownership transfer is reducing misuse by ineligible individuals. Detailed explanations are available in jurisprudence books. The Zakat giver must ensure that their Zakat is properly and correctly disbursed to fulfill their responsibility and duty to Allah.

Obligation, Importance, and Necessity:

Zakat became obligatory after the establishment of the Islamic state in Medina. It is one of the five pillars of Islam, mentioned most frequently in the Quran. This highlights Allah's immense love for His weaker creations and Islam's strong opposition to economic and social disparity and classism. The Zakat system was a revolutionary change for humanity at that time and remains a beacon for human equality, social justice, and peace today. This is why Zakat is essential for every society, in any form.

وَ مِنْهُمُ الَّذِيْنَ يُؤْذُوْنَ النَّبِيَّ وَ يَقُوْلُوْنَ هُوَ اُذُنٌ ؕ قُلْ اُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللّٰهِ وَ يُؤْمِنُ لِلْمُؤْمِنِيْنَ وَ رَحْمَةٌ لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ ؕ وَ الَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۶۱﴾

9|61| And among them are those who abuse the Prophet and say, "He is an ear." Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allah - for them is a painful punishment.

يَحْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيُرْضُوْكُمْ ۚ وَ اللّٰهُ وَ رَسُوْلُهٗۤ اَحَقُّ اَنْ يُّرْضُوْهُ اِنْ كَانُوْا مُؤْمِنِيْنَ ﴿۶۲﴾

9|62| They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they should be believers.

اَلَمْ يَعْلَمُوْۤا اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَ رَسُوْلَهٗ فَاَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا ؕ ذٰلِكَ الْخِزْیُ الْعَظِيْمُ ﴿۶۳﴾

9|63| Do they not know that whoever opposes Allah and His Messenger - that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.

يَحْذَرُ الْمُنٰفِقُوْنَ اَنْ تُنَزَّلَ عَلَيْهِمْ سُوْرَةٌ تُنَبِّئُهُمْ بِمَا فِیْ قُلُوْبِهِمْ ؕ قُلِ اسْتَهْزِءُوْا ۚ اِنَّ اللّٰهَ مُخْرِجٌ مَّا تَحْذَرُوْنَ ﴿۶۴﴾

9|64| They hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts. Say, "Mock [as you wish]; indeed, Allah will expose that which you fear."

وَ لَئِنْ سَاَلْتَهُمْ لَيَقُوْلُنَّ اِنَّمَا كُنَّا نَخُوْضُ وَ نَلْعَبُ ؕ قُلْ اَبِاللّٰهِ وَ اٰيٰتِهٖ وَ رَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ ﴿۶۵﴾

9|65| And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?"

لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ؕ اِنْ نَّعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةًۢ بِاَنَّهُمْ كَانُوْا مُجْرِمِيْنَ ﴿۶۶﴾

9|66| Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.

The verses were revealed on the occasion of the Battle of Tabuk, mentioning the role of the hypocrites. Due to jealousy, hatred, and greed towards the Prophet (peace be upon him), the hypocrites raised various objections. Since the Prophet adhered to the principle of mercy and the notion that there is no compulsion in Islam, and anyone who recites the declaration of faith has the right to be called a Muslim, he did not insist or criticize their excuses and remained silent. They perceived this silence as permission. Because the Prophet was aware of their inner state, he refrained from criticism or debate. The hypocrites took advantage of this leniency and claimed that the Prophet was easily influenced, believing he accepted everyone's words as truth. Additionally, the hypocrites feared the love Muslims and their families had for the Prophet, thinking that if the Prophet

suspected them, they would swear oaths to reassure him. They were also concerned that through revelation, the Prophet might discover their identities, leading to clear disgrace within society and their families.

Respect for the Prophet:

In the verse, this selfish and inferior way of thinking is rejected. Disgrace in the eyes of Allah and His Messenger, resulting in eternal punishment, is far more severe than the temporary disgrace in society, which they should have avoided. These verses underscore the importance for every Muslim to respect the Prophet wholeheartedly, highlighting that disrespecting him amounts to disbelief.

Forgiveness:

Once, some hypocrites planned to attack the Prophet during a journey, a plot foiled by Allah's revelation. Gabriel informed the Prophet about the hypocrites who had conspired. The Prophet addressed the people, asking those involved to stand, confess, and seek forgiveness from their Lord, promising to intercede for them. When no one stood, the Prophet called them out individually until they admitted and sought forgiveness. He then said, "You are confessing now, but earlier I would have interceded, and Allah would have accepted it. Leave my presence." (Reference: Tafsir Kabir by Tibyan al-Quran, Ghulam Rasul Saeedi).

Differences and Violence:

Several times, the Companions suggested that the hypocrites be killed. The Prophet replied that he disliked the idea of Arabs saying that Muhammad (peace be upon him) and his Companions started killing once they gained victory. He added that Allah would take revenge on them. This highlights an important point: if the Prophet did not order the killing of hypocrites, who were outright internal enemies, why should we incite disbelief and violence over minor religious differences, preferences, or trivial matters? This would be a severe violation of the Prophet's teachings.

In Medina, the hypocrites used a Jewish house as a base for conspiring against Muslims. When the situation did not improve, the Prophet ordered the house to be destroyed, signaling to the Jews and hypocrites that Muslims could defend themselves and were aware of everything. Despite the crime, the Prophet did not order punishment or execution of any individual.

اَلْمُنٰفِقُوْنَ وَ الْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْۢ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمُنْكَرِ وَ يَنْهَوْنَ عَنِ الْمَعْرُوْفِ وَ يَقْبِضُوْنَ اَيْدِيَهُمْ ؕ نَسُوا اللّٰهَ فَنَسِيَهُمْ ؕ اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ﴿۶۷﴾

9|67| The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites - it is they who are the defiantly disobedient.

وَعَدَ اللّٰهُ الْمُنٰفِقِيْنَ وَ الْمُنٰفِقٰتِ وَ الْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ هِيَ حَسْبُهُمْ ۚ وَ لَعَنَهُمُ اللّٰهُ ۚ وَ لَهُمْ عَذَابٌ مُّقِيْمٌ ﴿۶۸﴾

9|68| Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.

كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْٓا اَشَدَّ مِنْكُمْ قُوَّةً وَّ اَكْثَرَ اَمْوَالًا وَّ اَوْلَادًا ؕ فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَ خُضْتُمْ كَالَّذِيْ خَاضُوْا ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَ الْاٰخِرَةِ ۚ وَ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۶۹﴾

9|69| [You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged [in vanities] like that in which they engaged. [It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers.

اَلَمْ يَاْتِهِمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدَ ۙ وَ قَوْمِ اِبْرٰهِيْمَ وَ اَصْحٰبِ مَدْيَنَ وَ الْمُؤْتَفِكٰتِ ؕ اَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَ لٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۷۰﴾

9|70| Has there not reached them the news of those before them - the people of Noah and [the tribes of] 'Aad and Thamud and the people of Abraham and the companions of Madyan and the towns overturned? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves.

وَ الْمُؤْمِنُوْنَ وَ الْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَ يُطِيْعُوْنَ اللّٰهَ وَ رَسُوْلَهٗ ؕ اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿۷۱﴾

9|71| The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَ مَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ؕ وَ رِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۷۲﴾

9|72| Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.

The mention of the habits of the hypocrites continues, and in these verses, Allah Almighty has compared the two groups, the hypocrites and the believers, so that His creation may know who is on the path of misguidance. The Holy Quran often makes comparisons between two opposite things to clarify matters, preventing any misunderstandings and allowing readers to choose good deeds for better outcomes. For the consolation of the Prophet (peace be upon him) and the believers, references to the earlier nations are mentioned. They also had hypocrisy among them, and their outcomes are described—they became deserving of punishment. These nations (such as 'Ad, Noah, Thamud, Abraham, Madyan, which were in the Arab regions and neighboring areas like Syria/Iraq and Palestine) faced punishment because they supported each other in wrongdoing and hindered good deeds. Thus, all hypocrites are destined for hell. This punishment is a result of their actions, even though Allah Almighty does not desire to wrong His creation.

On the other hand, believers who cooperate in good deeds, prevent evil, perform worship (prayer), and pay Zakat will be blessed by Allah due to their actions. They will be rewarded with the palaces of paradise. The descriptions of paradise in various Hadiths are for our understanding; in reality, there is no comparison between the things of this

world and those of paradise. In addition to these palaces and gardens, the greatest reward for the believing men and women will be the pleasure of Allah—that is, Allah will be pleased with them and will never be displeased with them again. This is a very high status, and they will always reside in these blessings. O Pure Allah, include us among them.

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ الْمُنٰفِقِيْنَ وَ اغْلُظْ عَلَيْهِمْ ؕ وَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿۷۳﴾

9|73| O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ؕ وَ لَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَ كَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَ هَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَ مَا نَقَمُوْۤا اِلَّاۤ اَنْ اَغْنٰىهُمُ اللّٰهُ وَ رَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَ اِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِى الدُّنْيَا وَ الْاٰخِرَةِ ۚ وَ مَا لَهُمْ فِى الْاَرْضِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ﴿۷۴﴾

9|74| They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper.

وَ مِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰىنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَ لَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿۷۵﴾

9|75| And among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous."

فَلَمَّاۤ اٰتٰىهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَ تَوَلَّوْا وَّ هُمْ مُّعْرِضُوْنَ ﴿۷۶﴾

9|76| But when he gave them from His bounty, they were stingy with it and turned away while they refused.

فَاَعْقَبَهُمْ نِفَاقًا فِىْ قُلُوْبِهِمْ اِلٰى يَوْمِ يَلْقَوْنَهٗ بِمَاۤ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ وَ بِمَا كَانُوْا يَكْذِبُوْنَ ﴿۷۷﴾

9|77| So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.

اَلَمْ يَعْلَمُوْۤا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ وَ نَجْوٰىهُمْ وَ اَنَّ اللّٰهَ عَلَّامُ الْغُيُوْبِ ﴿۷۸﴾

9|78| Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?

اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِى الصَّدَقٰتِ وَ الَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ ؕ سَخِرَ اللّٰهُ مِنْهُمْ ۫ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۷۹﴾

9|79| Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment.

اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ ؕ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ؕ وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ﴿۸۰﴾

9|80| Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That

is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.

The Battle of Tabuk was the largest in terms of the Islamic army and was also one of the most challenging due to the difficult journey and harsh weather conditions. The presence of hypocrites emerged after the establishment of Medina. This indicates how important and destructive envy, malice, hatred, and stubbornness can be in human psychology, and how they can corrupt individuals. Therefore, wherever Muslims are, they will face the challenge of having some opponents. This group of hypocrites is like a snake in the grass, and it is essential to guard against them. Lies, deceit, false statements, and false oaths are part of their character, and trusting them completely invites failure.

The attitude and character of the Prophet Muhammad (peace be upon him) serve as an unparalleled model for success. The way he dealt with the hypocrites is a model of leadership and a means of achieving success:

(1) Despite knowing about the hypocrites, the Prophet accepted their verbal statements and oaths.

(2) He maintained equality in the implementation of general law, such as obtaining blood money for a hypocrite and providing a loan to pay off a hypocrite's debt (Julas bin Suwaid).

(3) Despite the Companions' requests for a death sentence, no punishment was given. Upon their confession, they were merely expelled from the gathering.

(4) At the request of Abdullah bin Ubay's son, Abdullah, the Prophet gave his shirt for the funeral and also led the funeral prayer, despite Umar's opposition. As a result, hundreds of hypocrites repented.

In the present era, every organization or group has such individuals, and they should be dealt with according to the law. It is necessary to keep such individuals away from administrative matters to prevent collective harm. Internal hypocrisy should be minimized to prevent it from growing. Therefore, ensuring justice and rights is essential. The character of the Prophet Muhammad (peace be upon him) is a great model for success in the world.

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ اللّٰهِ وَ كَرِهُوْٓا اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَ قَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ ؕ قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ؕ لَوْ كَانُوْا يَفْقَهُوْنَ ﴿٨١﴾

9|81| Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, "Do not go forth in the heat." Say, "The fire of Hell is more intensive in heat" - if they would but understand.

فَلْيَضْحَكُوْا قَلِيْلًا وَّ لْيَبْكُوْا كَثِيْرًا ۚ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٨٢﴾

9|82| So let them laugh a little and [then] weep much as recompense for what they used to earn.

فَاِنْ رَّجَعَكَ اللّٰهُ اِلٰى طَآئِفَةٍ مِّنْهُمْ فَاسْتَاْذَنُوْكَ لِلْخُرُوْجِ فَقُلْ لَّنْ تَخْرُجُوْا مَعِيَ اَبَدًا وَّ لَنْ تُقَاتِلُوْا مَعِيَ عَدُوًّا ؕ اِنَّكُمْ رَضِيْتُمْ بِالْقُعُوْدِ اَوَّلَ مَرَّةٍ فَاقْعُدُوْا مَعَ الْخٰلِفِيْنَ ﴿٨٣﴾

9|83| If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you

will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."

وَ لَا تُصَلِّ عَلٰۤى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّ لَا تَقُمْ عَلٰى قَبْرِهٖ ؕ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ مَاتُوْا وَ هُمْ فٰسِقُوْنَ ﴿۸۴﴾

9|84| And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.

وَ لَا تُعْجِبْكَ اَمْوَالُهُمْ وَ اَوْلَادُهُمْ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّعَذِّبَهُمْ بِهَا فِى الدُّنْيَا وَ تَزْهَقَ اَنْفُسُهُمْ وَ هُمْ كٰفِرُوْنَ ﴿۸۵﴾

9|85| And let not their wealth and their children impress you. Allah only intends to punish them through them in this world and that their souls should depart [at death] while they are disbelievers.

وَ اِذَاۤ اُنْزِلَتْ سُوْرَةٌ اَنْ اٰمِنُوْا بِاللّٰهِ وَ جَاهِدُوْا مَعَ رَسُوْلِهِ اسْتَاْذَنَكَ اُولُوا الطَّوْلِ مِنْهُمْ وَ قَالُوْا ذَرْنَا نَكُنْ مَّعَ الْقٰعِدِيْنَ ﴿۸۶﴾

9|86| And when a surah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home]."

رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ وَ طُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ﴿۸۷﴾

9|87| They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.

لٰكِنِ الرَّسُوْلُ وَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ جٰهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ ؕ وَ اُولٰٓئِكَ لَهُمُ الْخَيْرٰتُ ۫ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۸۸﴾

9|88| But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful.

اَعَدَّ اللّٰهُ لَهُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿۸۹﴾

9|89| Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.

وَ جَآءَ الْمُعَذِّرُوْنَ مِنَ الْاَعْرَابِ لِيُؤْذَنَ لَهُمْ وَ قَعَدَ الَّذِيْنَ كَذَبُوا اللّٰهَ وَ رَسُوْلَهٗ ؕ سَيُصِيْبُ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ﴿۹۰﴾

9|90| And those with excuses among the bedouins came to be permitted [to remain], and they who had lied to Allah and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment.

لَيْسَ عَلَى الضُّعَفَآءِ وَ لَا عَلَى الْمَرْضٰى وَ لَا عَلَى الَّذِيْنَ لَا يَجِدُوْنَ مَا يُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَ رَسُوْلِهٖ ؕ مَا عَلَى الْمُحْسِنِيْنَ مِنْ سَبِيْلٍ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۹۱﴾

9|91| There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful.

وَ لَا عَلَى الَّذِيْنَ اِذَا مَآ اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ اَجِدُ مَآ اَحْمِلُكُمْ عَلَيْهِ ۪ تَوَلَّوْا وَّ اَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ﴿۹۲﴾

9|92| Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah].

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَسْتَاْذِنُوْنَكَ وَ هُمْ اَغْنِيَآءُ ۚ رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ ۙ وَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَعْلَمُوْنَ ﴿۹۳﴾

9|93| The cause [for blame] is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and Allah has sealed over their hearts, so they do not know.

The discussion about the character of the hypocrites continues, highlighting how they, despite being financially capable and physically healthy, avoided participating in the Battle of Tabuk by making various excuses. They considered it their success that they avoided the hardship of the journey in the heat and saved their gardens from being neglected, while defending Islam and society was a much more important duty. On the other hand, sincere Muslims, filled with the spirit of faith, were shedding tears over their misfortune as they did not have the means to join the battle. Their sincerity was intense. Allah has compared these two groups, stating that those with sincerity, despite their inability to participate, will have paradise and great rewards, while the hypocrites who sat back like the disabled will suffer a severe loss. Their loss will be so intense that they will cry, but they will have no escape. The comfort and wealth they enjoyed in this world are nothing compared to the rewards of paradise. If they knew the reality, they would weep.

There are many occasions for shedding tears. One sheds tears out of fear of Allah, as mentioned in several Hadiths, emphasizing that the comfort we give so much importance to in this world holds no significance compared to the comfort in the hereafter. Therefore, repentance and seeking forgiveness should be essential parts of life.

Those physically unable to defend are excused because there was no organized army at the time, and the state's resources and means were limited, making the entire effort reliant on individual aid and cooperation. Women were also excused due to their household responsibilities and physical issues such as menstruation, pregnancy, and breastfeeding. Despite this, women actively participated in the battle.

Due to the hypocrisy, deceit, and excuses of the hypocrites and their mockery of sincere Muslims, a declaration was made against their behavior in social and communal matters, stating that their funeral prayers should not be performed (i.e., the Prophet should not lead them). This was a command for the Prophet as the head of the state and the Prophet of the time. Funeral prayers are an Islamic practice, and there is no justification for performing them for a deceased non-Muslim. According to Sharia, if a Muslim's relative is a non-Muslim, they may participate in their burial, which is morally correct. During the Prophet's time, hypocrites were identified, but later it was decided collectively that faith is a matter of the heart, and judgments will be based on apparent actions. If any outward act contradicts Islam, it will be punished.

The chief of the hypocrites, Abdullah bin Ubay, was the leader of his tribe and harbored dreams of leadership before the arrival of the Prophet (peace be upon him). His son, Abdullah bin Abdullah, was a very sincere Muslim who often strongly disagreed with his father out of love for the Prophet. After the Battle of Tabuk, he even sought an apology

from his father for his disrespect towards the Prophet. At his request, the Prophet (peace be upon him) gave his shirt for his father's funeral. As a result of this act, many hypocrites from the tribe of Banu Khazraj, of which Abdullah bin Ubay was the leader, repented. The next verses also discuss the character of the hypocrites.

Part /Para 11.

يَعْتَذِرُوْنَ اِلَيْكُمْ اِذَا رَجَعْتُمْ اِلَيْهِمْ ؕ قُلْ لَّا تَعْتَذِرُوْا لَنْ نُّؤْمِنَ لَكُمْ قَدْ نَبَّاَنَا اللّٰهُ مِنْ اَخْبَارِكُمْ ؕ وَ سَيَرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهٗ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ﴿۹۴﴾

9|94| They will make excuses to you when you have returned to them. Say, "Make no excuse - never will we believe you. Allah has already informed us of your news. And Allah will observe your deeds, and [so will] His Messenger; then you will be taken back to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

سَيَحْلِفُوْنَ بِاللّٰهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَيْهِمْ لِتُعْرِضُوْا عَنْهُمْ ؕ فَاَعْرِضُوْا عَنْهُمْ ؕ اِنَّهُمْ رِجْسٌ ۙ وَّ مَاْوٰىهُمْ جَهَنَّمُ ۚ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ﴿۹۵﴾

9|95| They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning.

يَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَاِنْ تَرْضَوْا عَنْهُمْ فَاِنَّ اللّٰهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفٰسِقِيْنَ﴿۹۶﴾

9|96| They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allah is not satisfied with a defiantly disobedient people.

اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَّ نِفَاقًا وَّ اَجْدَرُ اَلَّا يَعْلَمُوْا حُدُوْدَ مَاۤ اَنْزَلَ اللّٰهُ عَلٰى رَسُوْلِهٖ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ﴿۹۷﴾

9|97| The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allah has revealed to His Messenger. And Allah is Knowing and Wise.

وَ مِنَ الْاَعْرَابِ مَنْ يَّتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَّ يَتَرَبَّصُ بِكُمُ الدَّوَآئِرَ ؕ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ﴿۹۸﴾

9|98| And among the bedouins are some who consider what they spend as a loss and await for you turns of misfortune. Upon them will be a misfortune of evil. And Allah is Hearing and Knowing.

وَ مِنَ الْاَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ يَتَّخِذُ مَا يُنْفِقُ قُرُبٰتٍ عِنْدَ اللّٰهِ وَ صَلَوٰتِ الرَّسُوْلِ ؕ اَلَاۤ اِنَّهَا قُرْبَةٌ لَّهُمْ ؕ سَيُدْخِلُهُمُ اللّٰهُ فِيْ رَحْمَتِهٖ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ﴿۹۹﴾

9|99| But among the bedouins are some who believe in Allah and the Last Day and consider what they spend as means of nearness to Allah and of [obtaining] invocations of the Messenger. Unquestionably, it is a means of nearness for them. Allah will admit them to His mercy. Indeed, Allah is Forgiving and Merciful.

In the holy verses, the behavior of the hypocrites is revealed, showing that when the Muslims return, they will make false oaths and excuses out of guilt. In the face of Muslim strength, they feel weak, hence they make these excuses, and you should forgive them. Do not care about them, so they realize their superfluous or insignificant status. These people are impure due to their hypocritical behavior, and Allah will punish them for it.

Even if the Prophet (peace be upon him) forgives them, Allah will not forgive them and will take them to account. This verse gives the leader the authority to forgive. The leader can decide based on the circumstances, which will depend on apparent commands, actions, and character, but must fulfill the requirements of justice.

The behavior and character of some villagers are described in the verses, indicating that they are stubborn and obstinate, unworthy of being granted the wealth of knowledge. Due to their greed, they consider spending in the path of Allah and for societal service as a fine or penalty, and they look forward to the suffering or troubles of Muslims. In reality, Allah will afflict them with troubles in their failure, while on the other hand, there are some village Muslims who, by following Allah's commands, consider spending in Allah's path as an expression of closeness and love for Allah and a means of blessing and nearness to the Prophet. Because of their actions, Allah will bless them with His mercy. The character of each group's individuals is compared, and they will receive their punishment or reward according to their deeds.

"Actions determine whether life becomes paradise or hell." (by Iqbal R.A based on Ayah).

وَ السّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَ الْاَنْصَارِ وَ الَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِيَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ وَ اَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿۱۰۰﴾

9|100| And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

وَ مِمَّنْ حَوْلَكُمْ مِّنَ الْاَعْرَابِ مُنٰفِقُوْنَ ۛؕ وَ مِنْ اَهْلِ الْمَدِيْنَةِ ۛؔ مَرَدُوْا عَلَى النِّفَاقِ ۫ لَا تَعْلَمُهُمْ ؕ نَحْنُ نَعْلَمُهُمْ ؕ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ اِلٰى عَذَابٍ عَظِيْمٍ ﴿۱۰۱﴾

9|101| And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.

وَ اٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا صَالِحًا وَّ اٰخَرَ سَيِّئًا ؕ عَسَى اللّٰهُ اَنْ يَّتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۰۲﴾

9|102| And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ؕ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۱۰۳﴾

9|103| Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

اَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَ يَاْخُذُ الصَّدَقٰتِ وَ اَنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۱۰۴﴾

9|104| Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful?

وَ قُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهٗ وَ الْمُؤْمِنُوْنَ ؕ وَ سَتُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ۠ ﴿۱۰۵﴾

9|105| And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

وَ اٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ وَ اِمَّا يَتُوْبُ عَلَيْهِمْ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۱۰۶﴾

9|106| And [there are] others deferred until the command of Allah - whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise.

The context of these holy verses is the preparation and journey of the Battle of Tabuk, where various characters are mentioned. One group consists of the sincere Muslims who were given the titles of "al-Awwaloon" (the first) and "as-Sabiqoon" (the forerunners), as they were the first to embrace Islam and took the lead. These included the Muhajirun who migrated, and the Ansar who participated in the first and second pledges at Aqabah. They were also those who participated in the Battle of Badr. They are examples of love and action, and their ranks are mentioned as being pleased with Allah and Allah being pleased with them. This expresses the high status of love and connection. Their place is the highest paradise, and great success is their destiny. The Prophet (peace be upon him) commanded respect for his companions. Hazrat Abu Saeed Khudri narrated that the Prophet (peace be upon him) said, "Do not speak ill of my companions. If any one of you were to spend gold equal to Mount Uhud, it would not equal a Mudd (approximately half a kilogram) or even half of what they gave." (Bukhari, Muslim, Tirmidhi). Hazrat Ibn Umar stated that the Prophet (peace be upon him) said, "When you see those who speak ill of my companions, say, 'May Allah's curse be upon your evil.'" (Tirmidhi, Al-Mu'jam).

Conversely, there were also those individuals, the hypocrites, who were like snakes in the grass. Outwardly, they appeared to be Muslims, but their hearts were devoid of obedience to Allah and His Messenger. They were not only confined to Medina but also from local areas and were entrenched in their hypocrisy. Lying, making excuses, showing off, and deceit were their traits. They will receive double punishment for their actions, meaning failure and disgrace in this world and severe punishment in the hereafter. This is what actually happened. After the Battle of Tabuk, they were extremely ashamed of their failure and not participating in the expedition, and they were called out by name and separated.

Additionally, there were some sincere individuals who, due to a lack of resources, could not join, even though their hearts beat with the Muslims. Some were physically incapable due to disabilities. Allah forgave them for their sincerity. However, some companions who were complete in faith and capable but got entangled in worldly affairs and laziness, missing the expedition, felt intense guilt and deprivation from the Prophet's journey. Their number was around ten. When the Prophet (peace be upon him) was near Medina, they imposed self-punishment by confining themselves in the Prophet's Mosque. Seven of them tied themselves to a pillar as an expression of their guilt and remorse. Among them was the famous Abu Lubaba. When the Prophet (peace be upon him) entered the mosque and found them tied to the pillar with ropes, he inquired why. It was told that they had stayed behind and had tied themselves as punishment, vowing not to eat, drink, or go home until the Prophet (peace be upon him) forgave them and untied them. He said, "I will not untie them until Allah commands me to do so."

Peotry:

The tests of love are indeed strange. These people remained tied, growing weak and frail.

The tests of love are indeed strange. These individuals remained tied, growing weak and frail. When the holy verses proposing their forgiveness were revealed, they were informed. They said, "We will not go until the Prophet (peace be upon him) unties us." Then the Prophet (peace be upon him) untied them. Once they were freed, they decided to give all their wealth and possessions in the path of Allah because it was the love of wealth that had kept them from this sacred journey. The Prophet (peace be upon him) initially refused, but then Allah commanded him to accept a third of it as charity and return the rest to them.

Today, the pillar of repentance (Astuwana Abi Lubaba) in the Prophet's Mosque serves as a reminder to visitors of obedience to Allah and the Prophet.

Poetry:

Their beautiful practice of being smeared in dust and blood is an enduring legacy. May Allah forgive these devoted lovers.

The following points are clear from the events:

(1) Possibility of Human Error:** Human error is always a possibility. The importance lies in the overall character and actions, which should not be overlooked.

(2) Acknowledgment and Rectification:** For compensation, it is essential to acknowledge the mistake, make amends, and show sincerity in actions.

(3) Giving Charity and Avoiding Future Mistakes:** Giving charity and getting rid of whatever caused the shortcoming is necessary to ensure caution and prevention in the future.

Additionally, three individuals who were at their homes faced social isolation, and later their repentance was also accepted, which is mentioned in the upcoming verses. The current discussion continues to focus on the character of the hypocrites.

وَ الَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّ كُفْرًا وَّ تَفْرِيْقًۢا بَيْنَ الْمُؤْمِنِيْنَ وَ اِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَ رَسُوْلَهٗ مِنْ قَبْلُ ؕ وَ لَيَحْلِفُنَّ اِنْ اَرَدْنَاۤ اِلَّا الْحُسْنٰى ؕ وَ اللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ﴿۱۰۷﴾

9|107| And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.

لَا تَقُمْ فِيْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ؕ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَ اللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ﴿۱۰۸﴾

9|108| Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.

اَفَمَنْ اَسَّسَ بُنْيَانَهٗ عَلٰى تَقْوٰى مِنَ اللّٰهِ وَ رِضْوَانٍ خَيْرٌ اَمْ مَّنْ اَسَّسَ بُنْيَانَهٗ عَلٰى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهٖ فِيْ نَارِ جَهَنَّمَ ؕ وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ﴿۱۰۹﴾

9|109| Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building

on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِیْ بَنَوْا رِیْبَةً فِیْ قُلُوْبِهِمْ اِلَّاۤ اَنْ تَقَطَّعَ قُلُوْبُهُمْ ؕ وَ اللّٰهُ عَلِیْمٌ حَكِیْمٌ ﴿۱۱۰﴾

9|110| Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are stopped. And Allah is Knowing and Wise.

The occasion of the revelation of these holy verses is an important event where the hypocrites used deceit to oppose the Muslims, known in history as the incident of Masjid Dirar. The brief account is as follows: A man named Abu Amir from the tribe of Khazraj in Medina became a Christian and learned about the Bible, becoming a monk. Due to this, he was respected among his tribe and the surrounding areas. When the Prophet Muhammad (peace be upon him) came to Medina, he met him and asked about Islam. The Prophet invited him to Islam, but he refused and said he would oppose it. During the Battle of Badr, his son, Hazrat Hanzala, performed great feats and was martyred. However, Abu Amir fled and joined the polytheists of Makkah. He fought against the Muslims in every battle, including the Battle of Hunayn, and then fled to Syria, where he incited the Roman Emperor to attack Medina. Syria was a Christian center. There, he wrote to the hypocrites of his tribe, saying that he would attack Medina with the Roman Emperor and that they should establish a center where they could store weapons and consult. To hide from the Muslims, they built a structure under the guise of a mosque. Twelve people established the mosque according to his plan. The mosque was close to Quba, and they made the excuse that elderly people had difficulty going to the other mosques, so it would be convenient for them. They started holding consultations there. At that time, there were two mosques in Medina: Masjid Nabawi and Masjid Quba. They requested the Prophet (peace be upon him) to come and pray in their mosque for its approval. He was busy with preparations for the Battle of Tabuk and excused himself, saying he would visit their mosque after returning from Tabuk.

The journey to Tabuk was long, taking about two weeks to reach and the same time to return, and the Prophet (peace be upon him) stayed there for about a month and twenty days. During this time, various verses were revealed, including these verses, which exposed the actions, intentions, and words of the hypocrites more clearly to the Muslims. When the Prophet (peace be upon him) returned to Medina, he ordered some of the Companions to demolish the building, and they did so, burning its wood. The hypocrites objected, claiming that it was a mosque for welfare, but after the Prophet's command, the Muslims understood their intentions. As a result, the hypocrites were worried about possible punishment against them. Abu Amir died in Syria. The important lessons from this event are:

(1) If hypocrites and enemies of Islam conspire within a country or region by collaborating with local individuals to achieve their goals, Muslims need to be very cautious and well-informed.

(2) It is permissible to demolish a building that has negative objectives but is given a religious name. It is crucial to end any project that promotes discord and chaos; hence, sectarianism is a major sin, and its centers must be eradicated. Unity among Muslims is essential.

(3) It is vital to remain aware of foreign conspiracies. Since the door of revelation is closed, it is the duty of state institutions and rulers to always be vigilant and prepared.

(4) Building unnecessary mosques next to existing ones for the sake of creating divisions is condemned in Islam. Such actions should be denounced, and those responsible are not worthy of respect but are accountable to Allah. Masjid Quba, established on sincerity, and Masjid Nabawi, serving its purpose on the basis of sincerity, made any additional mosque unnecessary. The hidden motive was division and discord, which needed to be eliminated as commanded.

Characteristics of Believers:

(1) Believers possess the fear of Allah, which motivates their actions based on piety (fear of Allah). The foundation of their actions is the fear of Allah's displeasure and the desire for His approval, driven by love.

Poetry:

"If your approval lies in my destruction, then so be it. I desire nothing but your pleasure."

In contrast, the motive of the hypocrites is deceit and self-interest.

(2) Believers maintain purity in both their actions and beliefs and uphold physical cleanliness. They are sincere to Allah and His Messenger and follow His commands. Their hearts and bodies are clean.

(3) Allah likes individuals with such character, whose actions and beliefs are pure. Their inner and outer selves, words, and actions are consistent.

Allah does not guide the wrongdoers because oppression is forbidden by Him, and those who adopt forbidden ways will be punished for their sins. Therefore, adopting the characteristics of a believer is the key to success. Allah is All-Knowing and Wise, and adhering to His commands leads to salvation and forgiveness.

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَ اَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ؕ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَ يُقْتَلُوْنَ ۟ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ وَ الْاِنْجِيْلِ وَ الْقُرْاٰنِ ؕ وَ مَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ؕ وَ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۱۱۱﴾

9|111| Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.

اَلتَّآئِبُوْنَ الْعٰبِدُوْنَ الْحٰمِدُوْنَ السَّآئِحُوْنَ الرّٰكِعُوْنَ السّٰجِدُوْنَ الْاٰمِرُوْنَ بِالْمَعْرُوْفِ وَ النَّاهُوْنَ عَنِ الْمُنْكَرِ وَ الْحٰفِظُوْنَ لِحُدُوْدِ اللّٰهِ ؕ وَ بَشِّرِ الْمُؤْمِنِيْنَ ﴿۱۱۲﴾

9|112| [Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers.

The comparison of the character of the hypocrites was stated in the previous verse. This is an important theme in the Surah because, on one side, there is the character of the hypocrites, and on the other, there are the sincere believers. This was a critical time for the existence and defense of the Islamic state.

The Believers,Those who accepted Islam in its early days, during the Makkahn period and the early Madinan period, faced immense hardships. Their hearts were filled with

divine love and the love of the Prophet. This state is described through the metaphor of buying and selling, where a buyer gives away his possession to acquire something else. Similarly, a believer dedicates his life and resources according to Allah's commands, abandoning personal desires. In return, Allah grants them paradise and His pleasure. This transaction is considered a complete success and profit for the believers. Hazrat Hasan Basri (RA) said that life and its comforts are given by Allah, and spending them in His path comes with further promises of reward. This is a special favor.

Poetry:**

"Life was given, and it belonged to Him; the right is that the right was not fulfilled."

The reality is that the first pledge of Aqabah was made by six individuals who pledged allegiance to Islam with the Prophet (peace be upon him). This took place at the site of Aqabah, which was initially part of a mountain and is now a plain area called the Chamber of Aqabah to facilitate the pilgrims. The following year, twelve people, including seven new ones, pledged, and the year after that, seventy men and two women pledged allegiance. This pledge was taken in Madina after the Prophet's migration, pledging to the oneness of Allah and complete protection of the Prophet, and in return, they were promised paradise. And who is a better giver than Allah? The believer sacrifices his life and wealth for Allah's sake. Whether it is the pledge of Aqabah, the pledge of Ridwan, or the journey of the Battle of Tabuk in defense against the Roman Empire, nothing can be achieved without self-sacrifice.

Poetry:

"This is the battlefield of love; stepping into it means understanding that being a Muslim is not easy."

The status of a believer is higher than that of a Muslim. This standard was set by Allah in the Bible and the Torah for believers before Islam.

Deuteronomy 6:4-5:

"Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength."

Matthew 19:29:

"And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life."

The Characteristics and Qualities of Believers:

(1) Repentant (At-Ta'ibun):** They distance themselves from the pleasures of the self, immerse themselves in the love of Allah, abandon everything for Allah, and dedicate their lives to Him.

(2) Worshippers (Al-'Abidun):** They acknowledge their weakness in front of Allah's greatness and worship without fear or expectation of reward.

(3) Praisers (Al-Hamidun):** They praise Allah's perfections, His glory, His beauty, and the mysteries of the universe, reaching the highest levels of praise. Our Prophet (peace be upon him) beautifully said, "O Allah, I cannot enumerate your praise; you are as you have praised yourself."

(4) Travelers (As-Sa'ihun):** They travel for migration and to witness Allah's greatness, as the scholars of spirituality say that their hearts revolve around love, flying with the wings of love, and completely turning away from anything other than Allah, immersing in His beauty and glory.

(5) Bowing (Ar-Raki'un):** They bow in ruku', lost in His attributes, detached from their own selves.

(6) Prostrating (As-Sajidun):** They seek closeness to Allah, advancing to the highest ranks of worship. Prostration is the highest form of worship. Hazrat Abu Hurairah (RA) narrated that the Prophet (peace be upon him) said, "The closest a servant comes to his Lord is during prostration, so make many supplications."

(7) Enjoining Good and Forbidding Evil (Al-Amiruna bil-Ma'ruf wan-Nahuna 'anil-Munkar):** They command good and forbid evil according to Allah's commands, understanding the importance of this duty in society, and their lives are beneficial and blessed for others.

(8) Guarding the Limits of Allah (Al-Hafizuna Hudud Allah):** They observe the limits set by Allah for human ethics, social conduct, living, economy, governance, justice, peace, and defense, adhering to these in both individual and collective actions.

The virtues of these characteristics are mentioned in numerous Hadiths. The character of Muslims living in an Islamic society should include not only avoiding sin but also repentance if a mistake is made. Earning lawful sustenance is very important, so much so that it is considered an act of worship. Acknowledging Allah's praise from the heart, accompanying good deeds throughout life, and the major act of human welfare and acquiring knowledge to pass on to others are vital. Moreover, collective societal matters such as justice, human rights, equality, and economic and social justice should be implemented through enjoining good and forbidding evil and observing the limits set by Allah so that humanity can live in peace, security, progress, and prosperity in this world and succeed in the hereafter. Only individuals with these characteristics can achieve this; this is the best deal for success, which believers always delight in.

مَا كَانَ لِلنَّبِیِّ وَ الَّذِیْنَ اٰمَنُوْۤا اَنْ یَّسْتَغْفِرُوْا لِلْمُشْرِكِیْنَ وَ لَوْ كَانُوْۤا اُولِیْ قُرْبٰى مِنْۢ بَعْدِ مَا تَبَیَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِیْمِ﴿۱۱۳﴾

9|113| It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

وَ مَا كَانَ اسْتِغْفَارُ اِبْرٰهِیْمَ لِاَبِیْهِ اِلَّا عَنْ مَّوْعِدَةٍ وَّعَدَهَاۤ اِیَّاهُ ۚ فَلَمَّا تَبَیَّنَ لَهٗۤ اَنَّهٗ عَدُوٌّ لِّلّٰهِ تَبَرَّاَ مِنْهُ ؕ اِنَّ اِبْرٰهِیْمَ لَاَوَّاهٌ حَلِیْمٌ﴿۱۱۴﴾

9|114| And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed was Abraham compassionate and patient.

وَ مَا كَانَ اللّٰهُ لِیُضِلَّ قَوْمًۢا بَعْدَ اِذْ هَدٰىهُمْ حَتّٰى یُبَیِّنَ لَهُمْ مَّا یَتَّقُوْنَ ؕ اِنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِیْمٌ﴿۱۱۵﴾

9|115| And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is Knowing of all things.

اِنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يُحْيٖ وَ يُمِيْتُ ؕ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ﴿۱۱۶﴾

9|116| Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides Allah any protector or any helper.

The mention of the hypocrites and polytheists continues. Muslims had doubts about the polytheists, particularly regarding their close relatives who did not convert to Islam and passed away. Love for them was a part of human emotion, and they wished for their well-being. However, because of their disobedience to Allah, their fate was Hell. Therefore, believers were instructed not to let their desires take precedence over Allah's commands. Those who were polytheists and disobedient to Allah were destined for Hell. No matter how much they were loved, their punishment could not be changed. Hazrat Ibrahim (AS) had sought forgiveness for his polytheistic father, but Allah had forbidden him, and he submitted to Allah's commands despite his great patience and love.

These verses also mention Hazrat Abu Talib's stance on Islam. Most commentators believe he remained on his ancient religion until his death, and Hazrat Abbas's narration is considered weak. However, it is a fact that Hazrat Abu Talib's support for the Prophet (peace be upon him) and the time spent in the valley of Abu Talib (Shi'b Abi Talib) show his connection to the Prophet and Islam, warranting respect. Allah is Just, Powerful, Merciful, and Forgiving. During the Battle of Uhud, when the Prophet's face was wounded, he wiped the blood and said, "O Allah, guide my people, for they do not know." Efforts to guide living non-Muslims or hypocrites out of misguidance are necessary, and prayers are part of these efforts.

Additionally, Allah reiterated His justice and fairness, stating that He does not push anyone into misguidance without first providing complete awareness. Once He has informed them, they are subject to reward or punishment. Therefore, when people have died in disbelief, seeking forgiveness for them is not permissible. One point to note is that if it is not forbidden, it can be utilized because it is permitted, and prohibition is only based on specific information. This is a general ruling; the standard of higher piety may differ.

The beautiful rewards for the faithful in Paradise and the worldly rewards and tests are all part of actions, and Allah's sovereignty over the heavens and the earth and His knowledge of everything mean that when He punishes, no one can escape.

لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَ الْمُهٰجِرِيْنَ وَ الْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ﴿۱۱۷﴾

9|117| Allah has already forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.

وَّ عَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰۤى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَ ضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَ ظَنُّوْۤا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّاۤ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۱۱۸﴾

9|118| And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful.

The Battle of Tabuk was an extremely challenging encounter. The Muslims were up against the Roman army, which numbered around a hundred thousand. The caravans coming from Syria provided information about their preparations. Although the Islamic state had been established in Hejaz, it was still nascent, with no formal army, limited resources, and internal negative propaganda from hypocrites and Jews. During the preparation and commencement of the journey, it was the season for harvesting dates, and the heat made the journey through the desert, which required camels, even more challenging. The hypocrites, who were wealthy, had already made excuses and obtained permission not to join. The shortage of mounts was so severe that ten people would ride one camel in turns. The food scarcity was such that people would survive by sucking date pits, eating rotten barley while holding their noses, and drinking water from the stomachs of slaughtered camels.

Those left behind included disabled companions and those without mounts, whose hearts were distressed over missing the sacred jihad. Additionally, some companions had the means but procrastinated and missed joining the expedition. As the Prophet's return approached, they grew increasingly anxious. Their number is estimated to be around ten. Their faith and the deprivation from the sacred defense of the Islamic state made them deeply remorseful. About seven of them tied themselves to the pillars of the mosque as a self-imposed punishment and vowed not to untie themselves until the Prophet forgave them. They grew so weak that they would faint. When their repentance was accepted, they were untied and congratulated.

Three Ansari companions who remained behind without punishing themselves were:

(1) Ka'ab bin Malik

(2) Mararah bin Rabi'ah Al-Amri

(3) Hilal bin Umayyah Waqasi

Ka'ab bin Malik was outside Medina in his orchard, which was ripening. Despite intending to join, he remained due to laziness. When he presented himself to the Prophet, he admitted his fault and stated that Allah had provided him with the means. The Prophet appreciated his honesty and said to wait for Allah's decision. People advised him to make excuses like the hypocrites, who numbered around eighty and were forgiven by the Prophet. However, Ka'ab feared Allah's displeasure more than anything else and hoped for His forgiveness through truthfulness. The Prophet ordered the companions to avoid these three.

Mararah bin Rabi'ah also had an orchard and thought that skipping this expedition would not be a major sin. He was given the same message by the Prophet. Hilal bin Umayyah had family matters and thought of spending time with his family after a long period. He too admitted his mistake and was given the same response by the Prophet. The Prophet ordered all the companions to avoid these three completely. They continued to attend prayers at the mosque but were shunned by everyone. Even their wives participated in the boycott, though they were allowed to tend to the sick without forming special relationships. They felt the Prophet's displeasure and their deprivation from jihad keenly, continuously repenting and feeling severe remorse.

Ka'ab bin Malik narrates that one day while he was walking in the marketplace, a Syrian Christian found him and handed him a letter from the king of Ghassan, written on silk, inviting him to join them. Feeling a deep sense of betrayal and shame that the disbelievers now had expectations of him, Ka'ab threw the letter into an oven. Their remorse was so intense that they grew desperate. On the fiftieth day, Allah accepted

their repentance (as referenced in the verses), and the Prophet brought them the good news, for which all the companions congratulated them. This day was the most beautiful in their lives.

Charity as Atonement:

These companions decided to give away all their wealth, which had caused their failure to join the expedition, in Allah's path. The Prophet allowed only a third of it to be given in charity, instructing them to keep the rest. This highlights the importance of charity and rectifying the cause of failure. Charity reduces sins and hardships and has significant economic and social benefits. It is an important aspect of Islamic teachings.

Repentance and Sincerity:

These companions are honored with their sincere repentance being immortalized in the Quran. The mention of repentance with the Prophet and the companions shows the deep love and association they had with each other. It is translated as "Allah has done a favor." Repentance is a practice of prophets, saints, and righteous people. Hazrat Abu Hurairah (RA) narrates that the Prophet (peace be upon him) said, "By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day." The repentance of prophets elevates their ranks. The blessings and favors of Allah are so numerous that it is difficult for any human to adequately thank Him, making repentance essential. The mention of "Ra'uf Rahim" and "Tawwab Rahim" in the verses assures forgiveness and emphasizes the importance of repentance. This incident illustrates the sincerity of the companions, their love for Allah and His Messenger (leadership), their truthfulness, and their high standards of recognizing and repenting for their mistakes. Allah's acceptance of these actions shows how valuable they are. These qualities are essential for organizational strength and success in any society.

Blessings of the Battle of Tabuk:

Allah referred to the Battle of Tabuk as a time of hardship ("Sa'at al-Usrah"). It has several key features:

(1) The Prophet consulted his companions before making a decision. Unlike other expeditions, he announced the preparation in advance, though he usually kept initial plans secret to prevent enemy intelligence through hypocrites.

(2) This announcement highlighted the importance for Muslims to prepare for defense without fearing a major power.

(3) During the journey, the Prophet made decisions based on the advice of Hazrat Abu Bakr (RA) and later Hazrat Umar (RA) in Tabuk.

(4) The journey involved intense physical training with limited resources, serving as a significant example for modern military training.

(5) The leadership, sacrifice, equality, and miracles of the Prophet were evident throughout the journey. All food and travel resources were shared equally among everyone.

(6) Upon reaching the Syrian border, no war was initiated; instead, the defensive strength was demonstrated, also showing the power of Islam to the Arab tribes.

(7) On the return, despite being aware of the hypocrites' actions, their apparent statements were accepted, and they were forgiven.

These elements highlight the lessons and values derived from the Battle of Tabuk, emphasizing preparation, unity, and leadership in the face of adversity.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ﴿۱۱۹﴾

9|119| O you who have believed, fear Allah and be with those who are true.

مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَ مَنْ حَوْلَهُمْ مِّنَ الْاَعْرَابِ اَنْ يَّتَخَلَّفُوْا عَنْ رَّسُوْلِ اللّٰهِ وَ لَا يَرْغَبُوْا بِاَنْفُسِهِمْ عَنْ نَّفْسِهٖ ؕ ذٰلِكَ بِاَنَّهُمْ لَا يُصِيْبُهُمْ ظَمَاٌ وَّ لَا نَصَبٌ وَّ لَا مَخْمَصَةٌ فِيْ سَبِيْلِ اللّٰهِ وَ لَا يَطَـُٔوْنَ مَوْطِئًا يَّغِيْظُ الْكُفَّارَ وَ لَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا اِلَّا كُتِبَ لَهُمْ بِهٖ عَمَلٌ صَالِحٌ ؕ اِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ﴿۱۲۰﴾

9|120| It was not [proper] for the people of Madinah and those surrounding them of the bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good.

وَ لَا يُنْفِقُوْنَ نَفَقَةً صَغِيْرَةً وَّ لَا كَبِيْرَةً وَّ لَا يَقْطَعُوْنَ وَادِيًا اِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا كَانُوْا يَعْمَلُوْنَ﴿۱۲۱﴾

9|121| Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing.

وَ مَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ؕ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِى الدِّيْنِ وَ لِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْۤا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ﴿۱۲۲﴾

9|122| And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا قَاتِلُوا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ الْكُفَّارِ وَ لْيَجِدُوْا فِيْكُمْ غِلْظَةً ؕ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ﴿۱۲۳﴾

9|123| O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.

وَ اِذَا مَاۤ اُنْزِلَتْ سُوْرَةٌ فَمِنْهُمْ مَّنْ يَّقُوْلُ اَيُّكُمْ زَادَتْهُ هٰذِهٖۤ اِيْمَانًا ۚ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَزَادَتْهُمْ اِيْمَانًا وَّ هُمْ يَسْتَبْشِرُوْنَ﴿۱۲۴﴾

9|124| And whenever a surah is revealed, there are among the hypocrites those who say, "Which of you has this increased faith?" As for those who believed, it has increased them in faith, while they are rejoicing.

وَ اَمَّا الَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا اِلٰى رِجْسِهِمْ وَ مَاتُوْا وَ هُمْ كٰفِرُوْنَ﴿۱۲۵﴾

9|125| But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers.

اَوَ لَا يَرَوْنَ اَنَّهُمْ يُفْتَنُوْنَ فِىْ كُلِّ عَامٍ مَّرَّةً اَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوْبُوْنَ وَ لَا هُمْ يَذَّكَّرُوْنَ﴿۱۲۶﴾

9|126| Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?

وَ اِذَا مَآ اُنْزِلَتْ سُوْرَةٌ نَّظَرَ بَعْضُهُمْ اِلٰى بَعْضٍ ؕ هَلْ يَرٰىكُمْ مِّنْ اَحَدٍ ثُمَّ انْصَرَفُوْا ؕ صَرَفَ اللّٰهُ قُلُوْبَهُمْ بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿۱۲۷﴾

9|127| And whenever a surah is revealed, they look at each other, [saying], "Does anyone see you?" and then they dismiss themselves. Allah has dismissed their hearts because they are a people who do not understand.

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ﴿۱۲۸﴾

9|128| There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِىَ اللّٰهُ ۖؗ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ﴿۱۲۹﴾

9|129| But if they turn away, [O Muhammad], say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

In the previous verse, there was a command to respect the Prophet (peace be upon him) and to stay with him in both difficult and easy times. In these verses, the attributes of the Prophet (peace be upon him) are mentioned, which are very important:

(1) Humanity:** The Prophet (peace be upon him) is like you, meaning he is human. He speaks your language, lives like you, but is truthful and trustworthy in character. This ensures that there is no difficulty in following his commands due to familiarity and ease of association. If the Prophet had been from another type of creation, such as jinn or angels, there would have been no familiarity or trust, as they are different from human beings. It is an honor for humanity that such a great leader (Prophet) was born among humans by Allah's will.

(2) Concern for Hardships:** Your hardships cause him distress. The Prophet (peace be upon him) instructed his preachers to show people the path of ease. He said that he came to make things easier for people, not to cause hardship. In acts of worship, he advised adopting the easiest method. He forbade continuous fasting and said that he loved the miswak (tooth stick) but did not command its use to avoid causing difficulty. He felt the Muslims' pain more than his own and always prayed for the ease and forgiveness of his Ummah.

(3) Eager for Your Welfare:** The Prophet (peace be upon him) was extremely keen on the welfare of his Ummah. He always sought ease in commands for his Ummah. He lived a life of utmost simplicity and poverty, even though he had a specific amount for himself which he distributed among the needy, often leaving his household without food.

Poetry:

"Salutations to him who had neither silver nor gold in his house. Salutations to him whose mattress was a simple mat."

He reduced the number of prayers from fifty to five. It is narrated that the Prophet (peace be upon him) prayed to Allah that his Ummah should not face a general disaster that would destroy them all, which Allah accepted. He then asked that no enemy from outside be imposed on them to destroy them, which Allah accepted. Finally, he requested that his Ummah should not fight among themselves, but this was not granted.

The Prophet (peace be upon him) was very compassionate and merciful towards believers and Muslims. His entire being was a mercy, and he was titled "Mercy to the Worlds," which applies to all humanity.

The Prophet's character is the highest example of humanity. After that, Allah reassures the Prophet (peace be upon him) in the last verse that despite his qualities, if the disbelievers turn away, he should say that Allah is sufficient for him. There is no deity worthy of worship except Him. He has relied on Allah alone, who is the Lord of the Mighty Throne. The Throne signifies Allah's greatness, power, and authority. In Hadith, paradise, hell, the Throne, and the Chair (Kursi) are mentioned, and the Prophet (peace be upon him) used metaphors understandable to the people of his time to explain these concepts.

Hazrat Abu Dhar narrated that the Prophet (peace be upon him) said: "O Abu Dhar! The seven heavens in comparison to the Kursi are like a ring thrown in a desert, and the Throne has a similar superiority over the Kursi." This beautiful example illustrates the vastness of our universe, where our solar system is only a small part of the nearest heaven. Ancient scholars estimated distances using geometry, reflecting their intellectual prowess and research, without modern tools like telescopes or electronic waves. Today, distances are measured in light-years or astronomical units (AU), with one AU being 150 million kilometers, the distance from Earth to the Sun. This helps us grasp the vastness of the universe, which remains beyond human comprehension. Glory to Allah the Great.

The last verse is profoundly significant, filled with blessings. The more one contemplates it, the stronger one's faith becomes. Hazrat Abu Darda narrated that the Prophet (peace be upon him) said, "Whoever recites 'Hasbi Allahu la ilaha illa Huwa, 'alayhi tawakkaltu wa Huwa Rabbul 'Arshil 'Azim' (Allah is sufficient for me, there is no deity except Him, I have relied upon Him, and He is the Lord of the Mighty Throne) seven times each morning and evening, Allah will suffice him in his worldly and hereafter affairs." (Abu Dawood).

It is essential to understand the meanings of the verses and supplications, to incorporate them into our thoughts and reflections, thereby increasing divine mercy and love for Allah.

The End.

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10 - Surah Younus

Introduction:

Surah Yunus was revealed during the period of the Prophet's stay in Makkah. It comprises 109 verses and eleven sections. It contains 1832 words and 9099 letters. In the order of the Quran, it is the tenth surah. It is named Surah Yunus because of the mention of Prophet Yunus (peace be upon him) in it. Like other Makkan surahs, it contains arguments for the power and oneness of Allah. It also mentions divine power, creation, and the concepts of reward and punishment.

The signs of Allah on land and sea, the eventual punishment for disbelievers, and the glad tidings for believers in the hereafter are highlighted. The surah discusses the transient nature of this world's blessings and adornments, and the permanence of the

blessings in the hereafter. It provides solace to the Prophet (peace be upon him) for the hardships faced in propagating the message of Islam, emphasizing that perseverance and faith in Allah lead to success. The accounts of previous prophets, including Noah, Moses, and Aaron (peace be upon them), are also mentioned. It underscores Allah's power and might, stating that if He saves someone, no harm can reach them, and if He wills harm, no one can prevent it.

The surah further states that the Prophet cannot force anyone to become Muslim; guidance is in Allah's hands. Had Allah willed, all would have been obedient, but His wisdom grants humans free will, for which they are accountable.

The truth of Islam is indisputable. Patience during hardships is encouraged, and the ultimate success is assured. Allah's decisions are the best, and He is the best of judges.

May Allah illuminate our hearts with the light and wisdom of the Holy Quran. Ameen.

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ﴿١﴾

10|1| Alif, Lam, Ra. These are the verses of the wise Book

اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَآ اِلٰى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَ بَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ؕ قَالَ الْكٰفِرُوْنَ اِنَّ هٰذَا لَسٰحِرٌ مُّبِيْنٌ ﴿٢﴾

10|2| Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord"? [But] the disbelievers say, "Indeed, this is an obvious magician."

The holy verses begin with certain letters known as "Muqattaʿat" (disjointed letters). Some scholars have interpreted these in their own ways. Generally, these letters are considered a mystery and a testament to the grandeur of the divine speech. This has been elaborated upon at the beginning of Surah Al-Baqarah. Since these words were new to the Arabs, they were informed that this book is no ordinary text. It is neither a collection of stories nor political statements; rather, it is a source of wisdom and guidance. For those who follow Allah's commands, there is good news, and for those who deny His commands, there is punishment.

When the message of Islam was conveyed to the disbelievers of Makkah, the faction benefiting from the existing system and conditions opposed it. While they accepted Prophet Ibrahim (peace be upon him) as a prophet, they objected to Prophet Muhammad (peace be upon him), questioning how Allah's revelation or speech could come to an ordinary person. They believed it should come to a supernatural being. Because of this, they denied it, as you informed them of the punishment and reward based on deeds in this world, the existence of the hereafter, accountability, and subsequent reward or punishment. This seemed like a mere idea to them, and hearing the beautiful speech, they started calling you a magician. They were impressed by your eloquence but considered it something strange like a magician's trick. Allah refuted this by stating that for humans to relate, the prophet had to be human. Otherwise, how could a human learn from or relate to a non-human, which is essential for learning? In the ignorant society, wealth was the standard of human greatness, whereas morality and character are paramount.

Qualities of a Prophet:

The Prophet (peace be upon him) did not possess vast wealth, but his high moral standards and human character were renowned throughout Makkah, earning him the

titles of "the Truthful" and "the Trustworthy." For a prophet, moral character is the essential quality. Unfortunately, due to ignorance and misguidance, the Quraysh of Makkah considered supernatural qualities and wealth or tribal leadership as greatness. The poet Hassan ibn Thabit (may Allah be pleased with him) described your qualities: "You were born free of human flaws; your creation is so beautiful as if it was your will," and even today, you are considered the best of mankind. Associating supernatural qualities with your blessed personality is an acknowledgment of your greatness and a deviation from recognizing your unparalleled character.

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ یُدَبِّرُ الْاَمْرَ ؕ مَا مِنْ شَفِیْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ؕ اَفَلَا تَذَكَّرُوْنَ ۝۳

10|3| Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?

اِلَیْهِ مَرْجِعُكُمْ جَمِیْعًا ؕ وَعْدَ اللّٰهِ حَقًّا ؕ اِنَّهٗ یَبْدَؤُا الْخَلْقَ ثُمَّ یُعِیْدُهٗ لِیَجْزِیَ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ بِالْقِسْطِ ؕ وَ الَّذِیْنَ كَفَرُوْا لَهُمْ شَرَابٌ مِّنْ حَمِیْمٍ وَّ عَذَابٌ اَلِیْمٌۢ بِمَا كَانُوْا یَكْفُرُوْنَ ۝۴

10|4| To Him is your return all together. [It is] the promise of Allah [which is] truth. Indeed, He begins the [process of] creation and then repeats it that He may reward those who have believed and done righteous deeds, in justice. But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny.

هُوَ الَّذِیْ جَعَلَ الشَّمْسَ ضِیَآءً وَّ الْقَمَرَ نُوْرًا وَّ قَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِیْنَ وَ الْحِسَابَ ؕ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّ ۚ یُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْلَمُوْنَ ۝۵

10|5| It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know

اِنَّ فِی اخْتِلَافِ الَّیْلِ وَ النَّهَارِ وَ مَا خَلَقَ اللّٰهُ فِی السَّمٰوٰتِ وَ الْاَرْضِ لَاٰیٰتٍ لِّقَوْمٍ یَّتَّقُوْنَ ۝۶

10|6| Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth are signs for a people who fear Allah

Evidence of the Creator from the Existence of Creation:

The disbelievers were unfamiliar with the true power and concept of Allah, as they worshipped idols. When the Prophet (peace be upon him) informed them about monotheism, the afterlife, and the concepts of reward and punishment, it was a new message for them. This information was of a scholarly nature, but the people of that time were ignorant and their society was in a state of complete ignorance.

Allah has mentioned such general evidence in the universe that even a slightly thoughtful person can understand from their own existence and everyday facts around the universe like night and day, the sun and the moon, life and death. The Quran presents these in such a beautiful manner that no matter how much philosophy, science, or modern research progresses and new doors of knowledge open, they will remain within the scope of what the Quran has described, and nothing in the Quran can be proven wrong. Rather, scientific information will change with the means and instruments of knowledge and evidence, yet they will still revolve within the cosmic truths described in the Quran. Allah created the heavens and the earth and made them in six days. These six days are not human days; according to the Quran, one day is equivalent to a thousand years. Whether

this thousand years is our solar, lunar, or light year, the concept of day when there was no sun is a matter of time. The duration of the creation of the universe will continue to change according to the knowledge based on human assumptions and analysis. Accurate information about the universe has not been obtained to this day. The modern radio telescope named Sky Eye, installed by China in 2019 with a radius of 500 meters, can accommodate several football fields and is built on hundreds of pillars, being the largest telescope in the world. The universe has now gone beyond galaxies to black holes and beyond. The greatness of the Throne can be gauged from the fact that, according to the Quran, the stars we see are part of the lower heaven, which includes galaxies. The vastness of the Throne is mentioned in the last verses of Surah At-Tawbah.

The existence of bodies and non-bodies in the universe can be both gradual and non-gradual. Both possibilities are mentioned in the Quran and Hadith, and gradual evolution of the universe is often mentioned in hadiths, generally described in terms of duration. These hadiths are found in authentic books as well as other texts, but since they are not related to Islamic rulings, they were not given as much importance.

The System of the Universe and the Other Life:

It is stated that Allah manages the system of the universe. It is mentioned in the verses that the earth's system is managed from the heavens. We know that rain, sunlight, heat, and seasons are extremely important. All agriculture and industry depend on these factors, and their entire arrangement and management occur in the atmosphere. Since humans started obtaining information from the atmosphere, weather conditions have been predicted more accurately. Humans, birds, animals, insects, aquatic creatures, forests, and plants all live and die, narrating the story of their beginning and end, inviting those with intellect to search and ponder. Similarly, humans, despite evidence on earth, some believed, some did not, and some denied the existence of God. They also rejected His commands and acted according to their desires in this world. They were not punished in this world because life here is short, and their choice was a test to see where they would go.

People do not receive the reward or punishment for their deeds in this world because Allah's mercy protects them from immediate punishment. Justice requires that those who do good should be rewarded and those who commit injustice and cause harm should be punished for their actions. However, humans are too weak to administer this punishment; it will be given by the One who created not only humans but the entire universe, and no one can escape His punishment. Thus, humans are commanded to worship Him alone. He is the only one worthy of worship. Humans should abandon the worship of other creations, such as the sun, moon, stars, or other imaginary powerful beings, and worship Allah alone.

The signs that every person observes in their daily life and is affected by are the sun, moon, stars, night, and day. We measure our lives by these. The positions of the sun, meaning the angles and distances of the sun and earth's orbit, and similarly the orbit and phases of the moon, allow us to estimate the days of the month. Anyone, even without formal education, can estimate the date by observing these signs. Allah states that the entire system runs in an extremely precise and beautiful manner, which is the perfection of its Creator. Therefore, following His commands and worshiping Him is the correct way.

In the verses, it is stated for the first time to observe these truths, reflect upon them, and take heed. Follow the teachings of the Prophet (peace be upon him), and those who do not act upon them will face painful punishment. These are great signs for those who fear Allah and have certainty. As scientific research progresses, it increasingly aligns with Islam. However, since scientists often receive their initial education in an environment

based on secularism, the subconscious element of irreligiosity remains ingrained in them, and they rely on nature rather than acknowledging the Creator.

اُولٰٓئِكَ مَاْوٰىهُمُ النَّارُ بِمَا كَانُوْا يَكْسِبُوْنَ﴿٨﴾

10|8| For those their refuge will be the Fire because of what they used to earn.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ يَهْدِيْهِمْ رَبُّهُمْ بِاِيْمَانِهِمْ ۚ تَجْرِىْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ فِىْ جَنّٰتِ النَّعِيْمِ﴿٩﴾

10|9| Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure

دَعْوٰىهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۚ وَ اٰخِرُ دَعْوٰىهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ﴿١٠﴾

10|10| Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah, Lord of the worlds!"

وَ لَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِىَ اِلَيْهِمْ اَجَلُهُمْ ؕ فَنَذَرُ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا فِىْ طُغْيَانِهِمْ يَعْمَهُوْنَ﴿١١﴾

10|11| And if Allah was to hasten for the people the evil [they invoke] as He hastens for them the good, their term would have been ended for them. But We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly

In the previous verses, after discussing the bodies and other evidence in the universe, individuals are mentioned who do not follow Allah's commands and do not believe in the hereafter. Their end will be the fire of Hell. In contrast, those who have faith and do good deeds will be rewarded with the blessings of Paradise in the hereafter due to their actions. They will reside in palaces with rivers and gardens. Their interactions with fellow believers, who will also reside in Paradise, will be marked by messages of peace. Every conversation will conclude with praises and thanks to Allah.

Where the Quran compares or contrasts deeds, it focuses on the comparison of their rewards so that the reader can understand the effects and outcomes, enabling them to choose the path to success. An important point is that faith, which clearly distinguishes between Islam and disbelief, allows for no ambiguity. A person is either a Muslim or a non-Muslim. However, even after professing faith, a Muslim can be a hypocrite or a sinner, disobeying Allah and His Messenger. Therefore, they will be rewarded or punished based on their deeds. This is because, as mentioned in a previous verse, the reason for the existence of the hereafter is to establish divine justice (reference to verse 4), so that those who believe and do good deeds are rewarded justly.

وَ اِذَا مَسَّ الْاِنْسَانَ الضُّرُّ دَعَانَا لِجَنْۢبِهٖۤ اَوْ قَاعِدًا اَوْ قَآئِمًا ۚ فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهٗ مَرَّ كَاَنْ لَّمْ يَدْعُنَاۤ اِلٰى ضُرٍّ مَّسَّهٗ ؕ كَذٰلِكَ زُيِّنَ لِلْمُسْرِفِيْنَ مَا كَانُوْا يَعْمَلُوْنَ﴿١٢﴾

10|12| And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing

وَ لَقَدْ اَهْلَكْنَا الْقُرُوْنَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوْا ۙ وَ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ وَ مَا كَانُوْا لِيُؤْمِنُوْا ؕ كَذٰلِكَ نَجْزِى الْقَوْمَ الْمُجْرِمِيْنَ﴿١٣﴾

10|13| And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people

ثُمَّ جَعَلْنٰكُمْ خَلٰٓئِفَ فِى الْاَرْضِ مِنْۢ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُوْنَ﴿۱۴﴾

10|14| Then We made you successors in the land after them so that We may observe how you will do.

The Illusion of Actions and the Grace Period of Punishment:

In the previous verses, the conditions of those who believe in the Hereafter and those who do not, and their respective rewards and punishments, were discussed. These verses describe the events we observe where people do not believe in the Hereafter, do not perform righteous deeds, yet still lead a life of apparent luxury and comfort in this world. Allah Almighty has mentioned human psychology, which we observe in daily life. Every person strives for their benefit and comfort and tries to achieve it as soon as possible. They do not want to wait. An example of this is the struggle a person puts into their own business, while they tend to be lethargic in joint ventures and even more so in government jobs or the public sector. The productivity standards of the private sector are much better than those of the public sector because there is more haste and effort in the pursuit of personal profit.

On the other hand, when a little hardship comes, a person quickly becomes anxious and tries their best to avoid all kinds of suffering. But when the resources are exhausted, they begin to rely on unseen help. Whether the trouble is an illness or financial distress, when the suffering ends, they completely forget the previous state and then get busy with the activities they enjoyed or found comfort in. They do not learn a lesson from their trouble because they lack the concept of reward and punishment in the Hereafter. Their deeds appear beautiful and right to them. They remain lost and engrossed in them, disregarding the commandments of their Creator. If Allah were to punish humans as quickly as they seek their benefits and comfort, their lives would be very short. Therefore, Allah grants them more respite, and according to their efforts, they receive ease, which causes them to fall into complete misguidance and ultimately perish. They fall prey to torment in the afterlife.

A collective punishment in the form of a prolonged famine befell the disbelievers of Makkah. In it, they requested the Prophet (ﷺ) to pray for rain, and when the rain came, they forgot. Similarly, there are other incidents concerning the Israelites. These incidents occurred both individually and collectively. When any nation, during its peak, forgets the commands of its true Creator and follows its own desires, it falls victim to punishment. These nations are mentioned in the Quran as a lesson. The people of Aad, Thamud, and Madyan denied the teachings of Allah's prophets, rejected them, and as a result, faced destruction. The disbelievers of Makkah, who were now vehemently opposing and denying the teachings of the Prophet (ﷺ), had the same attitude. Allah destroyed rebellious nations after their rise and gave another nation a chance, and now the same is being said to the disbelievers of Makkah. By sending the Prophet, Allah is testing their behavior to see what they do. If they deny the divine commandments, they too will face the torment and failure of destruction.

On the other hand, the Quran and the Hadith of the Prophet mention the conduct of believers during times of distress. They are patient, pray to Allah, try to overcome the trouble, and remain content with whatever happens. If they see any shortcomings in their actions, they reform and repent. It is narrated from Hazrat Abu Saeed Khudri (may Allah be pleased with him) that the Prophet (ﷺ) said that if a Muslim suffers any hardship,

whether it is fatigue, debt, or illness, even a worry that causes them distress, Allah makes that suffering a means of expiation for their sins (Bukhari and Muslim). Believers are not rendered desolate by distress, and deliverance from hardship does not make them heedless of the remembrance of Allah. Acting on divine commandments leads to success in both lives.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيَاتُنَا بَيِّنٰتٍ ۙ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا ائْتِ بِقُرْاٰنٍ غَيْرِ هٰذَآ اَوْ بَدِّلْهُ ؕ قُلْ مَا يَكُوْنُ لِيْٓ اَنْ اُبَدِّلَهٗ مِنْ تِلْقَآئِ نَفْسِيْ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَيَّ ۚ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿۱۵﴾

10|15| And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Qur'an other than this or change it." Say, [O Muhammad], "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَ لَآ اَدْرٰىكُمْ بِهٖ ۖ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۱۶﴾

10|16| Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?"

The blessed verses mention human ingratitude and indifference towards the true God. The Quraysh of Makkah, in their opposition to Islam, made various excuses, and some of their leaders even asked the Prophet (ﷺ) to change the Quran or bring a new one, implying that they wanted to test or deny his claim to prophethood and revelation. Since their intention was deceitful, these blessed verses responded to their query, emphasizing that the life of the Prophet (ﷺ) before his claim to prophethood was well-known to every Makkahn. He was famous as "Al-Sadiq" (the Truthful) and "Al-Amin" (the Trustworthy). Due to people's trust in him, he was chosen to place the Black Stone (Hajar al-Aswad) in the Kaaba. He participated in the Hilf al-Fudul pact for the welfare of the poor. This reputation was not just a matter of a few days but was witnessed over forty years. Therefore, rejecting his prophethood and the divine message is wrong. The Prophet (ﷺ) had not learned knowledge from anyone, yet he conveyed such vast information about past nations and the existence of the universe, which is all divine revelation and the word of God. How could a prophet disobey his God, and how could a person of such high character lie? If they use their intellect and abandon their stubbornness and arrogance, they will surely understand the truth.

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْمُجْرِمُوْنَ ﴿۱۷﴾

10|17| So who is more unjust than he who invents a lie about Allah or denies His signs? Indeed, the criminals will not succeed

وَ يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ وَ يَقُوْلُوْنَ هٰٓؤُلَآءِ شُفَعَآؤُنَا عِنْدَ اللّٰهِ ؕ قُلْ اَتُنَبِّـُٔوْنَ اللّٰهَ بِمَا لَا يَعْلَمُ فِي السَّمٰوٰتِ وَ لَا فِي الْاَرْضِ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿۱۸﴾

10|18| And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah " Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him

The intercession of idols:

Continuing from the previous topic, it mentions the obstinacy and stubbornness of the disbelievers of Makkah, highlighting how unjust it is to associate partners with Allah and create idols, equating them with Allah. These polytheists, instead of worshipping Allah, the One without partners, create idols and various deities with different attributes and worship them. They believe that these idols will intercede for them with Allah on the Day of Judgment and get them forgiven. However, the truth is that these lifeless images are the creations of human hands. They can neither benefit nor harm, so how is it possible for them to obtain forgiveness from Allah for sins? This claim of theirs is a great crime and a lie that has no basis either on earth or in the heavens. It is their wrong invention based on satanic thoughts and imagination. It is obligatory to avoid the sin of idol worship and associating partners in worship. It is essential to ensure that idol worship or grave worship does not creep in and to stay away from it. Visiting graveyards is beneficial as it reminds one of death and the transitory nature of the world. Offering charity and conveying the reward to the deceased for the forgiveness and elevation of the ranks of Muslim elders are also good deeds. However, excessive respect for graves, such as prostrating, bowing, circling, or making vows to the grave occupant, is entirely against Islamic teachings. The characters of prophets or saints are very important as guiding lights. There is a conditional permission to present them as a means in supplications to Allah (reference: Tafseer Tibyan-ul-Quran). The essence of God is All-Hearing and All-Seeing and aware of every thought and feeling. May Allah protect us from every form of apparent and hidden shirk. Ameen.

وَ مَا كَانَ النَّاسُ اِلَّاۤ اُمَّةً وَّاحِدَةً فَاخْتَلَفُوْا ؕ وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِیَ بَیْنَهُمْ فِیْمَا فِیْهِ یَخْتَلِفُوْنَ ﴿۱۹﴾

10|19| And mankind was not but one community [united in religion], but [then] they differed. And if not for a word that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ.

وَ یَقُوْلُوْنَ لَوْ لَاۤ اُنْزِلَ عَلَیْهِ اٰیَةٌ مِّنْ رَّبِّهٖ ۚ فَقُلْ اِنَّمَا الْغَیْبُ لِلّٰهِ فَانْتَظِرُوْا ۚ اِنِّیْ مَعَكُمْ مِّنَ الْمُنْتَظِرِیْنَ ﴿۲۰﴾

10|20| And they say, "Why is a sign not sent down to him from his Lord?" So say, "The unseen is only for Allah [to administer], so wait; indeed, I am with you among those who wait."

The causes of differences in the world have been mentioned. When Prophet Adam (peace be upon him) came, he was a prophet, and his descendants were Muslims. People spread out in search of sustenance, flourishing in new places. Communication was only by land (on foot), so people's connections and relationships were limited, which allowed various thoughts and misguidance to spread. Different languages emerged, and tribes and customs developed differently. In the time of Prophet Noah (peace be upon him), misguidance had spread, and after the Flood, only Muslims remained on earth. The same cycle occurred as after Prophet Adam (peace be upon him) and continues to this day.

To guide people, Allah sent prophets and revealed commandments. However, these differences have been allowed to flourish because Allah has given humans the power of reason and understanding. Right and wrong have been clearly explained so that humans can comprehend and act accordingly. By His grace, Allah has given a specific period of performance (life on earth) as a respite. That is why humans are not immediately punished; they are given the full opportunity to benefit from their time on earth. Then, based on their performance, they will be rewarded or punished. This was Allah's decision, which is why the cycle of differences continues and will continue. The unity of the Ummah

(community) is not based on language, color, or race, but on ideological unity. As long as there is ideological harmony, one Ummah believes in Allah and submits to His commands, while the other prefers to act according to its own will. These two communities, Islamic and non-Islamic, are one in humanity but different in beliefs and actions. However, this difference is not an enmity; the community on the right path has the duty to invite the other community to righteousness with good morals and wisdom so that they may succeed in this world and the hereafter. If individuals or nations become a threat to safety and existence, everyone has the right to defend themselves.

The disbelievers of Makkah would say to the Prophet (peace be upon him), "How can you be a prophet when no angel is visible with you? Your house should be made of gold. Bring our dead back to life, then we will believe in the Quran." They would make various arguments like this. In response, it was said that everything happens by Allah's command, and I, too, await Allah's command like you. These demands have no benefit.

وَ اِذَاۤ اَذَقْنَا النَّاسَ رَحْمَةً مِّنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ اِذَا لَهُمْ مَّكْرٌ فِیْۤ اٰیَاتِنَا ؕ قُلِ اللّٰهُ اَسْرَعُ مَكْرًا ؕ اِنَّ رُسُلَنَا یَكْتُبُوْنَ مَا تَمْكُرُوْنَ ﴿۲۱﴾

10|21| And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say, "Allah is swifter in strategy." Indeed, Our messengers record that which you conspire

هُوَ الَّذِیْ یُسَیِّرُكُمْ فِی الْبَرِّ وَ الْبَحْرِ ؕ حَتّٰۤی اِذَا كُنْتُمْ فِی الْفُلْكِ ۚ وَ جَرَیْنَ بِهِمْ بِرِیْحٍ طَیِّبَةٍ وَّ فَرِحُوْا بِهَا جَآءَتْهَا رِیْحٌ عَاصِفٌ وَّ جَآءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَّ ظَنُّوْۤا اَنَّهُمْ اُحِیْطَ بِهِمْ ۙ دَعَوُا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَ ۚ لَئِنْ اَنْجَیْتَنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِیْنَ ﴿۲۲﴾

10|22| It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful."

فَلَمَّاۤ اَنْجٰىهُمْ اِذَا هُمْ یَبْغُوْنَ فِی الْاَرْضِ بِغَیْرِ الْحَقِّ ؕ یٰۤاَیُّهَا النَّاسُ اِنَّمَا بَغْیُكُمْ عَلٰۤی اَنْفُسِكُمْ ۙ مَّتَاعَ الْحَیٰوةِ الدُّنْیَا ۫ ثُمَّ اِلَیْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۲۳﴾

10|23| But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do.

اِنَّمَا مَثَلُ الْحَیٰوةِ الدُّنْیَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ مِمَّا یَاْكُلُ النَّاسُ وَ الْاَنْعَامُ ؕ حَتّٰۤی اِذَاۤ اَخَذَتِ الْاَرْضُ زُخْرُفَهَا وَ ازَّیَّنَتْ وَ ظَنَّ اَهْلُهَاۤ اَنَّهُمْ قٰدِرُوْنَ عَلَیْهَاۤ ۙ اَتٰىهَاۤ اَمْرُنَا لَیْلًا اَوْ نَهَارًا فَجَعَلْنٰهَا حَصِیْدًا كَاَنْ لَّمْ تَغْنَ بِالْاَمْسِ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّتَفَكَّرُوْنَ ﴿۲۴﴾

10|24| The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.

Allah Almighty mentions human psychology, stating that when a person faces distress, they immediately become anxious. They use all available resources, and when they escape the hardship, they forget. This is illustrated with an example and an incident. Sea

travel used to be by sailing ships, which had sails propelled by the wind. When a storm arose, the sails were taken down to prevent the ship from capsizing, and then the waves would rise several feet high. When the journey was smooth and fast, the passengers were happy. But when a storm hit, the ship seemed very insignificant against the raging waves, and fear and panic spread. Everyone would become scared and wait for divine help, hoping for the storm to subside. Even those who did not believe in Allah would then pray earnestly.

Here is a true story as well: Ikrimah bin Abi Jahl fled Makkah during its conquest due to his enmity towards Islam, while his wife Umm Hakim bint Harith became a Muslim. Ikrimah boarded a ship to escape from Makkah. The ship got caught in a storm, and he fervently called upon the idols Lat and Uzza, but the storm intensified. Finally, he declared that if he survived the storm, he would accept Islam upon returning. After that, the storm subsided, and he returned and became a Muslim. This is a human condition to save oneself. One makes all efforts, and when successful, they tend to further deceit and prioritize other means, forgetting the true Creator. Often, we see such behavior and actions during distress, and once the distress is over and conditions normalize, the behavior and actions are entirely different. The reason for this difference in attitudes and behavior is a lack of ideological strength, which we can call a lack of faith. A person actually considers this their cunning, which is satanic thinking. All this deceit and excuses are recorded by the two angels (Kiraman Katibin) assigned to document every deed. It's like a video recording that we cannot see but will be shown on the Day of Judgment. Allah has termed this behavior as rebellion. The punishment for rebelling against divine commands is inevitable. According to a hadith, the consequences of oppression, treachery, and deceit fall upon the perpetrator (narrated by Hazrat Aisha in Tafsir Mazhari). Another narration states that Allah quickly rewards acts of kindness and retribution for oppression and severing kinship ties, and a person witnesses these in their lifetime (narrated by Tirmidhi).

It is crucial to uphold these values in an Islamic society. Allah has given a beautiful example: rain causes gardens to flourish, crops to grow, lush fields delight the owners' hearts, and dreams of prosperity stir in their hearts. Then suddenly, a storm or calamity strikes, destroying the entire garden and fields, turning all hopes and dreams to dust. Both examples—sea travel and land-based fields and gardens—demonstrate scenarios we witness yet fail to learn from. Thus, it is stated that these signs are for those who possess intellect, understanding, and contemplation.

وَ اللّٰهُ يَدْعُوْٓا اِلٰى دَارِ السَّلٰمِ ؕ وَ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۲۵﴾

10|25| And Allah invites to the Home of Peace and guides whom He wills to a straight path

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَ زِيَادَةٌ ؕ وَ لَا يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ وَّ لَا ذِلَّةٌ ؕ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۶﴾

10|26| For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally

وَ الَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا ۙ وَ تَرْهَقُهُمْ ذِلَّةٌ ؕ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ كَاَنَّمَآ اُغْشِيَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِمًا ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۷﴾

10|27| But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no

protector. It will be as if their faces are covered with pieces of the night - so dark [are they]. Those are the companions of the Fire; they will abide therein eternally.

Since humans are Allah's creation, endowed with the power and freedom to act, Allah guides them towards the path of peace for their own benefit. This path is straight and easy, so that they may succeed in this world and the Hereafter. Those who walk this path of goodness and righteousness, performing good deeds, will receive a beautiful reward for their actions and additional blessings. Their faces will be radiant, without the darkness of fear, and they will enter Paradise. The details of this reward include multiple increases in their good deeds and the exalted places in Paradise. A beautiful hadith mentions that, as a reward for their deeds, Allah will honor the people of Paradise with His vision, an experience whose delight will surpass all other rewards, and this will be a special blessing (Ruh al-Ma'ani).

Now, these people are contrasted with those who do not follow the straight path prescribed by Allah. They get entangled in the desires of the self and evil deeds. Thus, the recompense for evil is evil, which means punishment. On the Day of Judgment, their faces will appear darkened with fear due to their disobedience to Allah. They will be in torment, and no one will be able to save them from this punishment. They will dwell in this Hell forever.

وَ يَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ وَ شُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ وَ قَالَ شُرَكَآؤُهُمْ مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ﴿۲۸﴾

10|28| And [mention, O Muhammad], the Day We will gather them all together - then We will say to those who associated others with Allah, "[Remain in] your place, you and your 'partners.' " Then We will separate them, and their "partners" will say, "You did not used to worship us,

فَكَفٰى بِاللّٰهِ شَهِيْدًۢا بَيْنَنَا وَ بَيْنَكُمْ اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ﴿۲۹﴾

10|29| And sufficient is Allah as a witness between us and you that we were of your worship unaware."

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَ رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ﴿۳۰﴾

10|30| There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allah, their master, the Truth, and lost from them is whatever they used to invent.

The blessed verses describe the state and condition of misguidance and guidance on the Day of Judgment. In previous verses, the condition and end of those who follow the truth, as well as the condition and end of those who are misguided, have been mentioned. This continuation of the mention in these verses explains that on that day, not only will the misguided individuals be present, but also those whom they worshipped and followed. Both the worshippers and the ones who were worshipped or followed will be present, and they will completely disown each other. The misguided individuals and polytheists will be told by their gods and leaders that they were unaware of their worship or following. They will testify before Allah that they had no knowledge of their worship or following.

This is a profoundly disappointing and distressing state, where the leader or deity that was followed will entirely deny and express ignorance of the actions of the follower. It shows that their worth is so minimal that they did not even know who was following them. This serves as proof that these are artificial gods. The only way to avoid this scenario is to follow Allah's commands and worship Him alone in this life. On the Day of Judgment,

every person will see all their deeds, good and bad, small and large. All matters will be decided by Allah's justice.

This condition is described so that we learn from it and live our lives according to divine guidance. O Allah! Grant us the ability to walk on the straight path. Ameen.

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَ الْاَبْصَارَ وَ مَنْ يُّخْرِجُ الْحَیَّ مِنَ الْمَیِّتِ وَ يُخْرِجُ الْمَیِّتَ مِنَ الْحَیِّ وَ مَنْ يُّدَبِّرُ الْاَمْرَ ؕ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿۳۱﴾

10|31| Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allah," so say, "Then will you not fear Him?"

فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَا ذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۖۚ فَاَنّٰى تُصْرَفُوْنَ ﴿۳۲﴾

10|32| For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?

كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ فَسَقُوْٓا اَنَّهُمْ لَا يُؤْمِنُوْنَ ﴿۳۳﴾

10|33| Thus the word of your Lord has come into effect upon those who defiantly disobeyed - that they will not believe.

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ؕ قُلِ اللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ فَاَنّٰى تُؤْفَكُوْنَ ﴿۳۴﴾

10|34| Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّهْدِيْٓ اِلَى الْحَقِّ ؕ قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ ؕ اَفَمَنْ يَّهْدِيْٓ اِلَى الْحَقِّ اَحَقُّ اَنْ يُّتَّبَعَ اَمَّنْ لَّا يَهِدِّيْٓ اِلَّآ اَنْ يُّهْدٰى ۚ فَمَا لَكُمْ ۫ كَيْفَ تَحْكُمُوْنَ ﴿۳۵﴾

10|35| Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?"

وَ مَا يَتَّبِعُ اَكْثَرُهُمْ اِلَّا ظَنًّا ؕ اِنَّ الظَّنَّ لَا يُغْنِيْ مِنَ الْحَقِّ شَيْـًٔا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ﴿۳۶﴾

10|36| And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do.

Arguments for Monotheism are presented. The disbelievers of Makkah, who considered idols and various cosmic objects as deities, are given evidence of Allah's existence. These arguments are scientific and research-based, which are as true today as they were back then. They were meant for an uneducated audience and this is the miracle of the Quran, that its arguments are suitable for the intellectual level of humans of all times. These are indeed scientific and research-based, and we understand them in more detail now.

They are mentioned in a general manner, explaining that the sense of sight and hearing within humans, on which all their knowledge and performance depend, is given by someone. We observe that most humans have sight and hearing, while a few are deprived of them. Additionally, this entire universe, which is related to and surrounds humans, operates in a highly organized manner. How does it run, and who runs it? Humans have no role in this. Reflecting upon it reveals that there is an entity and power behind it all, regardless of the name given. Similarly, the things around humans come into existence from nothing. For example, a tree from a seed, a seed or fruit from a tree,

human or animal sperm, which is lifeless, produces human or animal life. Various crops and vegetables follow the same process. All these things end after a certain period. This cycle of birth and decay continues. Humans are also part of it. It is an extremely simple, important, and clear fact that no matter how great a human is, they cannot perform these tasks. And idols, which are merely human-made stones, cannot do anything either. Therefore, making such insignificant things one's guide or deity is a grave sin. These human-made gods are of no benefit to humanity, whereas the true Creator has sent prophets and messengers and revealed commandments for human guidance.

Despite so many signs, humans still go astray. It is regrettable that this deviation is caused by human assumptions and conjectures. They imagine various things in their minds based on mere imagination and start acting upon them. This entire realm of imagination and assumption is far from reality and is a product of Satan, who implants such thoughts in the human mind. The influence extends as far as human control goes. Assumption is believing something to be true or correct without any evidence, and the one who assumes does not attempt to provide proof or test their claim, considering it a fact. This is very dangerous in decision-making.

Salvation lies in getting rid of assumptions and conjectures that are entirely different from reality. Yes, if an estimate or hypothesis is made based on evidence and information, there is still a possibility of error, but the chances of it being close to the truth are higher. An important point is made that whenever a thought arises in the human mind, one should not act upon it or believe it immediately but should ponder and seek the truth. The true God has arranged guidance for humans, which is an expression of His love for His creation. If His guidance is not followed, or His commands are denied, it is a grave human error, and Allah knows everything and every action people undertake.

وَ مَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ اللّٰهِ وَ لٰكِنْ تَصْدِيْقَ الَّذِيْ بَيْنَ يَدَيْهِ وَ تَفْصِيْلَ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ۝٣٧

10|37| And it was not [possible] for this Qur'an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِسُوْرَةٍ مِّثْلِهٖ وَ ادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ۝٣٨

10|38| Or do they say [about the Prophet], "He invented it?" Say, "Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

بَلْ كَذَّبُوْا بِمَا لَمْ يُحِيْطُوْا بِعِلْمِهٖ وَ لَمَّا يَاْتِهِمْ تَاْوِيْلُهٗ ؕ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ۝٣٩

10|39| Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them. Thus did those before them deny. Then observe how was the end of the wrongdoers.

وَ مِنْهُمْ مَّنْ يُّؤْمِنُ بِهٖ وَ مِنْهُمْ مَّنْ لَّا يُؤْمِنُ بِهٖ ؕ وَ رَبُّكَ اَعْلَمُ بِالْمُفْسِدِيْنَ۝٤٠

10|40| And of them are those who believe in it, and of them are those who do not believe in it. And your Lord is most knowing of the corrupters

The verses discuss the stubbornness and disbelief of the Quraysh of Makkah, who denied the Quran and the Prophethood of the Prophet Muhammad (peace be upon him). They referred to the Quran as the words of a poet or a storyteller. It is stated that this is a divine book, confirming the previous heavenly scriptures revealed to various prophets,

which serves as proof of its authenticity. It contains commands related to human affairs and detailed descriptions of the books. It is from Allah, and humans cannot create something like it. The people of Makkah were challenged to produce a text like it if they believed it to be a human creation. Historically, it is proven that they could not do so, and their stubbornness was such that they denied and rejected the events and truths described in the Quran without listening, understanding, or contemplating them. The Quran mentions historical events where several nations were destroyed in the Middle East before, such as the people of 'Ad and Thamud, Lot, the dwellers of the wood, and the Pharaoh's people.

To console the Prophet (peace be upon him), it is mentioned that some people will believe, while others will not and will oppose. Allah knows those who acknowledge and those who create corruption. He is assured to continue preaching and not to be troubled by the rejection. This is the result of the free will and understanding that Allah has given to humans.

وَ اِنْ كَذَّبُوْكَ فَقُلْ لِّیْ عَمَلِیْ وَ لَكُمْ عَمَلُكُمْ ۚ اَنْتُمْ بَرِیْٓـُٔوْنَ مِمَّاۤ اَعْمَلُ وَ اَنَا بَرِیْٓءٌ مِّمَّا تَعْمَلُوْنَ﴿۴۱﴾

10|41| And if they deny you, [O Muhammad], then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do."

وَ مِنْهُمْ مَّنْ یَّسْتَمِعُوْنَ اِلَیْكَ ؕ اَفَاَنْتَ تُسْمِعُ الصُّمَّ وَ لَوْ كَانُوْا لَا یَعْقِلُوْنَ﴿۴۲﴾

10|42| And among them are those who listen to you. But can you cause the deaf to hear, although they will not use reason?

وَ مِنْهُمْ مَّنْ یَّنْظُرُ اِلَیْكَ ؕ اَفَاَنْتَ تَهْدِی الْعُمْیَ وَ لَوْ كَانُوْا لَا یُبْصِرُوْنَ﴿۴۳﴾

10|43| And among them are those who look at you. But can you guide the blind although they will not [attempt to] see?

اِنَّ اللّٰهَ لَا یَظْلِمُ النَّاسَ شَیْـًٔا وَّ لٰكِنَّ النَّاسَ اَنْفُسَهُمْ یَظْلِمُوْنَ﴿۴۴﴾

10|44| Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves.

Preaching and Violence:

The text discusses the hostility of the Makkahn disbelievers towards Islam, as well as the dynamics of guidance and rejection. It addresses the human nature and reaction, consoling the Prophet Muhammad (peace be upon him) by explaining that those who preach and reform should understand that human behavior, due to stubbornness and arrogance, often appears as if they are deaf and blind to the truth. Preachers and reformers should not be distressed or engage in disputes due to such attitudes. Instead of hating those who reject the message, it should be made clear that the consequences of rejecting guidance and goodness will fall upon them. A preacher or reformer is responsible for their actions, while individuals are accountable for their own deeds. The rejection should be understood as a lack of comprehension.

When people reject Allah’s guidance and act against it, they are laying the foundation for their own destruction and doom. It is mentioned that Allah does not wish to punish humans, but their own behavior and actions bring about such consequences. Societies become corrupt because the majority of individuals engage in wrongful conduct, while good societies thrive due to the righteous behavior of most individuals. Corrupt societies, where oppression, injustice, deceit, lies, and disobedience to Allah’s commands prevail,

face destruction and ruin. This destruction can manifest as economic and social collapse or as divine calamities.

وَ يَوْمَ يَحْشُرُهُمْ كَاَنْ لَّمْ يَلْبَثُوْۤا اِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُوْنَ بَيْنَهُمْ ؕ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ وَ مَا كَانُوْا مُهْتَدِيْنَ ﴿۴۵﴾

10|45| And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allah and were not guided

وَ اِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللّٰهُ شَهِيْدٌ عَلٰى مَا يَفْعَلُوْنَ ﴿۴۶﴾

10|46| And whether We show you some of what We promise them, [O Muhammad], or We take you in death, to Us is their return; then, [either way], Allah is a witness concerning what they are doing

وَ لِكُلِّ اُمَّةٍ رَّسُوْلٌ ۚ فَاِذَا جَآءَ رَسُوْلُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا يُظْلَمُوْنَ ﴿۴۷﴾

10|47| And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged

The condition of the disbelievers is described, indicating that they do not believe in the afterlife. However, when the Day of Judgment and accountability come, they will perceive their worldly life as having lasted only a very short time compared to the length of that day and its torment. In this state, they will recognize each other. The Day of Judgment will have various stages. When it arrives, a person will even forget their own children. During the reckoning, they will recognize each other and cast blame. All these states are of torment and distress.

The Prophet Muhammad (peace be upon him) stated that those who deny Allah's commands will face punishment. Just as the disbelievers of Makkah were defeated and Makkah, Ta'if, and Khaybar were conquered, if any shortcomings remain or if the Prophet did not witness them, the disbelievers will still face punishment in the future. After this, complete accountability will occur on the Day of Judgment, where both punishment and reward will be based on one's deeds. Allah sends His messengers to every nation before inflicting punishment or granting reward, to provide guidance and convey His message. The messenger clarifies the truth and falsehood, establishing a standard of justice. If they reject the message, they will face punishment; if they do good deeds, they will be deserving of reward.

Additionally, on the Day of Judgment, when each nation stands for accountability, their messengers and Allah's prophets will be with them to testify to the recognition of the truth, ensuring justice. It is emphasized that there will be no injustice. According to a hadith, the account of Muslims will be taken first. The Prophet (peace be upon him) said that although we came last, we will be foremost on the Day of Judgment, and our judgment will be made before all other creatures. This is mentioned in Sahih Muslim.

وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۴۸﴾

10|48| And they say, "When is [the fulfillment of] this promise, if you should be truthful?"

قُلْ لَّاۤ اَمْلِكُ لِنَفْسِيْ ضَرًّا وَّ لَا نَفْعًا اِلَّا مَا شَآءَ اللّٰهُ ؕ لِكُلِّ اُمَّةٍ اَجَلٌ ؕ اِذَا جَآءَ اَجَلُهُمْ فَلَا يَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا يَسْتَقْدِمُوْنَ ﴿۴۹﴾

10|49| Say, "I possess not for myself any harm or benefit except what Allah should will. For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it]."

قُلْ اَرَءَيْتُمْ اِنْ اَتٰىكُمْ عَذَابُهٗ بَيَاتًا اَوْ نَهَارًا مَّا ذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُوْنَ﴿۵۰﴾

10|50| Say, "Have you considered: if His punishment should come to you by night or by day - for which [aspect] of it would the criminals be impatient?"

اَثُمَّ اِذَا مَا وَقَعَ اٰمَنْتُمْ بِهٖ ؕ آٰلْـٰٔنَ وَ قَدْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ﴿۵۱﴾

10|51| Then is it that when it has [actually] occurred you will believe in it? Now? And you were [once] for it impatient

ثُمَّ قِيْلَ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ الْخُلْدِ ۚ هَلْ تُجْزَوْنَ اِلَّا بِمَا كُنْتُمْ تَكْسِبُوْنَ﴿۵۲﴾

10|52| Then it will be said to those who had wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"

وَ يَسْتَنْۢبِـُٔوْنَكَ اَحَقٌّ هُوَ ؕ قُلْ اِيْ وَ رَبِّيْۤ اِنَّهٗ لَحَقٌّ ؕ وَ مَاۤ اَنْتُمْ بِمُعْجِزِيْنَ﴿۵۳﴾

10|53| And they ask information of you, [O Muhammad], "Is it true?" Say, "Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to Allah]."

The polytheists and disbelievers of Makkah mocked the warnings of punishment and the messages of the Prophet Muhammad (peace be upon him) about the Day of Judgment, resurrection, and accountability. They continuously demanded proof and stubbornly questioned the impending punishment, asking why it had not yet come despite their prolonged opposition. They ridiculed the idea of punishment, saying that if it were true, it would have already occurred. The verses respond to their mockery and profanity by asserting that the punishment and retribution are indeed true and just. Allah decides the punishment for any nation or community based on their actions. This punishment neither comes before nor after the appointed time. When it arrives, whether it is day, morning, noon, or evening, it is inescapable, just as it happened with previous nations.

The Prophet (peace be upon him) stated that Allah alone is the true doer and decision-maker of all matters. He himself relies on Allah for his own benefit and harm. Therefore, questioning him about the timing of the punishment is incorrect. In reality, the management of the entire universe is under Allah's control. The earth, the heavens, humans, and animals are all subject to His will. Allah is the true doer of all affairs, so help should be sought from Him, and one should believe in Him. Allah has created means for the administration of the universe, hence His name is "Musabbib al-Asbab" (the Creator of means). Utilizing these means and benefiting from them is essential for human success. All resources can be a cause of benefit or harm to humans. Therefore, utilizing these resources does not negate the role of Allah as the true doer but rather acknowledges and shows gratitude for His provision. For guidance, He sent prophets and revealed scriptures. He made the things on earth subject to human control, providing ease for them, and similarly, people help each other in society.

Allah's wrath and reward are true. When they come, there will be no escape. Therefore, it is wrong to demand them because no one can prevent divine punishment. When the punishment arrives, repentance and faith will be of no benefit. This punishment is a consequence of worldly actions. This is the life of the world, where through righteous deeds, we can improve both this world and the hereafter.

O our Lord, grant us good in this world and in the hereafter. Ameen.

وَ لَوْ اَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْاَرْضِ لَافْتَدَتْ بِهٖ ؕ وَ اَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ۚ وَ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا يُظْلَمُوْنَ﴿۵۴﴾

10|54| And if each soul that wronged had everything on earth, it would offer it in ransom. And they will confide regret when they see the punishment; and they will be judged in justice, and they will not be wronged

اَلَاۤ اِنَّ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ اَلَاۤ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ﴿۵۵﴾

10|55| Unquestionably, to Allah belongs whatever is in the heavens and the earth. Unquestionably, the promise of Allah is truth, but most of them do not know

هُوَ یُحْیٖ وَ یُمِیْتُ وَ اِلَیْهِ تُرْجَعُوْنَ ﴿۵۶﴾

10|56| He gives life and causes death, and to Him you will be returned

The previous content is completed with the verses describing the Day of Judgment, the reckoning, and the condition of the disbelievers. The following points are highlighted:

(1) The state of those who denied will be one of extreme distress and regret.

(2) They will reach such a level of desperation that they would give all their possessions as ransom to escape the punishment.

(3) They will try to hide their shame from the torment, hoping to save face in front of those they once boasted to in the world. However, their faces and bodily movements will reveal their true state.

Allah is the owner of all the heavens and the earth. Every particle in this universe is dependent on and subservient to Him. All the promises of Allah mentioned in the divine scriptures, especially the Quran, are true and just. He gives life and death, and similarly, after death, humans will return to their true Creator. With such immense power and authority, Allah will administer complete justice on that day.

The verses emphasize twice that there will be no injustice done to these criminals because Allah is just and loves justice.

یٰۤاَیُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَ شِفَآءٌ لِّمَا فِی الصُّدُوْرِ ۙ۬ وَ هُدًی وَّ رَحْمَةٌ لِّلْمُؤْمِنِیْنَ ﴿۵۷﴾

10|57| O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

قُلْ بِفَضْلِ اللّٰهِ وَ بِرَحْمَتِهٖ فَبِذٰلِكَ فَلْیَفْرَحُوْا ؕ هُوَ خَیْرٌ مِّمَّا یَجْمَعُوْنَ ﴿۵۸﴾

10|58| Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."

After discussing the stubbornness and the punishment of the disbelievers of Makkah, the blessings bestowed upon the Muslims are highlighted. The Muslims in Makkah were weak, financially and socially inferior compared to the disbelievers who possessed wealth and social status. Despite these conditions, the blessings granted to the Muslims are mentioned. The guidance and direction provided to the Muslims through the Quran far outweigh the wealth and worldly honor of the disbelievers. Several attributes of this blessing are outlined:

Advice and Exhortation:

The Quran is a source of guidance and admonition. It provides successful principles and methods for living a human life, through which a righteous society can be established. Such a society guarantees progress, justice, equality, and human rights. The Muslims

demonstrated this by establishing a successful society within the first 40 years, proving it to the world.

Exhortation involves reminding someone through warnings or benefits, similar to how a doctor informs a patient about the harms of a disease and the benefits of medicine, aiming for the patient's recovery. Similarly, the Quran provides information and guidance for the success of humanity. These commands come from the Creator of the universe, not human-made, which increases their utility and importance. The commands related to human affairs are entirely for human welfare. The Prophet Muhammad (peace be upon him) detailed and implemented these in accordance with Shariah, emphasizing the importance of adhering to what is halal (permissible) and haram (forbidden).

Healing:

The Quran is described as a healing source for both physical and spiritual ailments. By contemplating and practicing its verses, mental diseases like jealousy, hatred, resentment, lying, and arrogance can be cured. Full faith in the Quran can lead to physical recovery as well. Reciting relevant verses repeatedly or following hadiths for specific illnesses strengthens the body's resistance and ultimately leads to health.

Faith healing is a recognized method in modern medical treatment, practiced in various centers. It involves treating through religious faith rather than medications or surgery. This ancient method has been acknowledged after being tried and tested by many. Although modern medicine has advanced, faith healing still exists. Every major religion, including Hinduism, Judaism, Christianity, and Islam, permits it. Techniques like reciting verses, blowing, writing verses, special supplications, vows, and seeking prayers from others are common. In Islam, reciting Quranic verses relevant to specific illnesses or problems is mentioned in hadiths, but faith in Allah's power is crucial.

Modern hospitals also have spiritual healing departments. Any disease's treatment begins internally, influenced by the body's hormone production related to health or illness, which ends in complete health or death. This hormonal balance can be altered by medications or mental states influenced by faith. Spirituality fosters a mental state that promotes the growth of healthy hormones, leading to recovery.

In addition to physical ailments, the Quran also provides healing for mental and spiritual diseases. If one reads the Quran attentively, as it commands, "Do they not reflect upon the Quran, or are there locks upon their hearts?" they will find that the verses and stories related to human psychology, character, and the power and might of Allah inspire deep contemplation. Reflecting on these aspects can undoubtedly lead to spiritual growth, reliance on Allah, peace of mind, and feelings of love for all creation. These are the best treatments for many psychological illnesses.

Regular recitation or repetition of the verses (particularly understanding their meanings) serves as excellent therapy. The truths presented in the Quran have been validated by modern scientific research. Dr. Muhammad Atiq, Dr. Shazia, and Dr. Riffat Mahmood have written a research paper titled "Faith Healing – Medicine, Health Care," which contains extensive information on this topic.

Guidance:

The Quran provides guidance for all humanity, especially highlighting evil and blameworthy actions. It lays out principles of justice, equality, human rights, social norms, penal laws, and economic principles essential for human welfare. Those who follow these principles will succeed, while those who don't will face difficulties due to their actions. Muslims, particularly believers, are emphasized because they have the highest

level of faith in the Quran. The guidance of the Quran can eradicate oppression, ignorance, and social and economic injustice, as demonstrated by Islamic civilization from the first century to the seventh century Hijri. The current plight of Muslims is due to their distance from the Quranic and Prophetic way of life. The Quran provides clear evidence of Allah's existence, oneness, and rejection of polytheism and corrupt beliefs.

Mercy:

The Quran is a mercy for humanity, especially for believers who have complete faith in it. This mercy is evident in their actions and character. The teachings of the Quran and the Prophet Muhammad (peace be upon him) are a source of guidance and healing for humanity's spiritual ailments. Prophets were sent by Allah for this purpose. Muslims should rejoice in these blessings and aim to follow divine commands, leading to success in this world and the hereafter. May Allah grant all humans, especially Muslims, the strength and courage to enlighten themselves with the guidance of the Quran and the teachings of the Prophet Muhammad (peace be upon him). Ameen.

قُلْ اَرَءَيْتُمْ مَّآ اَنْزَلَ اللّٰهُ لَكُمْ مِّنْ رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَّ حَلٰلًا ؕ قُلْ آٰللّٰهُ اَذِنَ لَكُمْ اَمْ عَلَى اللّٰهِ تَفْتَرُوْنَ ﴿۵۹﴾

10|59| Say, "Have you seen what Allah has sent down to you of provision of which you have made [some] lawful and [some] unlawful?" Say, "Has Allah permitted you [to do so], or do you invent [something] about Allah?"

وَ مَا ظَنُّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ يَوْمَ الْقِيٰمَةِ ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَشْكُرُوْنَ ﴿۶۰﴾

10|60| And what will be the supposition of those who invent falsehood about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them are not grateful."

The verses describe the attitude of the disbelievers of Makkah, their beliefs, particularly their ignorance and polytheism. They elevate their opinions to the status of religion and falsely label it as the religion of Abraham. They alter what is lawful and unlawful in the provisions Allah has granted them based on their preferences, which is an exaggeration, and they falsely attribute these changes to Allah. This behavior is still observed among some scholars and powerful individuals today, which is incorrect and completely false.

They also hold various assumptions and deny the Day of Judgment, which is beyond their knowledge. Allah, however, is exceedingly gracious, as He has provided all the comforts of life to so many people despite their disobedience. People fail to thank their true Creator. Gratitude to Allah should be expressed by appropriately using food, drink, clothing, housing, and other adornments according to one's needs, avoiding unnecessary expenditures, and not forgetting the rights of the needy and deprived. The Prophet Muhammad (peace be upon him) disapproved of living in undue hardship and poverty without reason.

Gratitude:

Umar bin Shuaib (may Allah be pleased with him) narrates from his father, who narrates from his grandfather, that the Messenger of Allah (peace be upon him) said: "Indeed, Allah loves to see the effect of His blessings on His servant" (Sunan an-Nasa'i). Gratitude is a quality or attribute where one acknowledges and expresses appreciation for someone's kindness or a favor received. Being grateful is a great virtue that beautifies human life, protecting it from reprehensible traits like envy and malice. Gratitude changes

one's perspective and behavior, introducing a positive outlook and approach to life, enhancing relationships with others, and fostering a sense of contentment.

Gratitude reduces feelings of hatred, increases human dignity and self-confidence, and enhances mental capacity, as noted in "Psychology Today." These benefits extend to individuals who practice gratitude. According to a hadith, a person who does not thank people does not thank Allah. The state of gratitude towards Allah is significantly higher compared to human gratitude, due to the countless blessings and favors bestowed by Allah. The extent, importance, necessity, and benefits of Allah's blessings are immense. Gratitude to Allah is comparable to a bird flying surrounded by air from all sides, indicating the constant state of being immersed in Allah's blessings.

Allah desires humans to adopt the attribute of gratitude. May Allah grant us the ability to be grateful. Ameen.

وَ مَا تَكُوْنُ فِیْ شَاْنٍ وَّ مَا تَتْلُوْا مِنْهُ مِنْ قُرْاٰنٍ وَّ لَا تَعْمَلُوْنَ مِنْ عَمَلٍ اِلَّا كُنَّا عَلَیْكُمْ شُهُوْدًا اِذْ تُفِیْضُوْنَ فِیْهِ ؕ وَ مَا یَعْزُبُ عَنْ رَّبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ فِی الْاَرْضِ وَ لَا فِی السَّمَآءِ وَ لَاۤ اَصْغَرَ مِنْ ذٰلِكَ وَ لَاۤ اَكْبَرَ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ ﴿۶۱﴾

10|61| And, [O Muhammad], you are not [engaged] in any matter or recite any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.

اَلَاۤ اِنَّ اَوْلِیَآءَ اللّٰهِ لَا خَوْفٌ عَلَیْهِمْ وَ لَا هُمْ یَحْزَنُوْنَ ﴿۶۲﴾

10|62| Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve

الَّذِیْنَ اٰمَنُوْا وَ كَانُوْا یَتَّقُوْنَ ﴿۶۳﴾

10|63| Those who believed and were fearing Allah

لَهُمُ الْبُشْرٰی فِی الْحَیٰوةِ الدُّنْیَا وَ فِی الْاٰخِرَةِ ؕ لَا تَبْدِیْلَ لِكَلِمٰتِ اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ ﴿۶۴﴾

10|64| For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment.

The verses inform humans about the greatness of Allah's knowledge. Every small and big action is within Allah's knowledge. The Prophet (peace be upon him) is addressed, stating that all his efforts in preaching, teaching the Quran, and all his circumstances are known to Allah. Muslims are also informed that all their actions, no matter how insignificant or minimal, are known to Allah. Not only human actions but everything on earth and in the heavens (and between the heavens and the earth) is not hidden from Allah. All these matters and events are recorded in the "Preserved Tablet" (Lawh Mahfuz), also referred to as the "Clear Book" (Kitab Mubin). Humans should constantly evaluate their actions as they will be accounted for.

The information in the Lawh Mahfuz, as explained in hadiths, contains details from the beginning to the end of the universe. One indication of this is the highly organized manner in which this vast universe, beyond human intellect and knowledge, operates. Humans are not even fully aware of the information about the earth or their own personal knowledge. Modern science has proven that storing information or data is not an issue. With the invention of super quantum computers and the current pace of development, significant progress is expected in the future. Storing and transferring information is no

longer a problem. Just a drop of DNA contains so much information that it is beyond imagination. This has been detailed in the commentary on Surah Al-Baqarah. The more information modern scientific research provides, the greater human astonishment and the more evidence of Allah's existence. However, Western scientists, being deprived of belief in God from childhood, attribute it to the system of nature.

Love for Allah and Allah's Love (Friend of Allah):

After discussing Allah's power and majesty, the focus shifts to those individuals who are engrossed in His commands and love. They are praised as "Awliya Allah" (Friends of Allah). The term "Wali" derives from "Wilayah," which linguistically denotes closeness. This closeness can be of any kind – love, place, friendship. It also means one who manages or has authority.

There are two types of closeness. One is the inherent closeness that every human and particle of the universe has with its Creator. Without this closeness, nothing could exist. The second type of closeness is specific to certain individuals, referred to as the closeness of love. The two types share only the name. The closeness of love has numerous levels, each higher and more exalted than the previous one. The first condition is faith. After acquiring the wealth of faith, the resolute and determined individuals progress through various stages of advancement, moving forward until they reach the exalted position described in the hadith of the Prophet (peace be upon him):

"Allah says: 'My servant continues to draw closer to Me with voluntary acts of worship until I love him. When I love him, I become his hearing with which he hears, and his sight with which he sees.'"

The highest level of this closeness is where the Prophet Muhammad (peace be upon him) resides, followed by the other prophets. (Tafsir Mazhari).

In the terminology of Sufism, a "wali" (saint) is one whose heart remains engrossed in the remembrance of Allah. Day and night, they are engaged in praise and glorification. Their heart is filled with divine love, leaving no room for anything else. If they love, it is for Allah's sake, and if they detest, it is for Allah's sake. This state is known as "fana fi Allah" (annihilation in Allah). There is only one path to reach this exalted state: following the teachings of the Quran and the life of the Prophet (peace be upon him) with complete devotion. By strictly adhering to obligatory and voluntary acts of worship, a believer reaches a stage where they become a manifestation of Allah's attributes, yet they remain a servant. The distinction between Creator and creation remains intact.

Once, someone asked the Prophet (peace be upon him) who the friends of Allah are. He replied, "They are those who, when seen, remind you of Allah." Hazrat Anas bin Malik (may Allah be pleased with him) narrated that the Prophet said, "There are many people with disheveled hair, wearing old and worn-out clothes, to whom no attention is paid. (If they swear an oath by Allah for something to happen), Allah will fulfill their oath. Among them is Bara bin Malik." (Tirmidhi).(Poetry):

Do not look down upon the humble and destitute of the world. You do not know that amidst the dust, there may be a rider passing.

The greatness and blessings of this exalted state mean that the friends of Allah have no fear or sorrow. Even if all the wealth of the world is taken away from them, they do not grieve. On the Day of Judgment, Allah will protect them from fear. They will remain content due to their closeness to the Divine. The status of these saints is described in a hadith: The Prophet (peace be upon him) said, "Among the servants of Allah, there are people who are neither prophets nor martyrs, but the prophets and martyrs will envy their

rank before Allah. The companions asked, 'O Messenger of Allah, who are they?' He replied, 'They are those who love each other purely for the sake of Allah, neither for kinship nor for any worldly gain. By Allah, their faces will be radiant with light, and they will be upon light. When people are fearful, they will not fear, and when people are sorrowful, they will not grieve.' Then he recited the verse." (Abu Dawood).

According to the levels of divine closeness, Sufi literature also describes the ranks of saints. Briefly, this greatness results from continuous practice, sincerity, love, and the grace of Allah. (Poetry):

"I love the righteous, though I am not one of them, hoping that Allah will grant me righteousness."

Sometimes, the saints perform acts that do not occur under normal circumstances; these are called miracles (karamat). Modern science does not acknowledge these because the material and physical evidence required for scientific validation is absent due to the extraordinary nature of miracles. Similarly, psychologists who do not believe in Allah acknowledge the reality and psychological power of love, terming extreme love as Obsessive Love Disorder (O.L.D) and believe in its effects. Psychologists and medical experts who believe in religion also recognize the state of love and its effects from a religious perspective. There exists a "Society for the Psychology of Religion and Spirituality" based in Washington, USA, which publishes a quarterly journal. Both believers and non-believers in religion acknowledge the reality and events of love, but their interpretations differ. Guidance from Islamic teachings in psychology makes it easier and more successful for any psychologist to solve psychological issues. Achieving inner peace (of heart and mind) is easier through this guidance.

وَ لَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ؕ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۶۵﴾

10|65| And let not their speech grieve you. Indeed, honor [due to power] belongs to Allah entirely. He is the Hearing, the Knowing.

اَلَاۤ اِنَّ لِلّٰهِ مَنْ فِی السَّمٰوٰتِ وَ مَنْ فِی الْاَرْضِ ؕ وَ مَا یَتَّبِعُ الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ شُرَكَآءَ ؕ اِنْ یَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَ اِنْ هُمْ اِلَّا یَخْرُصُوْنَ ﴿۶۶﴾

10|66| Unquestionably, to Allah belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allah do not [actually] follow [His] "partners." They follow not except assumption, and they are not but falsifying

هُوَ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَ النَّهَارَ مُبْصِرًا ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّسْمَعُوْنَ ﴿۶۷﴾

10|67| It is He who made for you the night to rest therein and the day, giving sight. Indeed in that are signs for a people who listen.

These blessed verses are Makkan, revealed in response to the hostility of the disbelievers and the difficulties faced by the Prophet (peace be upon him) in his mission. It is stated that the Prophet should not be grieved, for all power, might, and sovereignty belong to Allah, and He is aware of and hears everything. Thus, success will be achieved by the Prophet. As evidence of Allah's power, it is mentioned that everything seen by humans in the universe, whether on earth or in the sky, is under Allah's control and ownership. Therefore, those who worship anyone other than Him are wrong and misguided, ignoring the facts and following their own mental delusions and assumptions.

Scientific proofs of Allah's existence and power are provided, such as the movement of the sun and the earth, the motion of the moon, and the benefits of day and night, which modern medical science has now understood. The human body needs rest at night and

sleeps more peacefully, and is active during the day, with better efficiency. All these scientific facts are for those who possess knowledge and engage in research. Muslims are invited to ponder and investigate so that they can inform and explain to the world about the existence of Allah.

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ هُوَ الْغَنِیُّ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ؕ اِنْ عِنْدَكُمْ مِّنْ سُلْطٰنٍۭ بِهٰذَا ؕ اَتَقُوْلُوْنَ عَلَی اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۶۸﴾

10|68| They have said, "Allah has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about Allah that which you do not know?

قُلْ اِنَّ الَّذِیْنَ یَفْتَرُوْنَ عَلَی اللّٰهِ الْكَذِبَ لَا یُفْلِحُوْنَ ﴿۶۹﴾

10|69| Say, "Indeed, those who invent falsehood about Allah will not succeed."

مَتَاعٌ فِی الدُّنْیَا ثُمَّ اِلَیْنَا مَرْجِعُهُمْ ثُمَّ نُذِیْقُهُمُ الْعَذَابَ الشَّدِیْدَ بِمَا كَانُوْا یَكْفُرُوْنَ ﴿۷۰﴾

10|70| [For them is brief] enjoyment in this world; then to Us is their return; then We will make them taste the severe punishment because they used to disbelieve

In the blessed verses, the mention of the oneness of Allah Almighty is highlighted. In the previous verses, scientific proofs of Allah's existence were given, and contemplation on them was commanded. In these verses, the refutation of those who attribute offspring to Allah is made, stating that they have no evidence. Instead, due to their imaginations, they falsely attribute (offspring) to Allah and commit shirk (associating partners with Allah). They may not receive punishment for this in the world because in this world, the same God, the Provider and Creator, is for Muslims, non-Muslims, good, bad, black, and white. Therefore, those who do not receive their punishment here will, after death, face severe punishment due to their blasphemous deeds. That is the real and eternal life, for which preparation is very necessary.

وَ اتْلُ عَلَیْهِمْ نَبَاَ نُوْحٍ ۘ اِذْ قَالَ لِقَوْمِهٖ یٰقَوْمِ اِنْ كَانَ كَبُرَ عَلَیْكُمْ مَّقَامِیْ وَ تَذْكِیْرِیْ بِاٰیٰتِ اللّٰهِ فَعَلَی اللّٰهِ تَوَكَّلْتُ فَاَجْمِعُوْۤا اَمْرَكُمْ وَ شُرَكَآءَكُمْ ثُمَّ لَا یَكُنْ اَمْرُكُمْ عَلَیْكُمْ غُمَّةً ثُمَّ اقْضُوْۤا اِلَیَّ وَ لَا تُنْظِرُوْنِ ﴿۷۱﴾

10|71| And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you - then I have relied upon Allah. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite.

فَاِنْ تَوَلَّیْتُمْ فَمَا سَاَلْتُكُمْ مِّنْ اَجْرٍ ؕ اِنْ اَجْرِیَ اِلَّا عَلَی اللّٰهِ ۙ وَ اُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِیْنَ ﴿۷۲﴾

10|72| And if you turn away [from my advice] then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims."

فَكَذَّبُوْهُ فَنَجَّیْنٰهُ وَ مَنْ مَّعَهٗ فِی الْفُلْكِ وَ جَعَلْنٰهُمْ خَلٰٓئِفَ وَ اَغْرَقْنَا الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا ۚ فَانْظُرْ كَیْفَ كَانَ عَاقِبَةُ الْمُنْذَرِیْنَ ﴿۷۳﴾

10|73| And they denied him, so We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهٖ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَمَا كَانُوْا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا بِهٖ مِنْ قَبْلُ ؕ كَذٰلِكَ نَطْبَعُ عَلٰى قُلُوْبِ الْمُعْتَدِيْنَ ﴿۷۴﴾

10|74| Then We sent after him messengers to their peoples, and they came to them with clear proofs. But they were not to believe in that which they had denied before. Thus We seal over the hearts of the transgressors

The stubbornness and obstinacy of the disbelievers of Makkah, along with their opposition to Islam and oppression of poor Muslims, were extremely distressing and testing for the Prophet (peace be upon him) and the believers. To console them, Allah Almighty mentioned the accounts of previous prophets and nations. Prophet Noah (peace be upon him) preached for several hundred years, and his people committed great injustices against him, but he remained steadfast in his mission. When he saw that his people were not accepting the truth, he prayed, and through the flood, that nation was destroyed. The Muslims who were with him boarded the ark and were saved. After this event, only Muslims and believers remained, but over time, due to Satan's misguidance, people again began to worship others besides Allah and engaged in oppression against humanity. Then Allah sent various prophets for their reformation, and the wise ones among them believed, while those who followed Satan and their own desires, and persisted in acting against the teachings of the prophets despite knowing the truth, were deprived by Allah of the power to accept the truth. Their hearts were sealed, and they died in that misguidance. Hell became their abode. The key point is that persistence in evil deeds destroys a person.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى وَ هٰرُوْنَ اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ بِاٰيٰتِنَا فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا مُّجْرِمِيْنَ ﴿۷۵﴾

10|75| Then We sent after them Moses and Aaron to Pharaoh and his establishment with Our signs, but they behaved arrogantly and were a criminal people

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْۤا اِنَّ هٰذَا لَسِحْرٌ مُّبِيْنٌ ﴿۷۶﴾

10|76| So when there came to them the truth from Us, they said, "Indeed, this is obvious magic."

قَالَ مُوْسٰۤى اَتَقُوْلُوْنَ لِلْحَقِّ لَمَّا جَآءَكُمْ ؕ اَسِحْرٌ هٰذَا ؕ وَ لَا يُفْلِحُ السّٰحِرُوْنَ ﴿۷۷﴾

10|77| Moses said, "Do you say [thus] about the truth when it has come to you? Is this magic? But magicians will not succeed."

قَالُوْۤا اَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا وَ تَكُوْنَ لَكُمَا الْكِبْرِيَآءُ فِى الْاَرْضِ ؕ وَ مَا نَحْنُ لَكُمَا بِمُؤْمِنِيْنَ ﴿۷۸﴾

10|78| They said, "Have you come to us to turn us away from that upon which we found our fathers and so that you two may have grandeur in the land? And we are not believers in you."

وَ قَالَ فِرْعَوْنُ ائْتُوْنِىْ بِكُلِّ سٰحِرٍ عَلِيْمٍ ﴿۷۹﴾

10|79| And Pharaoh said, "Bring to me every learned magician."

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوْسٰۤى اَلْقُوْا مَاۤ اَنْتُمْ مُّلْقُوْنَ ﴿۸۰﴾

10|80| So when the magicians came, Moses said to them, "Throw down whatever you will throw."

فَلَمَّاۤ اَلْقَوْا قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ ۙ السِّحْرُ ؕ اِنَّ اللّٰهَ سَيُبْطِلُهٗ ؕ اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ﴿۸۱﴾

10|81| And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of corrupters.

وَ يُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَ لَوْ كَرِهَ الْمُجْرِمُوْنَ﴿۸۲﴾

10|82| And Allah will establish the truth by His words, even if the criminals dislike it."

The accounts of Prophet Musa (Moses) (peace be upon him) are mentioned. Prophet Musa and Harun (Aaron) (peace be upon them) lived during the time of Pharaoh. Pharaoh had claimed divinity and was subjecting the Israelites to severe oppression. Prophet Musa (peace be upon him) preached his prophethood and the oneness and worship of Allah to Pharaoh, but Pharaoh and his chiefs became staunch opponents. The Quran analyzes their reactions, providing insights into human psychology that are very relevant to our lives.

Pharaoh and his chiefs' perspectives were:

(1) They believed that Prophet Musa (peace be upon him) was seeking power through his message of truth.

(2) They thought he wanted to deviate Pharaoh from the ways of their forefathers, which was unacceptable to them. This became a pretext for deceiving the masses. In reality, they feared losing their own power because the miracles shown by Prophet Musa had instilled fear in everyone's hearts, and they wanted to counter this fear by displaying their superiority. Their power and authority had made them very arrogant, and because of their oppression and claim to divinity, they were great criminals. They used this as a pretext to gain public sympathy. People generally do not like to change from what they are accustomed to, so this argument was used. In our daily lives, we see that whenever a step is taken for change or improvement, it is opposed because the class benefiting from the current situation becomes a strong opponent and reacts intensely.

(3) They gathered expert magicians to ensure their success.

The approach adopted by Prophet Musa (peace be upon him) in dealing with them is exemplary in terms of management: let the opponent use all their strength so that both their weaknesses and strengths become apparent, and then counter them. This increases the chances of success. If a technique is forgotten, success becomes easier by finding its remedy. Therefore, he invited them to display their tricks first. Secondly, he emphasized goodness and reform, stating that magic is based on deception and exploits human weaknesses. Allah dislikes it and swiftly brings it to an end. Additionally, he conveyed the crucial message that Allah does not like those who cause corruption; they fail, and ultimately, Allah grants success to those who do justice, truth, and goodness. Therefore, criminals and mischief-makers do not want the truth to prevail for their interests, but Allah ensures the triumph of the truth. This message is for those forces and individuals who struggle for justice, truth, and human welfare in society.

فَمَاۤ اٰمَنَ لِمُوْسٰۤى اِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهٖ عَلٰى خَوْفٍ مِّنْ فِرْعَوْنَ وَ مَلَا۟ئِهِمْ اَنْ يَّفْتِنَهُمْ ؕ وَ اِنَّ فِرْعَوْنَ لَعَالٍ فِى الْاَرْضِ ۚ وَ اِنَّهٗ لَمِنَ الْمُسْرِفِيْنَ﴿۸۳﴾

10|83| But no one believed Moses, except [some] youths among his people, for fear of Pharaoh and his establishment that they would persecute them. And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors

وَ قَالَ مُوْسٰى يٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْۤا اِنْ كُنْتُمْ مُّسْلِمِيْنَ﴿۸۴﴾

10|84| And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims."

فَقَالُوْا عَلَى اللّٰهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ۙ﴿۸۵﴾

10|85| So they said, "Upon Allah do we rely. Our Lord, make us not [objects of] trial for the wrongdoing people

وَ نَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ﴿۸۶﴾

10|86| And save us by Your mercy from the disbelieving people."

وَ اَوْحَيْنَاۤ اِلٰى مُوْسٰى وَ اَخِيْهِ اَنْ تَبَوَّاٰ لِقَوْمِكُمَا بِمِصْرَ بُيُوْتًا وَّ اجْعَلُوْا بُيُوْتَكُمْ قِبْلَةً وَّ اَقِيْمُوا الصَّلٰوةَ ؕ وَ بَشِّرِ الْمُؤْمِنِيْنَ﴿۸۷﴾

10|87| And We inspired to Moses and his brother, "Settle your people in Egypt in houses and make your houses [facing the] qiblah and establish prayer and give good tidings to the believers."

وَ قَالَ مُوْسٰى رَبَّنَاۤ اِنَّكَ اٰتَيْتَ فِرْعَوْنَ وَ مَلَاَهٗ زِيْنَةً وَّ اَمْوَالًا فِى الْحَيٰوةِ الدُّنْيَا ۙ رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيْلِكَ ۚ رَبَّنَا اطْمِسْ عَلٰۤى اَمْوَالِهِمْ وَ اشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ﴿۸۸﴾

10|88| And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment."

The verses mention Prophet Musa (Moses) (peace be upon him). Since the number and influence of Jews in Arabia were greater compared to Christians, there are more verses about them compared to Christianity. Despite Prophet Musa's invitation and efforts, few among the Israelites believed because they greatly feared the Coptic nobles (Pharaoh's people). The Israelites were oppressed by them, and the nobles of Pharaoh were very arrogant due to their power. The curse of arrogance is significantly influenced by power. Prophet Musa (peace be upon him) advised the Israelites to have faith in Allah and to trust Him, and he prayed for Allah to save them from the oppressors and deniers. Allah instructed the Israelites to establish prayer and remember Him, to pray in their homes to remain safe from the oppression of the Copts, and they would succeed.

Generally, people are quickly impressed by physical or defensive power, and then many adopt the ways of these renowned individuals. Power is usually a major cause of awe. Additionally, wealth, expressed through houses, clothing, and transportation, also plays a role. The Copts (Pharaoh's nobles) possessed all these means and used them to oppress the Israelites. To end this oppression, Prophet Musa (peace be upon him) prayed against them, and Allah accepted his prayer, as mentioned in the following verse.

The following points about human psychology and actions become clear:

(1) A person becomes arrogant due to power and wealth and tends to deviate towards misguidance.
(2) An arrogant person is not afraid to commit oppression.
(3) People generally become weak due to fear. Only those with faith and certainty can counter it.

قَالَ قَدْ اُجِيْبَتْ دَّعْوَتُكُمَا فَاسْتَقِيْمَا وَ لَا تَتَّبِعٰٓنِّ سَبِيْلَ الَّذِيْنَ لَا يَعْلَمُوْنَ﴿۸۹﴾

10|89| [Allah] said, "Your supplication has been answered." So remain on a right course and follow not the way of those who do not know."

The matters emphasized in the blessed verses are very important. The first was the good news that the prayer of Prophet Musa and Harun (peace be upon them) for the destruction of Pharaoh had been accepted. Then, the importance of the following matters was highlighted:

(1) For the completion of any mission or preaching, courage and steadfastness are very necessary.
(2) It is crucial to conduct a thorough scholarly examination of matters before making decisions or following someone. Blind following or adhering to ignorant people is strictly prohibited. Therefore, knowledge and its use are essential for Muslims and humanity. Knowledge here refers to the sciences that are beneficial to humanity.

These points underscore the importance of perseverance, informed decision-making, and the pursuit of beneficial knowledge in achieving goals and living a righteous life.

وَ جٰوَزْنَا بِبَنِیْۤ اِسْرَآءِیْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ وَ جُنُوْدُهٗ بَغْیًا وَّ عَدْوًا ؕ حَتّٰۤی اِذَاۤ اَدْرَكَهُ الْغَرَقُ ۙ قَالَ اٰمَنْتُ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا الَّذِیْۤ اٰمَنَتْ بِهٖ بَنُوْۤا اِسْرَآءِیْلَ وَ اَنَا مِنَ الْمُسْلِمِیْنَ ﴿۹۰﴾

10|90| And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."

آٰلْـٰٔنَ وَ قَدْ عَصَیْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِیْنَ ﴿۹۱﴾

10|91| Now? And you had disobeyed [Him] before and were of the corrupters?

فَالْیَوْمَ نُنَجِّیْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰیَةً ؕ وَ اِنَّ كَثِیْرًا مِّنَ النَّاسِ عَنْ اٰیٰتِنَا لَغٰفِلُوْنَ ﴿۹۲﴾

10|92| So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless

The story of the Israelites has been mentioned earlier in Surah Al-Baqarah. The Israelites crossed the sea, and when Pharaoh and his army were coming to capture them and reached the middle of the sea, the waters closed in, and the entire army drowned. At the moment of drowning, Pharaoh realized his helplessness and admitted that he believed in the God of the Israelites as the true God. However, due to his oppression and corruption, Allah did not accept this declaration, and his body was thrown out of the sea so that people could see and believe that this was the same Pharaoh who claimed divinity yesterday and is now nothing but a lifeless body. This was necessary so that people would repent from false claims of divinity and recognize the truth of Prophet Musa's (peace be upon him) message of monotheism. However, most people remain heedless due to their lack of contemplation and fail to realize their mistakes.

وَ لَقَدْ بَوَّاْنَا بَنِیْۤ اِسْرَآءِیْلَ مُبَوَّاَ صِدْقٍ وَّ رَزَقْنٰهُمْ مِّنَ الطَّیِّبٰتِ ۚ فَمَا اخْتَلَفُوْا حَتّٰی جَآءَهُمُ الْعِلْمُ ؕ اِنَّ رَبَّكَ یَقْضِیْ بَیْنَهُمْ یَوْمَ الْقِیٰمَةِ فِیْمَا كَانُوْا فِیْهِ یَخْتَلِفُوْنَ ﴿۹۳﴾

10|93| And We had certainty settled the Children of Israel in an agreeable settlement and provided them with good things. And they did not differ until [after] knowledge had come to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ

فَاِنْ كُنْتَ فِیْ شَكٍّ مِّمَّاۤ اَنْزَلْنَاۤ اِلَیْكَ فَسْـَٔلِ الَّذِیْنَ یَقْرَءُوْنَ الْكِتٰبَ مِنْ قَبْلِكَ ۚ لَقَدْ جَآءَكَ الْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِیْنَۙ(۹۴)

10|94| So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

وَ لَا تَكُوْنَنَّ مِنَ الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِ اللّٰهِ فَتَكُوْنَ مِنَ الْخٰسِرِیْنَ(۹۵)

10|95| And never be of those who deny the signs of Allah and [thus] be among the losers.

اِنَّ الَّذِیْنَ حَقَّتْ عَلَیْهِمْ كَلِمَتُ رَبِّكَ لَا یُؤْمِنُوْنَۙ(۹۶)

10|96| Indeed, those upon whom the word of your Lord has come into effect will not believe,

وَ لَوْ جَآءَتْهُمْ كُلُّ اٰیَةٍ حَتّٰى یَرَوُا الْعَذَابَ الْاَلِیْمَ(۹۷)

10|97| Even if every sign should come to them, until they see the painful punishment.

Decision on Religious Disputes:

The blessed verses discuss the actions of the Israelites and the disbelievers of Makkah. Allah saved the Israelites from the oppression of Pharaoh's people, and they settled in Palestine. Over time, the scholars among them began to have disputes over the interpretation of the Torah. The ultimate decision regarding their differences will be made by Allah on the Day of Judgment. One lesson from this is to avoid violence and leave the final judgment to Allah.

The disbelievers are then reminded not to doubt the Quran, as it contains historical facts about Prophet Noah, the people of Lot, Prophet Ibrahim, the Israelites, and others. The fact that these events are conveyed through the Prophet Muhammad (peace be upon him) is evidence of their truth. Those who deny the word of Allah are among the losers. They reject it due to their stubbornness and arrogance, and repeated denial hardens their hearts, leading to a loss of understanding and wisdom. Even when faced with punishment, they do not believe, and ultimately, they suffer the consequences of their actions. This serves as a warning to the disbelievers of Makkah to change their behavior, just as past nations faced destruction for their obstinacy.

فَلَوْ لَا كَانَتْ قَرْیَةٌ اٰمَنَتْ فَنَفَعَهَاۤ اِیْمَانُهَاۤ اِلَّا قَوْمَ یُوْنُسَ ؕ لَمَّاۤ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْیِ فِی الْحَیٰوةِ الدُّنْیَا وَ مَتَّعْنٰهُمْ اِلٰى حِیْنٍ(۹۸)

10|98| Then has there not been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time.

وَ لَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِی الْاَرْضِ كُلُّهُمْ جَمِیْعًا ؕ اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰى یَكُوْنُوْا مُؤْمِنِیْنَ(۹۹)

10|99| And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?

وَ مَا كَانَ لِنَفْسٍ اَنْ تُؤْمِنَ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ یَجْعَلُ الرِّجْسَ عَلَى الَّذِیْنَ لَا یَعْقِلُوْنَ(۱۰۰)

10|100| And it is not for a soul to believe except by permission of Allah, and He will place defilement upon those who will not use reason.

Prophet Yunus (Jonah):

The blessed verses narrate the story of the people of Prophet Yunus, and thus this Surah is named Surah Yunus. The summary of Prophet Yunus's story is as follows: Prophet Yunus (peace be upon him) was from the descendants of Prophet Ibrahim and resided in the region of Sham. At the age of 40, he proclaimed his prophethood in the area of Baalbek. He went to the people of Nineveh, located by the River Tigris in present-day Mosul, Iraq, to fulfill his mission of preaching. However, the people were hard-hearted and constantly rejected his message, which frustrated him to the extent that he foretold the impending punishment. According to traditions, he gave them a three-day ultimatum, but due to the people's persistent opposition, he left the city.

As the announced time approached and signs of punishment began to manifest, the people were terrified. They searched for Prophet Yunus but could not find him, and they started to repent. It is said that men, women, children, and even animals were taken to the fields where they cried and repented earnestly. Consequently, Allah withheld the punishment from them.

Meanwhile, Prophet Yunus, awaiting the punishment, decided not to return to his city, fearing that people would doubt his prophecy. He boarded a ship, but the ship encountered a storm. Prophet Yunus realized that leaving his people and not returning was not pleasing to Allah, even though he was not explicitly ordered to stay. Recognizing his error, he decided to jump off the ship to save the others. Initially, the sailors resisted, but after drawing lots, Prophet Yunus's name was chosen, and he jumped into the sea where a large fish swallowed him. The duration of his stay in the fish's belly varies in different traditions, with some suggesting it was less than a day, others three days, and some a week. This trial was a result of his departure, which was a minor lapse from the high standards expected of prophets. Although it was not a direct violation of explicit commands, it was a case of " حسنات الأبرار سيئات المقربين " (the good deeds of the pious are considered shortcomings for the chosen ones).

Allah accepted his repentance, and the fish released him. Due to his stay inside the fish, his skin became extremely sensitive, and Allah provided a plant to protect and nourish him. Once he recovered, he resumed his mission of preaching. His status among the prophets is very high. According to a hadith, the Prophet Muhammad (peace be upon him) said that no person is superior to Yunus (peace be upon him) and further stated, "Do not consider me better than Yunus bin Matta."

May Allah grant us the ability to follow the example of these prophets and enable us to seek forgiveness and repent. Generally, repentance is not accepted after the punishment begins or when the certainty of death (Sakarat al-Mawt) sets in because human choice ends, and there is no other way out. This is why, according to hadiths, repentance at the moment of death when its pangs start is not accepted. However, Allah accepted the repentance of the people of Yunus and delayed the punishment, giving them a reprieve. Some scholars have explained that their repentance was accepted because it occurred before the punishment actually began, but the true nature of events is known to Allah.

No Compulsion in Religion:

Verse 91 is very important. It states that if Allah had willed, all human beings in the world would be obedient to Him just like the angels, who do not have the choice to disobey. However, Allah did not want this; hence, despite having the power, He gave humans the freedom to choose between truth and falsehood, disbelief and Islam, justice and oppression. People are given the ability and freedom to choose, and they are rewarded or punished based on their actions. The Prophet (peace be upon him) made great efforts to preach Islam, expand its reach, and encourage the people of Makkah to accept Islam. Sometimes, he became distressed and heartbroken due to their enmity and opposition.

To console him, Allah expressed His decisions and will. Such expressions appear in several verses. Then it was stated that even if the Prophet (peace be upon him) desired that all people be obedient and believers, he could not compel them because it would be against Allah's wisdom and the freedom given to humans.

Use of Reason:

This is a clear command for all preachers and those claiming to protect and propagate the religion: do not resort to violence in spreading religion. Preach with love and wisdom, and leave the outcome to Allah. Those who use violence are guilty of extremism and violate Allah's clear command. This often stems from their lack of reason, personal pride, power, or arrogance, and their actions lack sincerity. The next verse states that the greatness and truth of Islam become clear through contemplation. Those who do not reflect and understand the wisdom of Islam's commands end up denying it. Due to their denial and lack of reason, they face punishment. The key point is that wisdom and reason are crucial in preaching. Coercion and hatred drive people away, and the preacher fails to achieve his purpose and also violates Allah's commands.

قُلِ انْظُرُوْا مَا ذَا فِى السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ مَا تُغْنِى الْاٰيٰتُ وَ النُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُوْنَ ﴿۱۰۱﴾

10|101| Say, "Observe what is in the heavens and earth." But of no avail will be signs or warners to a people who do not believe

فَهَلْ يَنْتَظِرُوْنَ اِلَّا مِثْلَ اَيَّامِ الَّذِيْنَ خَلَوْا مِنْ قَبْلِهِمْ ؕ قُلْ فَانْتَظِرُوْۤا اِنِّىْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ﴿۱۰۲﴾

10|102| So do they wait except for like [what occurred in] the days of those who passed on before them? Say, "Then wait; indeed, I am with you among those who wait."

ثُمَّ نُنَجِّىْ رُسُلَنَا وَ الَّذِيْنَ اٰمَنُوْا كَذٰلِكَ ۚ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِيْنَ ﴿۱۰۳﴾

10|103| Then We will save our messengers and those who have believed. Thus, it is an obligation upon Us that We save the believers

In these verses, the acceptance or rejection of Islam by people is mentioned. The verses provide scholarly and scientific evidence of the existence of Allah. By contemplating the existence of the universe and its systems, one can discern the Creator from the creation. Consider the Earth's systems, gravity, heat and moisture, warmth and cold, the flow and buoyancy of water, various plants, fruit-bearing trees, animals and their life systems, the human body's structure, birds in the air, aquatic creatures, and millions of other elements that are themselves part of a system. How does it all function? Who is running it? How is it interconnected? These are matters worthy of reflection and serve as evidence of their Creator, who is the One managing it all.

Despite so many signs, due to human stubbornness and hostility, people follow the thoughts of Satan and deny the existence of Allah and His divinity. The nations that did this faced punishment, but Allah protected the believers and the prophets, such as during the flood of Noah, the punishment of 'Ad and Thamud. If the Quraysh of Makkah do not reflect on and accept the commands of Allah, then they should await their punishment.

قُلْ يٰۤاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِىْ شَكٍّ مِّنْ دِيْنِىْ فَلَاۤ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَ لٰكِنْ اَعْبُدُ اللّٰهَ الَّذِىْ يَتَوَفّٰىكُمْ ۖۗ وَ اُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۙ﴿۱۰۴﴾

10|104| Say, [O Muhammad], "O people, if you are in doubt as to my religion - then I do not worship those which you worship besides Allah; but I worship Allah, who causes your death. And I have been commanded to be of the believers

وَ اَنْ اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۚ وَ لَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿۱۰۵﴾

10|105| And [commanded], 'Direct your face toward the religion, inclining to truth, and never be of those who associate others with Allah;

وَ لَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَ لَا يَضُرُّكَ ۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ﴿۱۰۶﴾

10|106| And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers.'"

In these blessed verses, the discussion continues about the existence of Allah and the punishment faced by previous nations due to their disbelief. You should inform the disbelievers that they worship idols they have made themselves, but you worship Allah, who gives life and death to humans. Every person leaves this world, so your religion is the true one.

The enmity of the disbelievers, their deceit, and all their efforts to turn you away from Islam are futile. Do not be troubled by their opposition, and the other Muslims should not be worried either. Remain steadfast in your faith, firmly practice your religion, and do not care about the polytheists. Worship Allah, who is the Creator and the Owner of all power. These idols are mere statues made by humans and are nothing. Seeking help from them is shirk (associating partners with Allah) and a great injustice against Allah's rights.

This message to the Prophet (peace be upon him) is indeed for all humanity. You were sent to guide people and to eliminate shirk and injustice.

وَ اِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ ۚ وَ اِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ؕ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۱۰۷﴾

10|107| And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful

قُلْ يٰۤاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِنْ رَّبِّكُمْ ۚ فَمَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَ مَاۤ اَنَا عَلَيْكُمْ بِوَكِيْلٍ ﴿۱۰۸﴾

10|108| Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager."

وَ اتَّبِعْ مَا يُوْحٰۤى اِلَيْكَ وَ اصْبِرْ حَتّٰى يَحْكُمَ اللّٰهُ ۚ وَ هُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۱۰۹﴾

10|109| And follow what is revealed to you, [O Muhammad], and be patient until Allah will judge. And He is the best of judges.

The verses provide arguments for monotheism, stating that before Allah's complete power, no being or entity has any strength or authority. Allah can bestow or withhold anything according to His will, as everything is under His control. Yet, it is also mentioned that He is the Most Forgiving and Most Merciful. Similarly, a hadith in Sahih Bukhari states that Allah wrote in a book before creating the creation, "My mercy prevails over My wrath." Therefore, He favors goodness for His creation and does not hasten to punish despite disobedience. For these reasons, He alone is worthy of worship. The truth has arrived in the form of the Quran and Islam, and it is essential for all humans to follow it because the Prophet Muhammad (peace be upon him) has delivered the message.

If someone performs good deeds, worships Allah, and follows His commands, they will benefit in this world and also be rewarded in the hereafter. Sometimes, there is a delay

in this benefit, which has its wisdom. Conversely, if someone disobeys, engages in shirk (associating partners with Allah), and harms others, they only harm themselves. They will certainly face punishment either in this world or the hereafter. According to a hadith, if all humanity were to become obedient or disobedient, it would not affect Allah's dominion even as much as a mosquito's wing. This serves as a reminder to all humans to worship the One True God and follow His commands for their own benefit. The Prophet's (peace be upon him) duty was to deliver the message and show the way.

Allah then instructed the Prophet (peace be upon him) and, by extension, all of his followers, to adhere to the commands of Allah (the Holy Quran) and to be patient with the difficulties encountered in preaching and performing good deeds. Allah will reward this patience and make the best decisions. Patience holds a high status; it is a precious remedy that even Allah emphasizes to His prophets, who are already of the highest caliber in patience. Patience makes difficulties easier and brings success closer. The ultimate success belongs to those who do good deeds and practice patience. The Quran and Hadith highlight the great status of those who are patient.

The end of Surah Younus.

11 - Surah Hud

Introduction

Surah Hud is the eleventh surah in the Quran. It mentions Prophet Hud (peace be upon him) and his people, the 'Aad. Other prophets are also mentioned. The surah comprises ten (10) sections, one hundred twenty-three (123) verses, and one thousand six hundred words. It was revealed before the migration to Medina, during a time when Muslims were enduring extreme hardship in Makkah. The themes of Surah Hud are similar to those of Surah Yunus, indicating that they were revealed around the same time. Both surahs begin with the disjointed letters (Alif, Lam, Ra), and conclude with themes of monotheism, the truth of the Quran, and the prophethood of Muhammad (peace be upon him).

According to hadith, Abu Bakr (may Allah be pleased with him) said, "O Messenger of Allah, you have aged." The Prophet (peace be upon him) replied, "Hud, Al-Waqi'ah, Al-Mursalat, Amma Yatasa'aloon, and Idha al-Shamsu Kuwwirat have made me old." (Sunan Tirmidhi). Another hadith narrated by Ka'b states that the Prophet (peace be upon him) said, "Recite Surah Hud on Fridays." (Sunan Darimi).

The themes of Surah Hud, like other Makkahn surahs, outline the beliefs and principles of Islam. It provides arguments for monotheism, prophethood, resurrection, and recompense. It describes the characteristics of believers and disbelievers: believers are patient in hardship and grateful in ease, whereas disbelievers are arrogant in comfort and disappointed in difficulty.

People's dispositions towards accepting Islam vary. The surah provides solace to the Prophet (peace be upon him) regarding the hardships inflicted by the disbelievers and recounts the stories of other prophets, particularly Prophet Noah (peace be upon him), in detail.

Each prophet was sent for a specific period and to a particular community, addressing the needs of that community. The last Prophet, Muhammad (peace be upon him), was sent for all humanity. Thus, his message includes guidance and rectification for all segments of society and individuals, providing guidance for all circumstances. Whoever follows his message and character will attain salvation in every era.

الٓرٰ ۟ كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ حَكِيْمٍ خَبِيْرٍ ۙ﴿۱﴾

11|1| Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.

اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ اِنَّنِیْ لَكُمْ مِّنْهُ نَذِیْرٌ وَّ بَشِیْرٌ ۙ﴿۲﴾

11|2| [Through a messenger, saying], "Do not worship except Allah. Indeed, I am to you from Him a warner and a bringer of good tidings,"

وَّ اَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَیْهِ یُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰۤی اَجَلٍ مُّسَمًّی وَّ یُؤْتِ كُلَّ ذِیْ فَضْلٍ فَضْلَهٗ ؕ وَ اِنْ تَوَلَّوْا فَاِنِّیْۤ اَخَافُ عَلَیْكُمْ عَذَابَ یَوْمٍ كَبِیْرٍ ﴿۳﴾

11|3| And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day.

اِلَی اللّٰهِ مَرْجِعُكُمْ ۚ وَ هُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿۴﴾

11|4| To Allah is your return, and He is over all things competent."

اَلَاۤ اِنَّهُمْ یَثْنُوْنَ صُدُوْرَهُمْ لِیَسْتَخْفُوْا مِنْهُ ؕ اَلَا حِیْنَ یَسْتَغْشُوْنَ ثِیَابَهُمْ ۙ یَعْلَمُ مَا یُسِرُّوْنَ وَ مَا یُعْلِنُوْنَ ۚ اِنَّهٗ عَلِیْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۵﴾

11|5| Unquestionably, they the disbelievers turn away their breasts to hide themselves from Him. Unquestionably, [even] when they cover themselves in their clothing, Allah knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

Characteristics of the Verses

The surah begins with highly significant letters known as "Muqatta'at." Various scholars have interpreted these letters according to their knowledge and understanding, but the true meaning is known only to Allah and His Messenger. The surah's importance is elevated by starting with these letters. The "Book" refers to the Quran, the eternal guide for humanity. The Quran's miraculous nature is briefly mentioned, emphasizing that its verses and the knowledge it contains are strong and can be tested in all ways. They are based on all facts and evidence, guiding humanity. The Quran's economic, social, moral, psychological, and scientific truths and teachings have not changed, as history has proven over the last fourteen hundred years. Human theories, which result from human or scientific experiments, change with advancements in knowledge and research methods. We see that theories in physics, chemistry, mathematics, civil and mechanical engineering, biology, medicine, psychology, and computing have changed and will continue to change. This is due to changes in their information and sources. However, the Quranic knowledge is fundamental and firm, remaining correct for everyone to this day. The detailed explanation is not about the specifics but the themes, mentioning every possible issue in human life and providing principled guidance for correction. These matters are beneficial for human society and the hereafter because the Creator knows His creation best, and His guidance is the most accurate. Considering this immense knowledge and benevolence, it is incumbent upon humans to believe in this great being,

worship Him, and bow down in prayer. Prophets(A.S) were sent to convey Allah's commands, promising success to those who follow them and punishment to those who deny them.

Comfort in Life:

Since human behavior is influenced by many external and internal factors, people sometimes fall into error despite guidance. Therefore, Allah has encouraged and commanded seeking forgiveness and repentance. If one sincerely acknowledges their mistake and vows not to repeat it, the Almighty, who is all-powerful and all-knowing, will forgive. This life, as we observe it, has a set duration. If one follows Allah's commands, He will reward good deeds and actions beyond measure out of His grace. For example, a person who fulfills a promise as Allah has commanded or gives testimony based on actual events will be rewarded. This reward extends to societal blessings when everyone adheres to truth and promises, creating a peaceful and enjoyable life. However, when people deviate from God's commands, especially concerning the rights of others, and fail to fulfill their duties due to personal greed or relationships, society becomes a place of suffering. This is true in this life, and the punishment in the afterlife will be even greater. Therefore, it is stated that since death is certain and a reality known to all, the punishment will follow it, and humans are helpless before Allah's power just as they are before death. Thus, salvation lies in obeying the commands of the all-powerful God.

Enjoyment in Life:

Allah has described the result of good deeds in this worldly life as "Mata'a Hasan" (enjoyment and comfort). This indicates that Muslims should benefit from this life and that enjoyment, comfort, and peace can be attained when Allah's and His Messenger's commands, especially concerning the rights of others in society, are properly followed and collectively implemented. Thus, comfort in life is part of Allah's blessings. Islam strictly prohibits asceticism, or the avoidance of worldly comforts, a severe practice that is only in Christianity. There are many hadiths on this subject. One hadith, narrated by Abu Al-Ahwass from his father, states that he came to the Prophet (peace be upon him) in worn-out clothes. The Prophet (peace be upon him) asked if he had wealth, and he replied that Allah had given him various kinds of wealth, including camels, cattle, sheep, horses, and servants. The Prophet (peace be upon him) said that the blessings and generosity of Allah should be visible on him (Abu Dawood/An-Nasa'i).

Another hadith narrated by Jabir (may Allah be pleased with him) mentions that the Prophet (peace be upon him) visited them and saw a man with disheveled, dusty hair. The Prophet (peace be upon him) said, "Does this person not have anything to comb his hair with?" He saw another man wearing dirty clothes and said, "Does this person not have anything to wash his clothes with?" (An-Nasa'i/Mishkat).

'Amr ibn Shu'ayb narrated from his father, who narrated from his grandfather that the Prophet (peace be upon him) said, "Indeed, Allah loves to see the effects of His blessings on His servant" (An-Nasa'i/Mishkat).

According to the Sufi scholars, "Mata'a Hasan" refers to spiritual survival after annihilation in love, sincerity in states, the manifestation of truths, the growth of subtle faculties, and sweetness in remembrance. For them, worldly benefits are insignificant.

Shan-e-Nuzul (Time of Revelation):

In verse 5, the disbelievers of Makkah adopted various tactics to oppose Islam. One such tactic was to wrap themselves in cloaks and lower their heads to avoid conversations. Even in gatherings, they would sit doubled over, showing no attention. Some hypocrites

mocked, questioning how Allah could see them under their cloaks at night and know their actions. This indicates that if hypocrites or the disbelievers of Makkah harbor hatred and enmity in their hearts, their intentions may be hidden, but Allah knows them. Another explanation is that sometimes Muslims, out of modesty, would cover themselves with cloaks, especially during times of need or intimacy. Allah clarified that human thoughts are not realities but mere illusions; nothing is hidden from Allah. The most concealed aspect of a human is their thoughts, which have no tangible existence, yet the All-Knowing Allah is aware of them. Therefore, we should always be conscious of His awareness.

The Visible and the Hidden:

Psychologically, a person feels fear, hesitation, and discomfort when committing a wrongdoing in a public (appearing good) state and feels comfort and pride when performing a righteous deed. This is part of human psychology. We observe that the fear of being recorded on video reduces the number of crimes because people are aware they are being watched.

Fear of the Visible and the Attraction of Love:

When the belief that an entity is always watching and aware of one's actions and that there will be accountability for these actions becomes deeply ingrained in a person's mind, their behavior changes drastically. Before doing anything, they think it over, and if it is wrong, they avoid it. The fear or reward for their actions further motivates or restrains them. If this fear or love for an action is present, its significance increases. The Quran often mentions the attributes of Allah, such as All-Knowing (Al-'Aleem), All-Aware (Al-Khabeer), Most Merciful (Ar-Rahman), Most Compassionate (Ar-Raheem), Most Forgiving (Al-Ghafur), and Most Kind (Ar-Ra'uf), to make humans aware of the state of love and connection with Allah.

Part /Para 12

وَ مَا مِنْ دَآبَّةٍ فِی الْاَرْضِ اِلَّا عَلَی اللّٰهِ رِزْقُهَا وَ یَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا ؕ كُلٌّ فِیْ كِتٰبٍ مُّبِیْنٍ ۝۶

11|6| And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

Treasure/Storehouse of Knowledge:

The blessed verses state that Allah has provided sustenance for all living creatures on earth, whether they walk or crawl. He knows their temporary and permanent abodes. This includes all terrestrial and marine creatures. Allah is aware of their food, living places, final abodes, and all their life conditions. This information is stored in a record with Allah, referred to as the "Clear (authentic)Book." Given the current context, this can be likened to the fact that all data is present and preserved. Humans have developed recording methods, reaching supercomputers and now quantum computers, which use photons for processing instead of electricity, increasing storage space and processing speed by 6.5 billion times. Google's quantum computer is estimated to be much faster than normal computers, potentially completing calculations in 20 seconds that would take current computers a thousand years. This research, conducted by Professors Jian-Wei Pan and Chao-Yang Lu at the University of Science and Technology of China, highlights significant advancements. Some scientists may consider these claims exaggerated, but the fact remains that these computers will perform in seconds what takes regular computers days, marking a tremendous progress. If human ingenuity can achieve this,

then the Clear Book or the Preserved Tablet, as referred to by Allah, containing all the knowledge of the universe, is certainly accurate. Denying this simply because it is beyond human capability is incorrect. The term "Clear Book" encompasses all kinds of information, similar to how we include every step and condition in programming. Just a particle of DNA holds immense data, illustrating this point. A hundred years ago, no one knew about DNA. Therefore, the lack of human knowledge does not imply nonexistence. It is impossible for humans to fully comprehend the vastness of the universe, but striving to do so is both correct and necessary, as it brings us closer to our Creator.

Sustenance and Abode:

A hadith provides clarity on the topic of sustenance and final abode. Abdullah bin Mas'ud (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said, "When a person among you is destined to die in a certain land, he is given a need that takes him there. When he reaches his destined place, Allah takes his soul. On the Day of Judgment, that land will say, 'O Lord, this is the one you entrusted to me.'" (Ibn Majah). We observe that people often leave their birthplace in search of sustenance and end up living and dying where they find it, or they go somewhere for some reason and die there. The world's population is growing rapidly, and humans, along with birds, animals, and aquatic creatures, have been finding food on this limited earth for thousands of years. Earth's resources are not depleting; rather, it is the unjust distribution and misuse of Allah's blessings by humans that cause societal problems. Allah has created beautiful, appropriate, and easy means to provide sustenance to His creatures according to their needs. An example of this is found in the commentary of Imam Fakhruddin ibn Umar Razi (d. 606 AH) in Tafsir Kabir. He mentions that when revelation descended upon Prophet Musa (Moses), he wondered if his family had eaten. Allah commanded him to strike a rock with his staff, which resulted in a stone breaking off. He struck the second stone, and another stone broke off, inside which there was a tiny creature with something resembling food in its mouth. Allah made Prophet Musa hear the creature's speech, which said, "Glory be to the One who sees me, hears my speech, knows my place, remembers me, and does not forget me" (Tafsir Kabir, Volume 6). The speech referred to the creature's movements and intentions as it was alive, and its way of expressing gratitude was different. Therefore, Allah conveyed its meaning to Prophet Musa. We see that such creatures, tiny organisms, single-celled creatures, are born, find food, and perish in astonishing ways. Glorious is the One in whose power all this exists.

Allah has created sustenance on earth for all living beings. Those who lack the ability to move find their food where they are. Creatures that can move do so to obtain their sustenance, and those endowed with intellect and will organize and manage to acquire their sustenance. The materials for sustenance, the demand for it, the means to obtain it, and the effort to search for it are all interconnected. Actions are a crucial part of accessing sustenance.

For instance, plants are rooted in one place and receive their nutrients from the soil, sunlight, and rain. Animals move around to find their food. Humans, blessed with intellect and free will, not only search for but also produce and manage their resources to ensure continuous supply. The balance in nature shows that sustenance is provided to all creatures in various ways, ensuring survival and growth.

The concept of sustenance in Islam emphasizes both reliance on Allah and the necessity of effort. While it is believed that Allah provides for all, humans are encouraged to work and strive to earn their livelihood. This dual approach—trusting in divine providence and putting in personal effort—forms the basis of a balanced life in Islam.

The Quran and Hadith highlight this balance, demonstrating that while Allah is the ultimate provider, human effort and actions are essential components of obtaining sustenance. The interplay between divine provision and human effort teaches Muslims to be proactive and responsible while maintaining faith in Allah's mercy and generosity.

وَ هُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ وَّ كَانَ عَرْشُهٗ عَلَى الْمَآءِ لِیَبْلُوَكُمْ اَیُّكُمْ اَحْسَنُ عَمَلًا ؕ وَ لَىِٕنْ قُلْتَ اِنَّكُمْ مَّبْعُوْثُوْنَ مِنْۢ بَعْدِ الْمَوْتِ لَیَقُوْلَنَّ الَّذِیْنَ كَفَرُوْۤا اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِیْنٌ ﴿۷﴾

11|7| And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."

وَ لَىِٕنْ اَخَّرْنَا عَنْهُمُ الْعَذَابَ اِلٰۤى اُمَّةٍ مَّعْدُوْدَةٍ لَّیَقُوْلُنَّ مَا یَحْبِسُهٗ ؕ اَلَا یَوْمَ یَاْتِیْهِمْ لَیْسَ مَصْرُوْفًا عَنْهُمْ وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ یَسْتَهْزِءُوْنَ ﴿۸﴾

11|8| And if We hold back from them the punishment for a limited time, they will surely say, "What detains it?" Unquestionably, on the Day it comes to them, it will not be averted from them, and they will be enveloped by what they used to ridicule.

In the previous verses, the greatness, oneness, and worthiness of worship of Allah were emphasized. In these verses, there are references to the existence of the universe. The creation of the earth and the heavens is mentioned, stating that Allah created them in six days, and at that time His throne was upon water. The six days refer to a period. The concept of a day is based on the sun rising and setting, and since there was no solar system, this day and the sun-earth time are not comparable. However, to explain it to people fourteen hundred years ago, the day was the measure of time. The throne being on water indicates separation, as water being under the throne suggests separation, and scholars have interpreted it this way. The form of water could have been a combination of hydrogen and oxygen, either in gas form, another liquid form, or as water as we have on earth. The beauty of the Quran and Hadith is that they mention things in such a way that they continue to convey purposeful information to every era. The purpose of these verses is to highlight Allah's power and might. Some hadiths state that a day is equivalent to a thousand years. The day refers to a general day and could also be a light day, similar to how we refer to light years. Especially for measuring distances in the universe, the light year has become the standard. Similarly, the six days could represent six different processes referred to as days (Surah Al-Baqarah). Various hadiths provide different narrations, which the Prophet (peace be upon him) conveyed according to the understanding and context of that time.

Imran (may Allah be pleased with him) narrates in a hadith that mentions the people of Yemen asking the Prophet (peace be upon him) about worldly matters. The Prophet (peace be upon him) replied, "Allah existed, and nothing else existed with Him, and His throne was upon water. He then wrote everything in the Book of Record (Preserved Tablet) and created the heavens and the earth" (Al-Bukhari/Al-Tirmidhi).

Abdullah bin Amr (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said, "Allah wrote the destiny of all creatures fifty thousand years before He created the heavens and the earth, and His throne was upon water" (Sahih Muslim, Book of Attribute)

Abu Dharr al-Baqilai (may Allah be pleased with him) narrates that he asked the Prophet (peace be upon him), "Where was our Lord before He created His creation?" The Prophet

(peace be upon him) replied, "He was in a cloud, with no air above or below" (Ruh al-Ma'ani).

Another hadith mentions that Allah created green emeralds and looked at them with awe, creating heat from which water emerged, and then He created the air. In one narration, Allah created the Pen and commanded it to write everything that would happen until the Day of Judgment. Another narration mentions the creation of intellect. Scholars have offered various interpretations regarding whether the Pen or the throne was created first. Given that the Prophet's knowledge was divinely inspired, other Sufi scholars also provided interpretations based on their spiritual insights. Therefore, there is room for various interpretations and explanations.

Modern scientists continue to uncover new information using advanced technology, particularly about the universe, stars, and galaxies. However, the foundational basis of the Quran is divine speech, making it inherently correct. To date, scientific theories have not contradicted it. As new information emerges, experts' opinions and interpretations evolve. Scientific progress will continue, and the mysteries of the universe will be revealed. One interpretation of the factors, causes, and results is (kan al-'Arsh 'ala al-Ma'), where the throne signifies power and authority, and "upon water" indicates the existence of life and creation.(Rooh ul muani) . knowledge will be increased and this literary and scientific progress has been mentioned in ‘’ Hades-e-dajjal ‘’. Man will perform such enterprises which were impossible at that time (1400 years ago).

After the creation of the universe, the purpose of human creation was stated: to test who among them performs the best deeds. There are various interpretations of good deeds. According to the Quran and Sunnah, good deeds are those performed with sincerity, adhering to obligatory acts and Sunnah, and avoiding forbidden and disliked acts. The one who fears Allah the most and obeys Him promptly is considered to have the best deeds. Abdullah bin Umar (may Allah be pleased with him) narrates that after reciting this verse, the Prophet (peace be upon him) said, "The most intelligent among you is the one who fears Allah the most and the one who avoids forbidden acts the most" (Ruh al-Ma'ani). The objective is for humans to perform good deeds in this world, paying special attention to the rights of others, as Allah will not forgive the violation of these rights unless the affected person forgives.

The power and might of Allah, evident from the creation of the universe, are followed by guidance for humans to perform good deeds. Islam and all heavenly religions have taught that there is reward and punishment in the hereafter. The Prophet (peace be upon him) warned the people of Makkah about punishment for rejecting Allah's commands. The disbelievers repeatedly asked when the promised punishment would come. The response is that it will come when commanded and will not be delayed. History shows that when punishment came, entire nations were obliterated.

وَ لَئِنْ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنٰهَا مِنْهُ ۚ اِنَّهٗ لَيَـُٔوْسٌ كَفُوْرٌ ﴿٩﴾

11|9| And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.

وَ لَئِنْ اَذَقْنٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ ذَهَبَ السَّيِّاٰتُ عَنِّىْ ؕ اِنَّهٗ لَفَرِحٌ فَخُوْرٌ ۙ﴿١٠﴾

11|10| But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful -

اِلَّا الَّذِيْنَ صَبَرُوْا وَ عَمِلُوا الصّٰلِحٰتِ ؕ اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ ﴿١١﴾

11|11| Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.

Test and Patience:

Allah's power, the trials faced by people, and the mention of life after death and punishment are followed by the discussion of human psychology and behavior during their life on earth. If a person is blessed with mercy, they perceive it as their right, but when that blessing is taken away, they become despondent and adopt a negative mindset. The term "human" is used to describe all people, as this psychological state is universal under Allah's system. Some commentators have attributed these verses to certain disbelievers of Makkah, such as Walid bin Mughira and Abdullah bin Abi Umayyah Makhzumi, due to their behavior. However, when we examine human psychology, the term "human" fits perfectly. When a person receives comfort, they take it for granted, becoming arrogant and not considering that life also involves suffering, even though they see many others in distress. When adversity strikes, they become impatient and despondent, feeling unjustly treated and absorbed in their own thoughts and interests. Once the period of suffering passes and comfort returns, they again become arrogant, forgetting the previous hardships. However, some people differ in their behavior. They do not follow the herd mentality and understand the reality of life. They consider comfort and ease as blessings from Allah and express gratitude, while during hardships, they exhibit patience. Patience is a strength that eases every difficulty and suffering. The qualities of patience include not showing impatience, ingratitude, or distress during the initial shock of suffering, but rather enduring it as a test from Allah and striving through it. When a person possesses patience, their distress lessens, their resilience increases, and their ability to maintain hope improves. Allah promises great rewards for those who exhibit patience without measure. They will receive forgiveness and a great reward.

In times of comfort and ease, the non-believer's world is filled with arrogance and pride, while the believer's world is characterized by gratitude and satisfaction. In times of hardship and suffering, the non-believer's world is filled with distress, despondency, and stubbornness, while the believer's world is characterized by endurance, patience, and contentment.

The teachings of the Hadith emphasize this beautifully. Hazrat Suhaib (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said, "Wondrous is the affair of the believer, for there is good for him in every matter, and this is not the case with anyone except the believer. If something good happens to him, he is grateful, and that is good for him. If something bad happens to him, he bears it with patience, and that is good for him" (Sahih Muslim).

Hazrat Abu Sa'id (may Allah be pleased with him) and Hazrat Abu Hurairah (may Allah be pleased with him) narrate that they heard the Messenger of Allah (peace be upon him) say, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that" (Sahih al-Bukhari and Sahih Muslim).

فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوْحٰٓى اِلَيْكَ وَ ضَآىِٕقٌۢ بِهٖ صَدْرُكَ اَنْ يَّقُوْلُوْا لَوْ لَآ اُنْزِلَ عَلَيْهِ كَنْزٌ اَوْ جَآءَ مَعَهٗ مَلَكٌ ؕ اِنَّمَآ اَنْتَ نَذِيْرٌ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ وَّكِيْلٌ ؕ ﴿۱۲﴾

11|12| Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِعَشْرِ سُوَرٍ مِّثْلِهٖ مُفْتَرَيٰتٍ وَّ ادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۳﴾

11|13| Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

فَاِلَّمْ يَسْتَجِيْبُوْا لَكُمْ فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ اللّٰهِ وَ اَنْ لَّآ اِلٰهَ اِلَّا هُوَ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ﴿۱۴﴾

11|14| And if they do not respond to you - then know that the Qur'an was revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?

The people of Makkah, due to their disbelief, vehemently opposed the Prophet Muhammad (peace be upon him) and raised objections to his prophethood. They would say, "How can he be a prophet when Allah has not given him any treasure? Why isn't there an angel with him at all times?" They opposed him for stopping them from worshipping idols and mocked the verses of the Quran. Allah Almighty said that the Prophet should tell them that if he has fabricated the Quran, then they should produce ten verses like it. Later, this challenge was reduced to producing even a single verse. The greatest Arab poets and eloquent linguists failed in this challenge. Allah assured the Prophet to warn the people so that they may abandon oppression in their idolatrous and unbelieving society. Allah is the guardian of everything. The Prophet should not feel distressed by the opposition to the revelation and the Quran from the disbelievers. He need not worry because his guardian is Allah.

The reality and stubbornness of the disbelievers were highlighted again, as they could not produce even ten verses like the Quran. When they failed to do so, it should have been clear to them that this was not the speech of any human but the word of Allah. Despite failing and realizing this, they still did not embrace Islam. This was solely due to their stubbornness and enmity towards Islam, which is why there was no need to be troubled. Other Muslims are also advised not to feel disheartened due to the preaching of God's commands and the opposition they face, and not to compromise on any fundamental principles. This situation applies to Muslims living in non-Muslim societies across all times, and it provides a solution for them.

مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَ هُمْ فِيْهَا لَا يُبْخَسُوْنَ ﴿۱۵﴾

11|15| Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.

اُولٰٓئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِى الْاٰخِرَةِ اِلَّا النَّارُ ۖ وَ حَبِطَ مَا صَنَعُوْا فِيْهَا وَ بٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ﴿۱۶﴾

11|16| Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.

Life is Created by Actions:

In the previous verses, the mention was of people's enmity towards Islam and their denial of the truth, and Muslims were advised not to be troubled by this. It is a natural reaction when a person is performing good deeds on their part, and their opponent (who engages in bad deeds) is enjoying the best of life, causing a mental conflict. This difficulty is observed even today, where Muslims are economically and socially backward, while non-Muslims are enjoying life's luxuries in these aspects. This matter has been beautifully and realistically analyzed to resolve this psychological issue for humans. The solution provided is that those who work hard and strive for their goals, even if they do not believe

in God or follow His commands, are rewarded for their actions in this worldly life according to God's law of justice. Allah is just and loves justice, and He dislikes oppression severely. Nations that do not believe in God but implement justice, fairness, and respect for human rights in their societies receive the results of their efforts in this worldly life. Not a single part of their efforts is wasted. The words used here are very meaningful: "Nauf" (reaching) and "Yabkhosoon" (diminishing).

These words clarify a few points:

(1) This effort and struggle is initiated by the individual themselves, as indicated by the use of the word "Yureed" (will/intention).
(2) There is continuity in this effort and action, connecting it to the outcome.
(3) Success in this effort is certain, and Allah fully rewards the individual for their actions.

Besides this verse, many other verses explicitly encourage action and struggle and assure the attainment of results. The application of this verse is evident in our societies across all times. This verse applies equally to Muslim and non-Muslim societies. Non-Muslim individuals who implement justice, fairness, care for the weak, and respect for human rights in their societies will immediately see the results of their efforts in this life. Economically and socially, these societies will achieve a better standard of living, with greater peace and security. Clear examples of this can be seen in some European, Asian, and American countries. If nations do not implement these high principles, which Allah has commanded in His books, especially the Quran, and instead practice lying, oppression, injustice, deceit, and violation of human rights, their societies will clearly experience unrest, economic backwardness, and social tyranny.

In Muslim societies, where life is not lived according to Islamic commands, and where Allah's commands, especially regarding the rights of people, general justice, and social justice, are not observed, the consequences of their actions will manifest as oppression, insecurity, abuse of power, hatred, economic backwardness, crimes, and corruption. Mere verbal adherence to Islam will be of no benefit, and there will be punishment in the hereafter for denying the commands. In this world, this state is termed hypocrisy by Islam, and those who profess Islam with their tongues but do not act accordingly are called hypocrites (May Allah protect Muslims from hypocrisy).

If a Muslim performs good deeds in worldly life with the intention of showing off, so that people call him generous, praise him, and he gains fame, then surely Allah will reward him in this world, granting him respect and fame because his intention was for worldly benefit, and he received his reward in this world. Therefore, in the afterlife, after the Day of Judgment, he will receive no compensation. This is known as hypocrisy, and it is mentioned in several verses and Hadiths.

It is narrated from Umar ibn al-Khattab that the Prophet Muhammad (peace be upon him) said: "The value of deeds depends upon the intentions behind them. Each person will be rewarded according to their intention. So, whoever migrates with the intention of Allah and His Messenger, his migration will be for Allah and His Messenger. And whoever migrates for worldly benefits or to marry a woman, his migration will be for whatever he migrated for." (Muslim and Bukhari).

According to another Hadith, on the Day of Judgment, it will be said to the hypocrites (those who showed off): "O hypocrites! You observed fasts, performed prayers, gave charity, fought in jihad, and recited the Quran only for the purpose of being called devout and pious by people, and it was said about you. Today, you will have nothing." Then, these same people will be the first to be thrown into the fire of Hell. When Abu Huraira

narrated this, he wept profusely. After interpreting this verse, the social and economic disparities found in the world's societies become very clear, and Allah's justice is evident.

A Muslim's intention must be to obey Allah's commands. Worldly benefits will indeed come, and in the Hereafter, they will also receive their reward. The next verse states that those who seek worldly benefits will be rewarded according to their efforts, and they will succeed through hard work, but on the Day of Judgment, they will have no ease. They have already received the reward for their worldly actions, so in the Hereafter, all those deeds will be nullified, and they will be punished for disobeying Allah.

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ وَ يَتْلُوْهُ شَاهِدٌ مِّنْهُ وَ مِنْ قَبْلِهٖ كِتٰبُ مُوْسٰۤى اِمَامًا وَّ رَحْمَةً ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَ مَنْ يَّكْفُرْ بِهٖ مِنَ الْاَحْزَابِ فَالنَّارُ مَوْعِدُهٗ ۚ فَلَا تَكُ فِيْ مِرْيَةٍ مِّنْهُ ۫ اِنَّهُ الْحَقُّ مِنْ رَّبِّكَ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿۱۷﴾

11|17| So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]? And a witness from Him follows it, and before it was the Scripture of Moses to lead and as mercy. Those [believers in the former revelations] believe in the Qur'an. But whoever disbelieves in it from the [various] factions - the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

Comparison Between the Righteous and the Disbelievers:

The verses discuss the people of truth in contrast to the disbelievers. Those individuals who reflect upon the signs created by Allah for human guidance find strong evidence. The term "Bayyinah" (clear proof) is significant as these proofs can be understood by using one's intellect and reasoning. These signs include the Quran, the person and teachings of the Prophet Muhammad (peace be upon him), the evidence present in the universe, and the scriptures of previous prophets, such as the Torah and the Gospel. The truth of Islam is further reinforced by its mention in these earlier scriptures. Those who understand these matters accept Islam and stand firm for the truth.

On the other hand, those who stubbornly refuse to use their intellect can never be like the wise and righteous people. Hence, the abode of the disbelievers will be Hell. Unfortunately, many people turn away from the truth (Islam) despite the evidence and choose to follow satanic thoughts.

Abu Huraira (may Allah be pleased with him) narrates that the Prophet Muhammad (peace be upon him) said: "By Him in Whose hand is the soul of Muhammad, there is no one of this nation, be they Jew or Christian, who hears of me and then dies without believing in what I was sent with, except that they will be among the inhabitants of Hell." (Muslim).

This Hadith clarifies the meaning of the blessed verses. Therefore, it is the duty of Muslims to invite people to the religion in a manner that does not repel them but encourages them to listen thoughtfully. If they still refuse after hearing, and die as non-believers, they will be destined for Hell. If a person does not receive the message of Islam or monotheism, their matter will be judged by Allah according to their deeds. If Muslims do not follow the commands of Islam, they too will not be deserving of Paradise.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ؕ اُولٰٓئِكَ يُعْرَضُوْنَ عَلٰى رَبِّهِمْ وَ يَقُوْلُ الْاَشْهَادُ هٰٓؤُلَآءِ الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ ۚ اَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ۙ﴿۱۸﴾

11|18| And who is more unjust than he who invents a lie about Allah? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allah is upon the wrongdoers.

الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ يَبْغُوْنَهَا عِوَجًا ؕ وَ هُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿۱۹﴾

11|19| Who averted [people] from the way of Allah and sought to make it [seem] deviant while they, concerning the Hereafter, were disbelievers.

اُولٰٓئِكَ لَمْ يَكُوْنُوْا مُعْجِزِيْنَ فِى الْاَرْضِ وَ مَا كَانَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ ۘ يُضٰعَفُ لَهُمُ الْعَذَابُ ؕ مَا كَانُوْا يَسْتَطِيْعُوْنَ السَّمْعَ وَ مَا كَانُوْا يُبْصِرُوْنَ ﴿۲۰﴾

11|20| Those were not causing failure [to Allah] on earth, nor did they have besides Allah any protectors. For them the punishment will be multiplied. They were not able to hear, nor did they see.

اُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿۲۱﴾

11|21| Those are the ones who will have lost themselves, and lost from them is what they used to invent.

لَا جَرَمَ اَنَّهُمْ فِى الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ﴿۲۲﴾

11|22| Assuredly, it is they in the Hereafter who will be the greatest losers.

The previous verse mentioned that those who believe after seeing evidence and proofs are not like those who deny and reject faith. The details of this are explained in the following verses, describing how the disbelievers among the people of Makkah speak falsely about Allah. Their statements are based on personal opinions and satanic thoughts. They are hostile towards Islam and use force, temptation, deceit, and all means to prevent people from accepting Islam. They do not believe in the hereafter and the Day of Judgment, which are very important truths and beliefs.

Despite being powerless in this worldly life—unable to control health, illness, death, and sorrow—they still do not believe in God. On the Day of Judgment, their actions will be testified against them. The witnesses will be angels who have recorded human deeds, as well as the very limbs of humans, which will testify to their actions. Despite so many truths, they completely deny the truth. Due to stubbornness, pride, and hostility, they have destroyed their ability to use their intellect and understanding.

It is true that a person, due to stubbornness, repeatedly engages in an action, forming a habit against it, and this habit eventually destroys their ability to understand and comprehend. An example of this is the habit of addiction. As a result of these bad deeds, they will face severe and double punishment in the afterlife and will suffer the greatest loss and destruction.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ اَخْبَتُوْٓا اِلٰى رَبِّهِمْ ۙ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۳﴾

11|23| Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord - those are the companions of Paradise; they will abide eternally therein.

مَثَلُ الْفَرِيْقَيْنِ كَالْاَعْمٰى وَ الْاَصَمِّ وَ الْبَصِيْرِ وَ السَّمِيْعِ ؕ هَلْ يَسْتَوِيٰنِ مَثَلًا ؕ اَفَلَا تَذَكَّرُوْنَ ﴿۲۴﴾

11|24| The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not remember?

The Quran's Method of Clarification:

The Quran often contrasts two matters to make understanding easier for the reader or listener, enabling them to grasp the truth more readily. It is stated that merely having faith is not enough because faith is a state of the mind and intellect. Therefore, it is considered an act of the mind or heart. Along with faith, one must perform righteous deeds. When righteous deeds are combined with faith, sincerity is added, and this sincerity's sweetness and charm make the deeds acceptable. Throughout this process, their relationship with their Creator is characterized by humility, devotion, and love. Due to this delight, they reach a high level of tranquility. For them, this world becomes no less than a paradise, and Allah's grace and blessings continue into the hereafter, where they will dwell in the true paradise forever.

The Quran then compares these two groups and presents examples from our worldly experiences. One person may be blind and deaf; though he walks, eats, and sleeps, his life depends on others. He cannot see the world's colors, the beauty of flowers, the variety of faces among humans and animals, nor can he hear sounds, even if someone calls him. He is entirely deprived of the melody and harmony of music. This person's condition is compared to another who benefits from the blessings of sight and hearing. Just as these two individuals experience different conditions in our lives, those who do not believe in Allah or the Creator of the universe, do not believe in the hereafter, and do not perform righteous deeds aimed at human welfare—which are part of Allah's commands—cannot be equal to those who do.

These two groups or classes cannot be equal. Therefore, reason and understanding dictate that we should align ourselves with the better group, the one with sight and hearing, to be successful in both this world and the hereafter. This is the Quran's method of guidance.

وَ لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖۤ ۫ اِنِّیْ لَكُمْ نَذِیْرٌ مُّبِیْنٌ ۙ﴿۲۵﴾

11|25| And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner

اَنْ لَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ اِنِّیْۤ اَخَافُ عَلَیْكُمْ عَذَابَ یَوْمٍ اَلِیْمٍ ﴿۲۶﴾

11|26| That you not worship except Allah. Indeed, I fear for you the punishment of a painful day."

فَقَالَ الْمَلَاُ الَّذِیْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا نَرٰىكَ اِلَّا بَشَرًا مِّثْلَنَا وَ مَا نَرٰىكَ اتَّبَعَكَ اِلَّا الَّذِیْنَ هُمْ اَرَاذِلُنَا بَادِیَ الرَّاْیِ ۚ وَ مَا نَرٰى لَكُمْ عَلَیْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كٰذِبِیْنَ ﴿۲۷﴾

11|27| So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars."

قَالَ یٰقَوْمِ اَرَءَیْتُمْ اِنْ كُنْتُ عَلٰى بَیِّنَةٍ مِّنْ رَّبِّیْ وَ اٰتٰىنِیْ رَحْمَةً مِّنْ عِنْدِهٖ فَعُمِّیَتْ عَلَیْكُمْ ؕ اَنُلْزِمُكُمُوْهَا وَ اَنْتُمْ لَهَا كٰرِهُوْنَ ﴿۲۸﴾

11|28| He said, "O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?

وَ يٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَيْهِ مَالًا ؕ اِنْ اَجْرِيَ اِلَّا عَلَى اللّٰهِ وَ مَاۤ اَنَا بِطَارِدِ الَّذِيْنَ اٰمَنُوْا ؕ اِنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَ لٰكِنِّيْۤ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ﴿۲۹﴾

11|29| And O my people, I ask not of you for it any wealth. My reward is not but from Allah. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.

وَ يٰقَوْمِ مَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ طَرَدْتُّهُمْ ؕ اَفَلَا تَذَكَّرُوْنَ﴿۳۰﴾

11|30| And O my people, who would protect me from Allah if I drove them away? Then will you not be reminded?

وَ لَاۤ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَ لَاۤ اَعْلَمُ الْغَيْبَ وَ لَاۤ اَقُوْلُ اِنِّيْ مَلَكٌ وَّ لَاۤ اَقُوْلُ لِلَّذِيْنَ تَزْدَرِيْۤ اَعْيُنُكُمْ لَنْ يُّؤْتِيَهُمُ اللّٰهُ خَيْرًا ؕ اَللّٰهُ اَعْلَمُ بِمَا فِيْۤ اَنْفُسِهِمْ ۖ اِنِّيْۤ اِذًا لَّمِنَ الظّٰلِمِيْنَ﴿۳۱﴾

11|31| And I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers."

قَالُوْا يٰنُوْحُ قَدْ جٰدَلْتَنَا فَاَكْثَرْتَ جِدَالَنَا فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ﴿۳۲﴾

11|32| They said, "O Noah, you have disputed us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful."

قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللّٰهُ اِنْ شَآءَ وَ مَاۤ اَنْتُمْ بِمُعْجِزِيْنَ﴿۳۳﴾

11|33| He said, "Allah will only bring it to you if He wills, and you will not cause [Him] failure.

وَ لَا يَنْفَعُكُمْ نُصْحِيْۤ اِنْ اَرَدْتُّ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُّغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ ۫ وَ اِلَيْهِ تُرْجَعُوْنَ ۫﴿۳۴﴾

11|34| And my advice will not benefit you - although I wished to advise you - If Allah should intend to put you in error. He is your Lord, and to Him you will be returned."

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ وَ اَنَا بَرِيْٓءٌ مِّمَّا تُجْرِمُوْنَ﴿۳۵﴾

11|35| Or do they say [about Prophet Muhammad], "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit."

The Story of Prophet Noah (Nuh) in the Quran:

The story of Prophet Noah (Nuh) is mentioned in the Quran, highlighting the behavior of people towards him. Prophet Noah preached for a very long period, approximately 950 years, and during this time, he addressed the behavior of people. He informed them about monotheism, his prophethood, the afterlife, accountability, heaven, and hell, and he worked to guide them away from misguidance. Generally, those in leadership positions benefit from the existing system because a just system, which Allah has sent through His prophets, holds people accountable for their actions. The leaders of Noah's time vehemently opposed him because the privileged and misguided class opposes changes that threaten their status. Their objections included:

(1) 1.You are not deserving of prophethood because you are an ordinary man and not a chief of any tribe.

(2) You are just a human like us, with no extraordinary power like an angel or jinn accompanying you.
(3) Your followers are from the poor and weak class, who hold no importance for us.

This response aligns with common human psychology, as people are often influenced by outward appearances. For instance, tall and imposing individuals tend to impress people more quickly than shorter individuals, regardless of the latter's knowledge. Similarly, people are more impressed by wealth and power. Throughout history, any movement that begins is initially accepted by ordinary, weaker individuals, while the powerful and privileged class opposes it. This was true for the communities of Prophet Moses (Musa) and our Prophet Muhammad (peace be upon him), which is why Allah mentions it.

Prophet Noah's Beautiful Responses to Their False Beliefs:

(1) 1.Prophethood is a blessing from Allah, bestowed upon whom He wills; it is not based on societal estimates.
(2) Arrogance and stubbornness are terrible traits that prevent humans from making the right decisions.
(3) Good character is vital in prophethood, and worldly dominance or power is not the goal. Hence, Noah said that he did not seek any reward for his preaching; he did it for their benefit and did not need wealth.
(4) The purpose of a prophet is to reform people for their well-being in this world and the hereafter, warning them of punishment for evil deeds and encouraging good deeds for success in this world and paradise in the hereafter.
(5) A preacher's sincerity is his greatest asset, marked by the refusal of financial gains. Those who use religion to gain worldly benefits will be deprived of sincerity's rank on the Day of Judgment because they already received its benefit in this world.
(6) Equality and respect for human rights are crucial, and even today, the weak are deserving of respect and honor.

Generally, weak people are the ones who seek change, and most followers of prophets belong to the weaker classes. This was also true during Noah's preaching. Due to their contempt for the weak, the leaders demanded that Noah separate them, as they did not match their status. Prophet Noah replied that they were significant in the eyes of Allah, surrounded by His mercy, and he could not separate them. Our Prophet Muhammad (peace be upon him) also mentioned the honor of the poor before Allah and preferred modesty for himself.

The disbelievers told Prophet Noah that they were tired of his preaching and debates, and asked for the punishment he threatened. Noah responded that the punishment would come only by Allah's command, and once it arrives, it will not be averted. Despite his long period of preaching, they remained obstinate and persistent in disbelief, causing Allah to seal their understanding, making them destined to be deprived of the truth. Noah's heartfelt desire for their well-being was also extinguished. He stated that their claim that he had fabricated the revelation was entirely false. If he was mistaken, it would be his fault, but if they were wrong, it would be their fault. This verse could also apply to our Prophet Muhammad (peace be upon him), as the polytheists of Makkah made similar claims about the Quran.

The blessed verses describe the efforts of preaching, the challenges faced, and the psychological reactions of individuals within a society undergoing change—phenomena that are still observed today.

وَ اُوْحِیَ اِلٰی نُوْحٍ اَنَّهٗ لَنْ یُّؤْمِنَ مِنْ قَوْمِكَ اِلَّا مَنْ قَدْ اٰمَنَ فَلَا تَبْتَىِٕسْ بِمَا كَانُوْا یَفْعَلُوْنَۚۖ(۳۶)
11|36| And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing.

وَ اصْنَعِ الْفُلْكَ بِاَعْیُنِنَا وَ وَحْیِنَا وَ لَا تُخَاطِبْنِیْ فِی الَّذِیْنَ ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ(۳۷)
11|37| And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned."

وَ یَصْنَعُ الْفُلْكَ ۫ وَ كُلَّمَا مَرَّ عَلَیْهِ مَلَاٌ مِّنْ قَوْمِهٖ سَخِرُوْا مِنْهُ ؕ قَالَ اِنْ تَسْخَرُوْا مِنَّا فَاِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُوْنَ ؕ(۳۸)
11|38| And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule.

فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ یَّاْتِیْهِ عَذَابٌ یُّخْزِیْهِ وَ یَحِلُّ عَلَیْهِ عَذَابٌ مُّقِیْمٌ(۳۹)
11|39| And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]."

حَتّٰۤی اِذَا جَآءَ اَمْرُنَا وَ فَارَ التَّنُّوْرُ ۙ قُلْنَا احْمِلْ فِیْهَا مِنْ كُلٍّ زَوْجَیْنِ اثْنَیْنِ وَ اَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَیْهِ الْقَوْلُ وَ مَنْ اٰمَنَ ؕ وَ مَاۤ اٰمَنَ مَعَهٗۤ اِلَّا قَلِیْلٌ(۴۰)
11|40| [So it was], until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed." But none had believed with him, except a few.

وَ قَالَ ارْكَبُوْا فِیْهَا بِسْمِ اللّٰهِ مَجْرٖىهَا وَ مُرْسٰىهَا ؕ اِنَّ رَبِّیْ لَغَفُوْرٌ رَّحِیْمٌ(۴۱)
11|41| And [Noah] said, "Embark therein; in the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

وَ هِیَ تَجْرِیْ بِهِمْ فِیْ مَوْجٍ كَالْجِبَالِ ۫ وَ نَادٰی نُوْحُ ِ۟ابْنَهٗ وَ كَانَ فِیْ مَعْزِلٍ یّٰبُنَیَّ ارْكَبْ مَّعَنَا وَ لَا تَكُنْ مَّعَ الْكٰفِرِیْنَ(۴۲)
11|42| And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers."

قَالَ سَاٰوِیْۤ اِلٰی جَبَلٍ یَّعْصِمُنِیْ مِنَ الْمَآءِ ؕ قَالَ لَا عَاصِمَ الْیَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَ حَالَ بَیْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِیْنَ(۴۳)
11|43| [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned.

وَ قِیْلَ یٰۤاَرْضُ ابْلَعِیْ مَآءَكِ وَ یٰسَمَآءُ اَقْلِعِیْ وَ غِیْضَ الْمَآءُ وَ قُضِیَ الْاَمْرُ وَ اسْتَوَتْ عَلَی الْجُوْدِیِّ وَ قِیْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِیْنَ(۴۴)
11|44| And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people."

In the commentaries, there is mention of the long preaching of Prophet Noah. He preached for nine hundred and fifty years, and people were so engrossed in disbelief and ignorance that very few embraced Islam. Due to their stubbornness and arrogance, Allah deprived them of the truth and righteousness. After this long and patient effort, Prophet Noah prayed against them, and Allah decreed their punishment after granting them such a long respite. He warned Prophet Noah to build an ark for salvation. We can imagine that this ark had to save the believers and the living beings in that area, so its construction, design, material, and method must have been unique for that time. Prophets, due to their knowledge, understanding, and leadership, are far superior to others, and they are guided by Allah. They are leaders in science and wisdom. Prophet Noah built the ark using wood, iron (nails), and planks from trees to provide the required facilities. This shows that he used the modern means and techniques of that time. Allah's guidance was with him through inspiration and revelation, as indicated by the phrase "under Our eyes," which expresses supervision and love (the details about inspiration and revelation are mentioned in Surah Baqarah).

The construction of the ark took considerable time, as can be estimated from its size and the materials it carried. It likely took several years. The believers knew that it was a command from Allah, but for the disbelievers, it was a strange sight. They mocked Noah, saying he had taken up carpentry instead of prophethood, because building an ark in a dry area seemed odd to them since ships are typically needed in coastal regions. Allah said that just as they mocked Noah, they too would be mocked. When the ark was completed, the time for the flood arrived, marked by the boiling of the oven (Tannur). Scholars have various interpretations of the Tannur. It could mean water gushing from a common oven, which usually holds fire, signifying a miraculous event, or it could refer to a powerful water spring. There are different traditions and interpretations regarding the ark and the Tannur, some of which are known as Isra'iliyyat, interpretations by Jewish scholars. The flood of Noah is mentioned in various chapters of the Torah, described differently.

The flood began, and while traditions vary in details, it is clear that the flood was devastating enough to sweep away the entire area. There are different opinions about how much area was affected, whether it was just that region or the entire earth. Considering that Noah's time was closer to that of Adam compared to Moses, it is likely that the flood affected the Middle Eastern region, and all humans and animals living there were destroyed. This seems more plausible (Tafsir Ruh al-Ma'ani). The Quran and Hadith do not specify the exact extent of the flood. The earth did not absorb the water, and continuous rain from the sky created the flood. The waves rose as high as mountains, and trees, houses, mounds, and hills all disappeared. All disbelievers who did not believe in the prophecy perished. Even members of Noah's family who were secretly with the disbelievers and did not board the ark were drowned.

The ark was exceptionally sturdy and spacious, surviving the tsunamic waves and protecting the humans and animals on board. It remained secure amid the violent and towering waves, ensuring the safety of its occupants through the storm.

How long the flood lasted is subject to various traditions. The extent of the devastation suggests that it lasted for several days. Different traditions from pre-Islamic times mention the number of animals on the ark, though the accuracy of these traditions is uncertain. Allah intended to preserve the species from that region, so He commanded that pairs of each species (male and female) be brought onto the ark to continue their lineage. The exact number of humans and animals is mentioned in pre-Islamic traditions, and thus discussing their details, verification, or refutation is not beneficial.

Prophet Noah's son, although secretly aligned with the disbelievers, was not among the believers and also not entirely with the disbelievers since he was separate. Noah called out to him to join them, but he chose to rely on taking refuge on a high mountain instead of trusting Noah. A wave came and swept him away, leading to his demise. The prayer that Allah revealed to Prophet Noah and the believers to recite upon boarding the ark is very significant:

(1) Trust in Allah as you board.
(2) Begin every action in His name so that His mention, fear, love, and commands are present in all your deeds.
(3) Begin and end every task in His name so that His mercy accompanies you. It is also instructed in Hadith to recite Bismillah before starting any task.
(4) If these actions are performed, then indeed, He is very Forgiving and Merciful.

With this belief, all the believers boarded the ark. Amidst the flood, which terrified every living being, they remained calm. Those aboard the ark stayed safe during its duration and through its terrifying stages. When all the disbelievers had drowned, Allah commanded the rain and wind to cease. The water receded from the valleys, and the clouds dispersed from the sky. The ark came to rest on Mount Judi, fulfilling Allah's promise of punishment. All the disbelieving and wicked humans in that region were eradicated, except for those who were on the ark.

وَ نَادٰى نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِیْ مِنْ اَهْلِیْ وَ اِنَّ وَعْدَكَ الْحَقُّ وَ اَنْتَ اَحْكَمُ الْحٰكِمِیْنَ﴿۴۵﴾

11|45| And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!"

قَالَ یٰنُوْحُ اِنَّهٗ لَیْسَ مِنْ اَهْلِكَ ۚ اِنَّهٗ عَمَلٌ غَیْرُ صَالِحٍ ۫ فَلَا تَسْـَٔلْنِ مَا لَیْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنِّیْۤ اَعِظُكَ اَنْ تَكُوْنَ مِنَ الْجٰهِلِیْنَ﴿۴۶﴾

11|46| He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

قَالَ رَبِّ اِنِّیْۤ اَعُوْذُ بِكَ اَنْ اَسْـَٔلَكَ مَا لَیْسَ لِیْ بِهٖ عِلْمٌ ؕ وَ اِلَّا تَغْفِرْ لِیْ وَ تَرْحَمْنِیْۤ اَكُنْ مِّنَ الْخٰسِرِیْنَ﴿۴۷﴾

11|47| [Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

قِیْلَ یٰنُوْحُ اهْبِطْ بِسَلٰمٍ مِّنَّا وَ بَرَكٰتٍ عَلَیْكَ وَ عَلٰۤى اُمَمٍ مِّمَّنْ مَّعَكَ ؕ وَ اُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ یَمَسُّهُمْ مِّنَّا عَذَابٌ اَلِیْمٌ﴿۴۸﴾

11|48| It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you. But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment."

تِلْكَ مِنْ اَنْۢبَآءِ الْغَیْبِ نُوْحِیْهَاۤ اِلَیْكَ ۚ مَا كُنْتَ تَعْلَمُهَاۤ اَنْتَ وَ لَا قَوْمُكَ مِنْ قَبْلِ هٰذَا ۛؕ فَاصْبِرْ ؕ اِنَّ الْعَاقِبَةَ لِلْمُتَّقِیْنَ﴿۴۹﴾

11|49| That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous.

Allah Almighty commanded all Muslims and Prophet Noah (A.S) to board the ark to save themselves from divine punishment. Despite your calling, your son, who was not a believer at heart, did not board the ark and drowned. Out of paternal compassion, you wished for his salvation from drowning. Allah's response is a guiding light for all humans who intend to live for humanity and truth. From this, a few principles become clear:

(1) Salvation in the sight of Allah is in following the truth and possessing good character.

(2) Being someone's child is not an honour if the person's actions are not righteous. If a person's actions are evil, they bring shame, even if they are a descendant of a righteous person. A hadith elucidates this principle: Abdullah bin Umar narrates that the Messenger of Allah said during the conquest of Makkah, "O people: Allah has removed from you the blemishes of ignorance and the pride in your forefathers. People are of two kinds: a believer who is righteous and honourable, and a sinner who is vile and contemptible. All people are the children of Adam, and Adam was created from clay." (Shu'ab al-Iman)

(3) Success and grace from Allah are always in humility and submissiveness. Believing in His wisdom is essential.

(4) The inheritance of prophethood and knowledge is through deeds, not lineage. This is why a hadith states that the righteous scholars are the inheritors of the prophets.

Upon Prophet Noah's (A.S) repentance, Allah commanded him to settle on earth. The place where the ark rested is known as Mount Judi. There are differences about its exact location, but most agree that it is on the border of Iraq with Turkey. Judi is in the Kurdistan region, northeast of Jazirat ibn Umar. The Bible mentions the resting place of the ark as Ararat, which is a mountain in Armenia and also a name for a mountain range. This mountain range, known as Ararat, starts from the Armenian plateau and extends south to Kurdistan. Mount Judi is part of this range and is still famous by this name today (Tafheem-ul-Quran).

Life in this world and its rewards:

Allah bestowed His grace on the Muslims who survived the flood, granting them safety and blessings. Their progeny spread across the world. Alongside, He made an important announcement: that those who live in this world and propagate the human race will be granted honour and rewards. This honour and reward, progress and comfort in life, will be for those who follow Allah's commands, uphold justice in society, promote humanity, and prevent oppression and injustice. Conversely, those who reject Allah's commands, disregard justice and humanity, and perpetuate oppression will be subjected to punishment and decline in this world. The nations that adhere to these principles progress, and when they abandon these principles, they fall into decline.

The incident of Prophet Noah (A.S) occurred several thousand years before the Prophet Muhammad (PBUH), hence it is said that this is the news of which neither you nor the Quraish of Makkah had knowledge. Its purpose is to illustrate the difficulties faced in preaching and the dreadful end of the deniers. Since the Muslims were enduring severe, painful, and testing times, they were urged to be patient and given the glad tidings that the ultimate success is for those who fear Allah and avoid evil, and this principle will remain until the end of the world. Following the story of Prophet Noah (A.S) is the account of Prophet Hud, after whom this Surah is named.

وَ اِلٰى عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنْ اَنْتُمْ اِلَّا مُفْتَرُوْنَ ﴿۵۰﴾

11|50| And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood].

يٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا ؕ اِنْ اَجْرِىَ اِلَّا عَلَى الَّذِىْ فَطَرَنِىْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۵۱﴾

11|51| O my people, I do not ask you for it any reward. My reward is only from the one who created me. Then will you not reason?

وَ يٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّ يَزِدْكُمْ قُوَّةً اِلٰى قُوَّتِكُمْ وَ لَا تَتَوَلَّوْا مُجْرِمِيْنَ ﴿۵۲﴾

11|52| And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals."

The story of Prophet Hud (A.S) is mentioned. His people were called 'Ad, named after their ancestor. Their homeland was between Hadhramaut and Yemen. Prophet Hud was previously mentioned in Surah Al-A'raf. He invited his people to monotheism because they were engrossed in idol worship, various superstitions, and social evils. Their customs were merely based on superstitions, which were considered fabricated lies. He set a standard of sincerity by stating that he did not seek any reward for his service and invitation to the truth because his reward was with his Creator. This service was solely for their benefit and out of obedience to his Creator. The creation and death of humans are beyond their control, clearly indicating that another power is controlling it, which is the Creator and Owner; thus, His worship is essential.

Simultaneously, he urged them to repent sincerely for their past mistakes and follow Allah's commands. Allah rewards this in the form of economic and social progress in this world. He exemplified this by mentioning the rains because, at that time, agriculture was the primary source of livelihood, entirely dependent on rainfall. He also gave the good news of increased strength, implying that economic and social power would grow, and they would become prominent among nations. It has always been Allah's principle that nations that adhere to His preferred principles (justice, respect for humanity, human compassion, and rights) progress and attain a high status in the world. If they deny Allah, they may progress in the world, but due to human actions and thoughts influenced by Satan, corruption gradually starts. These principles then weaken in society, and eventually, the society or nation becomes weak and perishes. This is the state described as becoming criminals by turning away from the truth.

Invitation to the truth and compensation:

All prophets served the religion without any compensation in every situation and always declared this. Scholars who claim to be the inheritors of the prophets deviate from this principle if they take compensation. Every prophet mentioned this principle. Such people receive their compensation in this world, and their sincerity diminishes, but they will be empty-handed in the hereafter. Our Prophet's character was such that the financial right given to him by the state treasury according to Sharia was also given away as charity, and there were often days of hunger in his household.(poetry):

"Salam to him whose house had neither silver nor gold;

Salam to him whose bedding was a mat."

قَالُوْا يٰهُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَّ مَا نَحْنُ بِتَارِكِىْۤ اٰلِهَتِنَا عَنْ قَوْلِكَ وَ مَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ﴿۵۳﴾

11|53| They said, "O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.

اِنْ نَّقُوْلُ اِلَّا اعْتَرٰىكَ بَعْضُ اٰلِهَتِنَا بِسُوْٓءٍ ؕ قَالَ اِنِّیْٓ اُشْهِدُ اللّٰهَ وَ اشْهَدُوْٓا اَنِّیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ۙ﴿۵۴﴾

11|54| We only say that some of our gods have possessed you with evil." He said, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah

مِنْ دُوْنِهٖ فَكِیْدُوْنِیْ جَمِیْعًا ثُمَّ لَا تُنْظِرُوْنِ ﴿۵۵﴾

11|55| Other than Him. So plot against me all together; then do not give me respite.

اِنِّیْ تَوَكَّلْتُ عَلَی اللّٰهِ رَبِّیْ وَ رَبِّكُمْ ؕ مَا مِنْ دَآبَّةٍ اِلَّا هُوَ اٰخِذٌۢ بِنَاصِیَتِهَا ؕ اِنَّ رَبِّیْ عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ﴿۵۶﴾

11|56| Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight."

فَاِنْ تَوَلَّوْا فَقَدْ اَبْلَغْتُكُمْ مَّاۤ اُرْسِلْتُ بِهٖۤ اِلَیْكُمْ ؕ وَ یَسْتَخْلِفُ رَبِّیْ قَوْمًا غَیْرَكُمْ ۚ وَ لَا تَضُرُّوْنَهٗ شَیْـًٔا ؕ اِنَّ رَبِّیْ عَلٰی كُلِّ شَیْءٍ حَفِیْظٌ ﴿۵۷﴾

11|57| But if they turn away, [say], "I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."

Despite Prophet Hud's (A.S) preaching, his people refused to believe and openly declared that they would not abandon their deities, which they had made in various forms and considered as means of achieving Allah's closeness and mercy, because he had not brought any miracle (proof). Instead, they said to Prophet Hud (A.S) that it seemed their gods had caused him some mental disturbance or insanity because he opposed them. When they did not abandon their stubbornness and arrogance, Prophet Hud (A.S) said that his Allah was with him. He challenged them to do whatever they wanted against him. Every living creature on earth that walks or crawls is controlled by Allah, who holds it by the forelock. This signifies that Allah has complete control over everything, and His path is straight, and His decisions are just. Criminals will be seized by the forelock and thrown into Hell.

In medical science, the forehead is the part of the brain where feelings of anger arise. Anger leads humans to commit crimes; hence, criminals will be dragged by this part. It is also mentioned that where Allah punishes, He also protects. (This verse 56 is beneficial for unexpected danger.) Prophet Hud (A.S) also informed them that he had fulfilled his duty by delivering the message. As a result of their disobedience, they would face punishment, and Allah would establish another nation in that region, and they would be destroyed. The details of the punishment are provided in the following verses.

وَ لَمَّا جَآءَ اَمْرُنَا نَجَّیْنَا هُوْدًا وَّ الَّذِیْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا ۚ وَ نَجَّیْنٰهُمْ مِّنْ عَذَابٍ غَلِیْظٍ ﴿۵۸﴾

11|58| And when Our command came, We saved Hud and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.

وَ تِلْكَ عَادٌ ۫ جَحَدُوْا بِاٰیٰتِ رَبِّهِمْ وَ عَصَوْا رُسُلَهٗ وَ اتَّبَعُوْۤا اَمْرَ كُلِّ جَبَّارٍ عَنِیْدٍ ﴿۵۹﴾

11|59| And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.

وَ اُتْبِعُوْا فِیْ هٰذِهِ الدُّنْیَا لَعْنَةً وَّ یَوْمَ الْقِیٰمَةِ ؕ اَلَاۤ اِنَّ عَادًا كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّعَادٍ قَوْمِ هُوْدٍ ﴿۶۰﴾

11|60| And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, 'Aad denied their Lord; then away with 'Aad, the people of Hud.

As a continuation of the previous verse, when disobedience reached its peak, Allah's punishment descended upon them. The people of 'Ad were strong and powerful, but they succumbed to the commands of their powerful chiefs, disregarding the commands of Allah and His Messenger. Humans tend to fear anything that appears powerful. After these actions, Allah sent a blind or devastating windstorm upon them, as mentioned in another verse. A severe storm raged for several days, and they were perished due to its intensity.

Prophet Hud (A.S) and his Muslim companions, whose numbers vary according to different interpretations, were spared. This event occurred before Islam, and the Quran does not provide explicit details. Therefore, commentators have referenced details from the Torah and the Bible. Allah protected these Muslims and their leader, Prophet Hud (A.S). The windstorm destroyed their respiratory systems, or due to their tall and mighty stature, they fell and perished. Their homes were demolished. The Muslims either left before the storm or found a safe place to avoid its destruction. After this punishment, they were cursed such that their mention in history became that of a disobedient nation, and they will also face punishment on the Day of Judgment.

These events were narrated as a lesson for the Quraish of Makkah. Following the story of Prophet Hud (A.S), the mention of Prophet Salih (A.S) is made.

وَ اِلٰی ثَمُوْدَ اَخَاهُمْ صٰلِحًا ؕ قَالَ یٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَیْرُهٗ ؕ هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَ اسْتَعْمَرَكُمْ فِیْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْۤا اِلَیْهِ ؕ اِنَّ رَبِّیْ قَرِیْبٌ مُّجِیْبٌ ﴿۶۱﴾

11|61| And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

قَالُوْا یٰصٰلِحُ قَدْ كُنْتَ فِیْنَا مَرْجُوًّا قَبْلَ هٰذَاۤ اَتَنْهٰىنَاۤ اَنْ نَّعْبُدَ مَا یَعْبُدُ اٰبَآؤُنَا وَ اِنَّنَا لَفِیْ شَكٍّ مِّمَّا تَدْعُوْنَاۤ اِلَیْهِ مُرِیْبٍ ﴿۶۲﴾

11|62| They said, "O Salih, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."

قَالَ یٰقَوْمِ اَرَءَیْتُمْ اِنْ كُنْتُ عَلٰی بَیِّنَةٍ مِّنْ رَّبِّیْ وَ اٰتٰىنِیْ مِنْهُ رَحْمَةً فَمَنْ یَّنْصُرُنِیْ مِنَ اللّٰهِ اِنْ عَصَیْتُهٗ ؕ فَمَا تَزِیْدُوْنَنِیْ غَیْرَ تَخْسِیْرٍ ﴿۶۳﴾

11|63| He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allah if I disobeyed Him? So you would not increase me except in loss.

Prophet Salih (A.S), who belonged to the people of Thamud, held a respectable position among his people due to his high morals and character. This nation resided in Al-Hijr, between Medina and Tabuk, in the area known as Madain Salih. Prophets have been given titles like "brother" or "one of them" to indicate their duty of guidance and leadership, demonstrating their concern for the welfare of their people. This nation too was engaged in idolatry. Prophet Salih (A.S) explained to them the signs of Allah’s power

and strength, emphasizing that Allah created humans, and no one is born by their own will. He settled humans on earth and provided all necessities for living, such as intelligence, food, agriculture, homes, and children. Therefore, in return for these blessings, they should worship Him and seek forgiveness for previously denying His divinity or associating partners with Him. Despite His immense power, He is very close to humans, meaning He loves them and accepts their repentance and prayers.

The repeated preaching had no effect on the people of Thamud. Instead, they expressed respect for Prophet Salih (A.S) but found it extremely troubling that he was asking them to go against the ways of their ancestors. This highlights a common aspect of human psychology: people generally hesitate to change, but those with wisdom and understanding accept change due to its benefits. Prophet Salih (A.S) told them that he was sent by Allah as a prophet due to His special mercy and that Allah had shown him His power so he could guide them on the path of righteousness. He warned them that if they prevented him from preaching, there would be no one to save him in case of disobeying Allah, thus causing him great harm. The purpose of this message was to make them realize that by disobeying, they were also harming themselves.

وَ يٰقَوْمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْۤ اَرْضِ اللّٰهِ وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ ﴿۶۴﴾

11|64| And O my people, this is the she-camel of Allah - [she is] to you a sign. So let her feed upon Allah 's earth and do not touch her with harm, or you will be taken by an impending punishment."

فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ؕ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ ﴿۶۵﴾

11|65| But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied."

فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا وَّ الَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَ مِنْ خِزْيِ يَوْمِئِذٍ ؕ اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ﴿۶۶﴾

11|66| So when Our command came, We saved Salih and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day. Indeed, it is your Lord who is the Powerful, the Exalted in Might.

وَ اَخَذَ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ۙ﴿۶۷﴾

11|67| And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَاۤ اِنَّ ثَمُوْدَا۠ كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّثَمُوْدَ ﴿۶۸﴾

11|68| As if they had never prospered therein. Unquestionably, Thamud denied their Lord; then, away with Thamud.

The mention of the people of Thamud and Prophet Salih (A.S) also appears in other Surahs. The people demanded a miracle, asking for a she-camel to emerge from a rock and be pregnant. Prophet Salih (A.S) performed this miracle and explained its significance. He declared that this she-camel was a sign from Allah and should not be prevented from grazing and roaming freely. Various traditions are written about it in books, but their authenticity is not confirmed by the Quran and Hadith, making them less important to mention. The main purpose is to illustrate the consequences of disobedience.

The people of Thamud were rebellious and arrogant due to their economic prosperity. They constantly harassed Prophet Salih (A.S) with various excuses and eventually hamstrung the she-camel to prevent it from moving. This act was a grave disrespect to Allah's sign and a severe violation of the Prophet's commands. When Prophet Salih (A.S) learned about this atrocity, he informed them of the impending punishment. He warned them that they had three days before the punishment would descend. Since the punishment was by Allah's command, Prophet Salih (A.S) and the other Muslims left the area to save themselves, and the people of Thamud faced the punishment.

The punishment came in the form of a severe blast (a scream or explosion). One way this can be understood is that when sound waves become extremely intense, known as supersonic or ultrasonic, they generate a tremendous amount of heat. This rapid change can cause a violent explosion accompanied by intense heat. One method, known as sonolysis, involves generating shock waves to break bonds through cavitation, increasing temperatures to over 10,000 degrees Fahrenheit, which is enough to cause destruction. This research on "The Destructive Power of Sound Waves" was conducted at the College of Material Science and Engineering at the University of Arizona. These artificial causes are now human-created, but in the natural order, Allah produces the necessary causes to achieve His purpose. Human research is still in its early stages.

As a result, the people of Thamud were completely destroyed, leaving no trace and serving as a lesson. They were deprived of Allah's mercy due to their disobedience and became deserving of punishment.

وَ لَقَدْ جَآءَتْ رُسُلُنَاۤ اِبْرٰهِيْمَ بِالْبُشْرٰى قَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَآءَ بِعِجْلٍ حَنِيْذٍ ﴿۶۹﴾

11|69| And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.

فَلَمَّا رَاٰۤ اَيْدِيَهُمْ لَا تَصِلُ اِلَيْهِ نَكِرَهُمْ وَ اَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ اِنَّاۤ اُرْسِلْنَاۤ اِلٰى قَوْمِ لُوْطٍ ؕ ﴿۷۰﴾

11|70| But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lot."

وَ امْرَاَتُهٗ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِاِسْحٰقَ ۙ وَ مِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوْبَ ﴿۷۱﴾

11|71| And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.

قَالَتْ يٰوَيْلَتٰۤى ءَاَلِدُ وَ اَنَا عَجُوْزٌ وَّ هٰذَا بَعْلِىْ شَيْخًا ؕ اِنَّ هٰذَا لَشَىْءٌ عَجِيْبٌ ﴿۷۲﴾

11|72| She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"

قَالُوْۤا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَ بَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ ؕ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ﴿۷۳﴾

11|73| They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِيْمَ الرَّوْعُ وَ جَآءَتْهُ الْبُشْرٰى يُجَادِلُنَا فِىْ قَوْمِ لُوْطٍ ؕ ﴿۷۴﴾

11|74| And when the fright had left Abraham and the good tidings had reached him, he began to argue with Us concerning the people of Lot.

اِنَّ اِبْرٰهِيْمَ لَحَلِيْمٌ اَوَّاهٌ مُّنِيْبٌ ﴿۷۵﴾

11|75| Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah].

يٰۤاِبْرٰهِيْمُ اَعْرِضْ عَنْ هٰذَا ۚ اِنَّهٗ قَدْ جَآءَ اَمْرُ رَبِّكَ ۚ وَ اِنَّهُمْ اٰتِيْهِمْ عَذَابٌ غَيْرُ مَرْدُوْدٍ ﴿۷۶﴾

11|76| [The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."

Prophet Lot (A.S) was a relative (cousin) of Prophet Abraham (A.S). Prophet Abraham (A.S) was preaching in the region of Palestine, while Prophet Lot (A.S) was fulfilling his duty of preaching in the region of Syria. His people were involved in extremely obscene sins, particularly taking pride in the practice of men satisfying their sexual desires with other men, which is an unnatural act. This has been mentioned in Surah Al-A'raf. Despite the preaching, the people persisted in their sins, and Allah ordered their destruction. Angels were sent to execute this command, and on their way, they stopped to deliver good news to Prophet Abraham (A.S)

Prophet Abraham (A.S) was known for his hospitality, with numerous incidents highlighting this trait. These angels appeared in human form, so Prophet Abraham (A.S) brought a calf to serve his guests properly. The angels greeted him with peace. There are various narrations about the number and names of these angels. When Prophet Abraham (A.S) noticed that the guests were not eating, which was against the customs of hospitality, he became worried. The worry was apparent on his face, so the angels explained that they were sent by Allah to destroy the people of Lot due to their wicked deeds.

Prophet Abraham (A.S), upon hearing about Allah's punishment, felt sorrow and concern. He wished for these people to heed their Creator's message, repent, and asked for the punishment to be delayed. When he learned that Allah's command was irrevocable and that Prophet Lot (A.S) and the believers would be safe, he understood that the reformation of the people was not possible, hence the punishment. Prophet Abraham (A.S) was known for seeking Allah's pleasure, fearing His displeasure, and showing concern for humans to save them from punishment. Due to this, he was given the titles of being patient and merciful.

At the same time, the angels gave him the news of having a son, and they also said that he would have a grandson later. Lady Sarah, who was listening nearby, was astonished and delighted by this news. Her astonishment was due to the unusual nature of having a child at such an old age, while her joy stemmed from the long-held desire being fulfilled by Allah's grace. In her state of amazement, she considered it a strange event. The angels replied that this was very easy for Allah and a sign of His mercy upon their household. Previously, Prophet Ishmael had been born, whom he had left in Makkah.

Several important points are noteworthy in this incident:

(1) Allah prefers the method of sending messages through human forms, which is why He sent angels in human form and chose prophets from among humans.

(2) Hospitality and hosting guests is a commendable human virtue, which is highly valued and esteemed in Islam. Numerous Hadiths emphasize this. The Prophet Muhammad (PBUH) said that whoever believes in Allah and His Messenger must honor his guest. Hospitality is recommended for three days, with special attention on the first day and the remaining two days in a usual manner. After three days, the guest should depart as his right to hospitality ends.

(3) Patience and compassion, feeling the sorrow and pain of others, and seeking forgiveness for one's faults are very important virtues that greatly elevate one's status.

(4) Greeting with peace and expressing good wishes upon meeting is a tradition of the prophets. In Islam, greeting (Salam) is a Sunnah, and responding to it is obligatory. The words "As-Salamu Alaikum" (peace be upon you) are beautiful and provide a pleasant message to anyone, especially strangers. Psychologically, these words alleviate the hesitation and uncertainty that two strangers might feel, fostering a connection.

The etiquettes of Salam include that a person in a stronger position should initiate the greeting to someone in a weaker position. For example, a rider should greet a pedestrian, a walking person should greet a seated person, an arriving person should greet those already present, and a younger person should greet an elder. The Prophet Muhammad (PBUH) would greet women with a gesture, but one should avoid shaking hands or making prolonged eye contact with young or non-mahram women to prevent any potential fitnah (temptation). If someone is engaged in an important task, they should not be greeted to avoid interruption, such as during teaching, advising, giving a speech, worshiping, reciting the Quran, or eating. Similarly, greeting someone in a state of nakedness, intoxication, madness, or drowsiness is discouraged, and responding to such a greeting is not obligatory.

It is also good to greet non-Muslims or smile when speaking to them and respond to their greetings. Sometimes, Jews would greet the Prophet Muhammad (PBUH) with "As-Samu Alaikum" (death be upon you) instead of "As-Salamu Alaikum," intending harm. Yet, he would still respond with "Wa Alaikum" (and upon you), meaning he wished for them what they wished for him. The practice of saying "As-Salamu Alaikum" or expressing good wishes fosters familiarity and relationships among people. This is why Islam emphasizes it, promising greater reward for those who initiate the greeting. The Prophet Muhammad (PBUH) said to spread the greeting of peace to increase mutual love. Hence, while responding to Salam is obligatory, initiating it is Sunnah. Reflect on these commands and guidance in Islam—they are solely to promote love and peace within the human society. Alongside worldly peace and security, there is also the promise of reward in the hereafter.

وَ لَمَّا جَآءَتْ رُسُلُنَا لُوْطًا سِیْٓءَ بِهِمْ وَ ضَاقَ بِهِمْ ذَرْعًا وَّ قَالَ هٰذَا یَوْمٌ عَصِیْبٌ ﴿۷۷﴾

11|77| And when Our messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort and said, "This is a trying day."

وَ جَآءَهٗ قَوْمُهٗ یُهْرَعُوْنَ اِلَیْهِ ؕ وَ مِنْ قَبْلُ كَانُوْا یَعْمَلُوْنَ السَّیِّاٰتِ ؕ قَالَ یٰقَوْمِ هٰۤؤُلَآءِ بَنَاتِیْ هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللّٰهَ وَ لَا تُخْزُوْنِ فِیْ ضَیْفِیْ ؕ اَلَیْسَ مِنْكُمْ رَجُلٌ رَّشِیْدٌ ﴿۷۸﴾

11|78| And his people came hastening to him, and before [this] they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?"

قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِیْ بَنٰتِكَ مِنْ حَقٍّ ۚ وَ اِنَّكَ لَتَعْلَمُ مَا نُرِیْدُ ﴿۷۹﴾

11|79| They said, "You have already known that we have not concerning your daughters any claim, and indeed, you know what we want."

قَالَ لَوْ اَنَّ لِیْ بِكُمْ قُوَّةً اَوْ اٰوِیْۤ اِلٰی رُكْنٍ شَدِیْدٍ ﴿۸۰﴾

11|80| He said, "If only I had against you some power or could take refuge in a strong support."

قَالُوْا يٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ لَنْ يَّصِلُوْٓا اِلَيْكَ فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَ لَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ اِلَّا امْرَاَتَكَ ؕ اِنَّهٗ مُصِيْبُهَا مَآ اَصَابَهُمْ ؕ اِنَّ مَوْعِدَهُمُ الصُّبْحُ ؕ اَلَيْسَ الصُّبْحُ بِقَرِيْبٍ ﴿۸۱﴾

11|81| The angels said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"

فَلَمَّا جَآءَ اَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَ اَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيْلٍ ۙ مَّنْضُوْدٍ ۙ ﴿۸۲﴾

11|82| So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]

مُّسَوَّمَةً عِنْدَ رَبِّكَ ؕ وَ مَا هِيَ مِنَ الظّٰلِمِيْنَ بِبَعِيْدٍ ﴿۸۳﴾

11|83| Marked from your Lord. And Allah 's punishment is not from the wrongdoers [very] far.

Now we turn to the events concerning Prophet Lot (A.S) and the destruction of the area of Sodom. After visiting Prophet Abraham (A.S), the angels proceeded towards Sodom in the region of Syria, where Prophet Lot (A.S) was preaching. The people of Sodom were deeply immersed in sins, especially the grave sin of sodomy, which is the sexual gratification of men with men. This perverse act was openly practiced and celebrated in gatherings, so much so that the term "sodomy" was derived from their name. Prophet Lot (A.S) preached against this and other evils, but his words had no effect on them.

Prophet Lot (A.S) was originally from Iraq and had no relatives or companions from Iraq in Sodom, making him socially and tribally isolated in his mission. The people of Sodom exerted significant pressure on him, one aspect of which was that they insisted no guests should come to him; if they did, they threatened to commit the act of sodomy with them. They had minimal sexual relations with women and were more inclined towards men. The angels arrived in the form of handsome young men, whose faces had no facial hair. Their beauty astonished even Prophet Lot's wife, and she requested that they stay overnight. She also informed the nearby people about their beauty.

When Prophet Lot (A.S) was informed of their arrival, he became worried. On one hand, there were the beautiful young men, and on the other, the people’s immoral behavior and severe inclination towards sodomy, as well as their hostility towards him because he was from Iraq and alone in his preaching. Moreover, the principles and respect of hospitality troubled him deeply.

Defensive or Local Strength:

While Prophet Lot (A.S) was conversing with his guests in his house, the local people gathered and attacked his house, demanding access to his guests. They tried to forcibly enter the house. At that moment, Prophet Lot (A.S) remarked that if he had any defensive force (personal guards or relatives), they would not have dared to attack in such a manner, and these forces would have helped him. Indeed, in society, power is essential for law enforcement and maintaining balance between the weak and the strong. This is why the system of the state and its power was adopted. In ancient times, tribal chiefs imposed their will based on their manpower, significantly influenced by personal preferences.

Hazrat Uthman (R.A) has said that the authority of the ruler is more effective than the Quran

(ما یزع السلطان اکثر مما یزع القران),

and based on this, Allama Iqbal has written:

The Burhaman spell was not broken by the ascetic's fasting,

Without the staff, the mission of Moses is baseless.

Prophet Lot (A.S) expressed a psychological fact inherent in human beings. Internal or local power is very important. This is not contrary to reliance on Allah but is the correct use of the resources granted by Allah. This is why, after migration, our Prophet (PBUH) made a pact, the Charter of Medina, with all the local people (Jews, tribes, infidels, and Muslims) to jointly defend the city of Medina.

The angels saw Prophet Lot's (A.S) distress and said, "Do not worry, they will not reach us nor harm you. We are here to carry out Allah's command to punish them. You and your family should leave, but your wife, who is with the disbelievers and sinners, will not survive. Do not look back (either to leave quickly or because it will be a terrifying sight)." According to narration, when the people arrived at the house and forced the door open, the intense brightness of the angels blinded them, causing them to flee in fear, claiming that Lot's house contained powerful magicians. Another narration states that the angels struck them, causing blindness or affecting their vision. At that time, the best explanation was that the angels' light (noor) caused it. Since angels are created from light, and the modern understanding of electricity and magnetism did not exist, describing it as a "wing" was appropriate and accurate. Similarly, a Hadith describes the wings of Gabriel (A.S) reaching the skies, indicating the power of light, explained as wings by the Prophet (PBUH).

Scientific explanations depend on tools and information, which change over time. True facts are known only by Allah or those He has informed. The similes in the Prophet's (PBUH) Hadiths are appropriate for the time and the level of knowledge. Even today, they can be interpreted according to current knowledge.

Reason for Punishment:

Allah always punishes oppressive nations, and the word "oppression" is always associated with punishment. The people of Lot were destroyed for their sins and the evidence thereof. The angels, appearing as young men, were a test, and the people’s rush towards them, along with Prophet Lot's (A.S) testimony of their evil deeds, served as proof. We believe in the form of punishment mentioned by Allah. It could be an earthquake, where hot stones erupted from the earth like lava and fell like rain, similar to the hot ash from a volcanic eruption. This would depend on the earth's internal structure. With a strong quake, houses on the surface could be thrown up and fall, and hot or gravelly stones could kill people, referred to as overturning the town with a mention of stones, which were likely hot.

This incident is also mentioned in the Bible. The Quran's account is the most accurate. The area consisted of a few villages, with Sodom being the largest, located in the present-day region of the Dead Sea, between modern-day Jordan and Israel. It is referred to as the Salt Sea in the Torah and the Sea of Lot in the Bible. The surrounding area is rocky, with one rock known as the "Salt Rock," associated with the story of Lot's wife in the Bible, who supposedly turned into a pillar of salt or died upon looking back. The water contains 30 to 40 percent salt and minerals, compared to six percent in normal seas. Due to the high salt content, no living creatures can survive in it. It has a depth of 304 meters, making it the lowest point on the earth's surface, at 1,412 feet below sea level, and covers an area of 605 square kilometers. Geologically, it is believed to be the

boundary between the African and Arabian tectonic plates. The Jordan River flows into it, and the area is a significant source of phosphate rocks.

وَ اِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ وَ لَا تَنْقُصُوا الْمِكْيَالَ وَ الْمِيْزَانَ اِنِّيْۤ اَرٰىكُمْ بِخَيْرٍ وَّ اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ ﴿۸۴﴾

11|84| And to Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.

وَ يٰقَوْمِ اَوْفُوا الْمِكْيَالَ وَ الْمِيْزَانَ بِالْقِسْطِ وَ لَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَ لَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿۸۵﴾

11|85| And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.

بَقِيَّتُ اللّٰهِ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ وَ مَاۤ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿۸۶﴾

11|86| What remains [lawful] from Allah is best for you, if you would be believers. But I am not a guardian over you."

قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَاۤ اَوْ اَنْ نَّفْعَلَ فِىْۤ اَمْوَالِنَا مَا نَشٰٓؤُا ؕ اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ ﴿۸۷﴾

11|87| They said, "O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!"

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّىْ وَ رَزَقَنِىْ مِنْهُ رِزْقًا حَسَنًا ؕ وَ مَاۤ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰى مَاۤ اَنْهٰىكُمْ عَنْهُ ؕ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ ؕ وَ مَا تَوْفِيْقِىْۤ اِلَّا بِاللّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ وَ اِلَيْهِ اُنِيْبُ ﴿۸۸﴾

11|88| He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him...? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah. Upon him I have relied, and to Him I return.

وَ يٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىْۤ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَاۤ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ؕ وَ مَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ﴿۸۹﴾

11|89| And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not from you far away.

وَ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَيْهِ ؕ اِنَّ رَبِّىْ رَحِيْمٌ وَّدُوْدٌ ﴿۹۰﴾

11|90| And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

Prophet Shu'aib (A.S) and His Preaching to His People:

Prophet Shu'aib (A.S) preached to his people who lived near the area of Midian, close to Palestine. This area was adjacent to Sodom. His people were advanced in trade and agriculture, and his tribe was from the same region. Due to their commercial success,

greed had increased among the people, leading them to engage in fraudulent practices in weighing and measuring. For instance, when they purchased goods, they used larger measures, and when they sold, they used smaller ones.

Prophet Shu'aib (A.S) emphasized monotheism (the oneness of Allah) and the importance of worshiping Him. In terms of business dealings, he stressed the importance of accurate measurements, ensuring that what was declared was exactly what was given. He emphasized justice in dealings and not oppressing anyone, particularly in weighing and measuring. This command was reiterated in three different ways to emphasize its importance: do not give less, do not take more, and do not act unjustly. These acts are equivalent to oppression, and economic fraud is akin to human injustice.

Prophet Shu'aib (A.S) affirmed the legitimacy of fair profit and prohibited manipulation in measurements, highlighting the blessings and benefits of legitimate profit, which brings goodness, justice, and blessings in economic and social terms. He also warned that if such injustices persisted in society, which included manipulating measurements, then divine punishment was certain.

When Prophet Shu'aib (A.S) announced this reform in a corrupt society, the people, despite recognizing his honesty and integrity, and knowing his devotion to worship, rejected his message. Instead of respecting his integrity and worship, they mocked him. This is a common occurrence in societies where evil has taken hold, making it difficult for the voice of goodness to be heard or for a person of character to be recognized. Additionally, the people defended their old polytheistic practices and their traditions of idol worship against the monotheistic worship of Allah that he preached.

The people considered it their right to manipulate measurements and were oblivious to the injustice they were committing. This represents an old form of capitalism where the owner believes it is their right to use their capital in any way they please, regardless of fairness. This is contrary to the general human principle of welfare. Islam acknowledges property rights but also mandates contributing to welfare through Zakat (charity), Sadaqah (voluntary charity), and Ushr (a type of almsgiving). This is the system that modern welfare states adopt.

Method of invitation:

Prophet Shu'aib (A.S) used a method in his preaching that all prophets have followed: demonstrating high character. He invited his people to observe his character, which was consistent with his words and actions. Another key aspect was focusing on the well-being of the people, urging them not to deprive themselves of good things out of stubbornness or enmity but to reflect and adopt good practices. He also mentioned the guidance, health, and prophethood bestowed upon him by Allah's grace and clarified that his actions were not for personal gain, honor, wealth, or power but for the welfare of the entire society.

He reminded them of the past nations that were destroyed in that area due to their sins, urging them to save themselves from punishment, repent, and seek forgiveness from Allah. He highlighted Allah's mercy and love, encouraging them to turn back to Allah and rectify their ways.

قَالُوْا يٰشُعَيْبُ مَا نَفْقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَ اِنَّا لَنَرٰىكَ فِيْنَا ضَعِيْفًا ۚ وَ لَوْ لَا رَهْطُكَ لَرَجَمْنٰكَ ۫ وَ مَآ اَنْتَ عَلَيْنَا بِعَزِيْزٍ ﴿٩١﴾

11|91| They said, "O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected."

قَالَ يٰقَوْمِ اَرَهْطِیْۤ اَعَزُّ عَلَیْكُمْ مِّنَ اللّٰهِ ؕ وَ اتَّخَذْتُمُوْهُ وَرَآءَكُمْ ظِهْرِیًّا ؕ اِنَّ رَبِّیْ بِمَا تَعْمَلُوْنَ مُحِیْطٌ ﴿۹۲﴾

11|92| He said, "O my people, is my family more respected for power by you than Allah? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do.

وَ یٰقَوْمِ اعْمَلُوْا عَلٰی مَكَانَتِكُمْ اِنِّیْ عَامِلٌ ؕ سَوْفَ تَعْلَمُوْنَ ۙ مَنْ یَّاْتِیْهِ عَذَابٌ یُّخْزِیْهِ وَ مَنْ هُوَ كَاذِبٌ ؕ وَ ارْتَقِبُوْۤا اِنِّیْ مَعَكُمْ رَقِیْبٌ ﴿۹۳﴾

11|93| And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]."

وَ لَمَّا جَآءَ اَمْرُنَا نَجَّیْنَا شُعَیْبًا وَّ الَّذِیْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَ اَخَذَتِ الَّذِیْنَ ظَلَمُوا الصَّیْحَةُ فَاَصْبَحُوْا فِیْ دِیَارِهِمْ جٰثِمِیْنَ ﴿۹۴﴾

11|94| And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

كَاَنْ لَّمْ یَغْنَوْا فِیْهَا ؕ اَلَا بُعْدًا لِّمَدْیَنَ كَمَا بَعِدَتْ ثَمُوْدُ ﴿۹۵﴾

11|95| As if they had never prospered therein. Then, away with Madyan as Thamud was taken away.

Prophet Shu'ayb preached to his people for their reformation, but they persisted in their stubbornness and opposition. They even threatened that if it weren't for the protection of your tribe, we would have stoned you. They claimed they did not understand his preaching, which emphasized monotheism and fairness and honesty in trade and business. When Prophet Shu'ayb despaired, he remarked that it was regrettable they feared the people of his tribe but not the pure God. He then stated that if they continued on their wrong path, it was their own doing, and they would face the consequences. He, however, would continue on his path.

When injustice increases, and the corruption of society does not get reformed despite the Prophet's efforts, God brings down punishment on those nations due to the Prophet's curse. This punishment came upon the people of Madyan in the form of a severe, terrifying sound, which caused them to die in their homes due to fear and shockwaves. The destruction caused by sound waves and explosions has already been mentioned in Surah Al-Baqarah and Surah Hud. This kind of destruction has not only been discovered but also tested in modern scientific development.

The important point is that economic and social justice and honesty are very necessary in any society. Where these are absent, it becomes a society of oppression, upon which divine punishment can descend at any time, leading to its annihilation. Nowadays, forms of punishment include earthquakes, tsunamis, droughts, internal unrest, inflation, class conflict, and crimes.

وَ لَقَدْ اَرْسَلْنَا مُوْسٰی بِاٰیٰتِنَا وَ سُلْطٰنٍ مُّبِیْنٍ ۙ ﴿۹۶﴾

11|96| And We did certainly send Moses with Our signs and a clear authority

اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ فَاتَّبَعُوْۤا اَمْرَ فِرْعَوْنَ ۚ وَ مَاۤ اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ﴿۹۷﴾

11|97| To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning.

يَقْدُمُ قَوْمَهٗ يَوْمَ الْقِيٰمَةِ فَاَوْرَدَهُمُ النَّارَ ؕ وَ بِئْسَ الْوِرْدُ الْمَوْرُوْدُ ﴿۹۸﴾

11|98| He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led.

وَ اُتْبِعُوْا فِيْ هٰذِهٖ لَعْنَةً وَّ يَوْمَ الْقِيٰمَةِ ؕ بِئْسَ الرِّفْدُ الْمَرْفُوْدُ ﴿۹۹﴾

11|99| And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift which is given.

After Prophet Shu'ayb, the mention of Prophet Musa (Moses) follows. Allah bestowed great miracles upon Prophet Musa, among which the staff turning into a snake and his hand shining were the most famous and evident. Additionally, he was given the Torah. He was made a prophet for the Israelites in Egypt, and for Pharaoh and his Coptic people. He invited Pharaoh, who had claimed divinity, to worship the one true God, but except for the Israelites, all the Egyptians (Copts) sided with Pharaoh. The Israelites were also very frightened. Pharaoh, in his arrogance and claim to divinity, exercised great oppression, which led to his disastrous end by drowning. On the Day of Judgment, he and his entire nation will also suffer punishment in Hell, so that those who believed in him will face the consequences of their sins and oppression.

ذٰلِكَ مِنْ اَنْۢبَآءِ الْقُرٰى نَقُصُّهٗ عَلَيْكَ مِنْهَا قَآئِمٌ وَّ حَصِيْدٌ ﴿۱۰۰﴾

11|100| That is from the news of the cities, which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down].

وَ مَا ظَلَمْنٰهُمْ وَ لٰكِنْ ظَلَمُوْۤا اَنْفُسَهُمْ فَمَاۤ اَغْنَتْ عَنْهُمْ اٰلِهَتُهُمُ الَّتِيْ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ مِنْ شَيْءٍ لَّمَّا جَآءَ اَمْرُ رَبِّكَ ؕ وَ مَا زَادُوْهُمْ غَيْرَ تَتْبِيْبٍ ﴿۱۰۱﴾

11|101| And We did not wrong them, but they wronged themselves. And they were not availed at all by their gods which they invoked other than Allah when there came the command of your Lord. And they did not increase them in other than ruin.

وَ كَذٰلِكَ اَخْذُ رَبِّكَ اِذَاۤ اَخَذَ الْقُرٰى وَ هِيَ ظَالِمَةٌ ؕ اِنَّ اَخْذَهٗۤ اَلِيْمٌ شَدِيْدٌ ﴿۱۰۲﴾

11|102| And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.

Destruction of Human Societies:

Allah does not inflict oppression upon His creation because His love for humans is seventy times greater than that of their parents. Therefore, He repeatedly states that humans oppress themselves through their actions and consequently bring about their own destruction. Indeed, evils destroy society. Although a small segment or class might reap significant benefits, the rest of humanity continues to suffer, leading to the destruction of society. Such complete destruction has not occurred after the prophethood of our Prophet (peace be upon him), but various forms of Allah's punishment still envelop societies. These include life's unrest, economic downturns, inflation (Ibn Abbas has referred to inflation as a punishment and affordability as a blessing), earthquakes, tsunamis, and so on.

Even if societies deny Allah, their good character and righteous deeds, which Allah favors—such as truthfulness, justice, human welfare, helping the weak and needy,

keeping promises, and respecting human dignity—make worldly life easier. As the saying of Hazrat Ali (may Allah honor him) goes, "Disbelief can continue, but oppression cannot; it eventually ends." Because of this, societies slowly but surely move toward destruction, but they ultimately perish. This principle is very clear in the current circumstances.

اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّمَنْ خَافَ عَذَابَ الْاٰخِرَةِؕ ذٰلِكَ یَوْمٌ مَّجْمُوْعٌ ۙ لَّهُ النَّاسُ وَ ذٰلِكَ یَوْمٌ مَّشْهُوْدٌ ﴿۱۰۳﴾

11|103| Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.

وَ مَا نُؤَخِّرُهٗۤ اِلَّا لِاَجَلٍ مَّعْدُوْدٍؕ ﴿۱۰۴﴾

11|104| And We do not delay it except for a limited term.

یَوْمَ یَاْتِ لَا تَكَلَّمُ نَفْسٌ اِلَّا بِاِذْنِهٖۚ فَمِنْهُمْ شَقِیٌّ وَّ سَعِیْدٌ ﴿۱۰۵﴾

11|105| The Day it comes no soul will speak except by His permission. And among them will be the wretched and the prosperous.

Some people, in fact most, consider good or bad fortune to be something beyond their control. This notion is against the teachings and principles of the Qur'an and Hadith.

Destiny and Actions:

The blessed Hadith repeatedly states that good deeds make a person fortunate, while bad deeds make a person unfortunate. Hazrat Abu Huraira narrates that the Messenger of Allah said, "A strong believer is more beloved to Allah than a weak believer, and there is goodness in both. Strive for what benefits you, seek help from Allah, and do not be helpless. If something befalls you, do not say, 'If I had done such and such, then such and such would not have happened,' but say, 'This is the decree of Allah, and He does what He wills.' For the word 'if' opens the door to the deeds of Satan." (Muslim, Ibn Majah, Musnad Ahmad).

This blessed Hadith is the key to success in life. It clarifies the following matters:

(1) A person should strive to be mentally and physically strong and healthy. A healthy body and mind are essential.

(2) Do not consider weakness a flaw but understand it as goodness. Strength and weakness are parts of life; strive to overcome weakness. Knowing it as goodness means not falling into negative thinking and mental stress but seeing the positive aspect in it.

(3) Seek what is beneficial through lawful and Islamic means without harming others, and seek Allah's help and guidance in your efforts. Surely, success will follow.

(4) If any misfortune or calamity befalls you, do not dwell on 'if and but,' avoiding superstitions, and be patient. Dwelling on hypothetical scenarios or regrets over past actions is harmful. Instead, look forward, analyze the facts and events, and continue your efforts. If a second chance does not come, the solution is also provided.

(5) Do not lament over what has already happened. Accept failure or calamity, not falling into mental distress and confusion. Accept it as the decree of Allah and continue striving in life. The Prophet said, "The word 'if' opens the door to the deeds of Satan." Regretting the past and not focusing on the present and future is an act of Satan, which we call negative thinking. It opens the door to failures and makes life worrisome.

Couplet "فکرفردا نہ کروں محو غم دوش رہوں"

"I do not worry about tomorrow, absorbed in the sorrow of the past."

An other narration,Hazrat Abdullah bin Umar(r.a) narrates that Hazrat Umar(r.a) asked: O Messenger of Allah, inform us about our actions. Are they already decided or yet to be determined? He(p.b.u.h) said, "They are already decided, O Ibn al-Khattab! Every action has been made easy for what it was created. Those destined for happiness (good fortune) will perform the deeds leading to happiness, and those destined for misery (misfortune) will perform the deeds leading to misery."

In this regard, the verses from Surah An-Nahl (16:5-10) are very important, translated as:

"So as for he who gives and fears Allah,

And believes in the best [reward],

We will ease him toward ease.

But as for he who withholds and considers himself free of need,

And denies the best [reward],

We will ease him toward difficulty."

Good Deeds:

Those who intend and strive for good deeds are guided by Allah towards good deeds, making them easy for them. Similarly, those who intend and strive for evil deeds are led towards evil deeds, making them easy for them. Thus, they reach Paradise or Hell because of their deeds.

Sometimes, due to a lack of understanding of destiny, negative thoughts arise within us, making us question why we should care about good or bad deeds and their benefits. This line of thinking is very wrong. Actions produce results. Allah, with His eternal knowledge, knew how each person would act in the world by their choice. Therefore, He wrote what the person would do by their choice. Allah's knowledge and decree align with human actions, but humans do not know their actions, their means, and their results or destinies. With modern science (biology), we can gauge the information present in human existence, such as the vast data in a DNA cell. This information is within humans, while the preserved tablet (Al-Lawh Al-Mahfuz) contains much more, which humans cannot comprehend.

We must intend and strive for good deeds. When there is effort, facilitation and success will follow. This is the path of a believer who does not complain about destiny. Destiny and future matters depend on human will, Allah's commands, and future circumstances, which humans do not know. Therefore, speculative conversations and debates are futile and more likely to cause harm. It is advisable to avoid such discussions. For detailed understanding, studying the books of Islamic theology (Ilm al-Kalam) is necessary.

فَاَمَّا الَّذِيْنَ شَقُوْا فَفِى النَّارِ لَهُمْ فِيْهَا زَفِيْرٌ وَّ شَهِيْقٌ ۙ﴿۱۰۶﴾

11|106| As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.

خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَ الْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ ؕ اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ﴿۱۰۷﴾

11|107| [They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends.

وَ اَمَّا الَّذِيْنَ سُعِدُوْا فَفِى الْجَنَّةِ خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَ الْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ ؕ عَطَآءً غَيْرَ مَجْذُوْذٍ ﴿۱۰۸﴾

11|108| And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a bestowal uninterrupted.

فَلَا تَكُ فِىْ مِرْيَةٍ مِّمَّا يَعْبُدُ هٰٓؤُلَآءِ ؕ مَا يَعْبُدُوْنَ اِلَّا كَمَا يَعْبُدُ اٰبَآؤُهُمْ مِّنْ قَبْلُ ؕ وَ اِنَّا لَمُوَفُّوْهُمْ نَصِيْبَهُمْ غَيْرَ مَنْقُوْصٍ ﴿۱۰۹﴾

11|109| So do not be in doubt, [O Muhammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.

In the previous verses, the discussion was about Pharaoh's claim to divinity, the oppression in societies, and the consequences of disobeying Allah's commands. They were punished in this world and became a lesson for others. The comparison between the conditions of the Day of Judgment and the rewards and punishments after it was made.

Those who have complete faith in the Day of Judgment believe in the truth of Allah's commands and act accordingly, taking lessons from the events of destruction. The Day of Judgment will be extremely terrifying, and no one will have the freedom and choice like in worldly life. Only Allah's commands will prevail. All people will be gathered together and will be waiting for their accounting. The Day of Judgment has been delayed by Allah so that people do not die out of fear before it arrives or so that they do not repent at the last moment and miss the opportunity to earn their reward or punishment for their entire lives. When the command is given, it will occur immediately. This day of accounting is because those who do not account for their actions in this world and misuse the respite given to them by persisting in their misguidance will have to account for their deeds. Similarly, those who did not receive the reward for their good deeds in this world will be rewarded accordingly.

The creation of Allah, particularly those who performed righteous deeds and followed His commands, will be fortunate. They will enter paradise and enjoy eternal bliss. Those who disobeyed Allah's commands in this world and used their free will for disobedience and oppression will enter Hell. There, they will face extremely severe punishment and will remain in this torment forever. This will be according to Allah's system of justice. His power is immense, and He does as He wills, but His decisions are based on His will and principles, being capable of everything.

Some people, in fact most, consider good or bad fortune to be something beyond their actions and strength. This notion is against the teachings of the Qur'an and Hadith. Allah has informed Muslims that those who do not believe in Him, or those who believe in multiple gods instead of monotheism, or those who consider other powers as the real source of strength and worship them, should not be concerned about these individuals. They are engrossed in ignorance, misguidance, and blind following, and they will remain so. Therefore, there should be no reduction in preaching, nor should there be any worry due to their rejection.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ؕ وَ اِنَّهُمْ لَفِىْ شَكٍّ مِّنْهُ مُرِيْبٍ ﴿۱۱۰﴾

11|110| And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been judged between them. And indeed they are, concerning the Qur'an, in disquieting doubt.

وَ اِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ اَعْمَالَهُمْ ؕ اِنَّهٗ بِمَا يَعْمَلُوْنَ خَبِيْرٌ ﴿۱۱۱﴾

11|111| And indeed, each [of the believers and disbelievers] - your Lord will fully compensate them for their deeds. Indeed, He is Acquainted with what they do.

The Torah and Prophet Musa (Moses) are mentioned, highlighting that this book was revealed, but the Jews altered it, and others denied it. Since the Jews were prevalent in Arabia, their stories are frequently mentioned. The blessed verses also explain the wisdom of the Day of Judgment, the day of reward and punishment. Many people disobey in this world and live their lives in luxury, eventually leaving this world. Some endure hardships in this world and pass away, while many experience both hardships and comforts during their lives. Given that the entire universe exists and is controlled by the power and might of Allah, why do these people leave without facing reward or punishment?

The answer to this mental conflict is that Allah had decided even before creating humans that they would be given free will. They would be granted the opportunity and permission to fully exercise this free will. Two paths, good and evil, would be clearly laid out for them. Prophets, angels, and righteous people would guide them towards goodness and human welfare, while Satan and the base self (human desires) would try to lead them towards evil. The final result of this struggle would be given on the Day of Judgment so that people could act on their decisions without fear. If everyone received their rewards and punishments here, freedom and free will would be nullified, and out of fear, everyone would try to avoid mistakes. But since not everyone receives immediate punishment, people deny this reality and remain in doubt, acting according to their whims and desires.

Since everyone will receive their complete reward or punishment, Allah is fully aware of every type of action performed by each individual. There is no lack of information. Those who do not believe in this world will see this reality on the Day of Judgment, but then it will be too late for anything to be done.

فَاسْتَقِمْ كَمَاۤ اُمِرْتَ وَ مَنْ تَابَ مَعَكَ وَ لَا تَطْغَوْا ؕ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۱۱۲﴾

11|112| So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do.

وَ لَا تَرْكَنُوْۤا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ ۙ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ ثُمَّ لَا تُنْصَرُوْنَ ﴿۱۱۳﴾

11|113| And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.

وَ اَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَ زُلَفًا مِّنَ الَّيْلِ ؕ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ؕ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ ۚ ﴿۱۱۴﴾

11|114| And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

وَ اصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿۱۱۵﴾

11|115| And be patient, for indeed, Allah does not allow to be lost the reward of those who do good.

In the blessed verse, after discussing reward and punishment, Muslims are urged to remain steadfast. This advice is for the Prophet (peace be upon him), scholars, pious individuals, and all common Muslims. Along with steadfastness, there is also the command to follow the straight path (Sirat al-Mustaqim), which means moderation without extremism. Muslims are instructed to adopt a firm stance towards oppressors to prevent corrupt individuals from spreading their wrongdoing in society. This can only be achieved by maintaining distance from them, as associating with them implies accepting their oppression, which would lead to societal chaos.

According to Hadith, previous nations were destroyed because they did not stop the oppressors from committing injustice and continued to associate with them. Therefore, it is essential to identify the oppressor and make them aware of their wrongdoing. This is the purpose of the Hadith: "Help your brother, whether he is an oppressor or the oppressed." Along with these commands, there is the directive to perform prayers at their designated times, which include prayers at the edges of the day (morning, evening, and Asr), and also the night prayer (Tahajjud). Voluntary prayers (Nafl) can expiate minor sins, whereas major sins require repentance. Major sins include engaging in forbidden acts or neglecting obligatory duties, while minor sins can be related to neglecting recommended acts or engaging in disliked actions.

Major sins cannot be forgiven without repentance, while minor sins can be expiated through voluntary prayers. This is the consensus of many scholars based on various Hadith. The Quran provides beautiful guidance: good deeds erase bad deeds. Among the highest good deeds is having good character. According to Hadith, "The best among you are those with the best character." When asked about the characteristics of the inhabitants of Paradise, the Prophet (peace be upon him) said they would be people with good character.

Lying is a major sin, and false testimony has been equated with idolatry by the Prophet (peace be upon him), who recited the verse: "So avoid the impurity of idols and avoid false statement." (Quran : Alhaj:22:30). Other major sins include breaking promises, deception, and cheating in measurements. Compensation for such actions involves repaying the affected person. For actions that do not directly harm a specific individual's legal rights or cause general harm, such as neglecting communal responsibilities like visiting the sick or attending funerals, these can be forgiven through voluntary prayers and seeking Allah's forgiveness. When seeking forgiveness from Allah, it should be accompanied by a feeling of remorse, which generates a dislike for such evils within oneself. With Allah's guidance and help, a person is then inclined towards goodness and righteousness. Thus, good deeds can erase bad deeds, and repentance from major sins cleanses a person from those sins.

The verse "So remain on a right course as you have been commanded" (Quran 11:112) instructs all Muslims to persist on the straight path, which is the path of moderation. This includes both worship and interactions. Hazrat Junaid Baghdadi said that the steadfastness of worshipers lies in fear and hope, the steadfastness of the close ones (Muqarrabin) lies in awe and hope, and the steadfastness of the knowers (Arifin) lies in presence and absence. Hazrat Wasti said that the light of obedience to Allah extinguishes the darkness of sins.

The Prophet (peace be upon him) said that Surah Hud made him old (Sheyyabatni Hud), highlighting the importance and the demanding nature of its commands and events. He emphasized prayer and mentioned its benefits and fruits. Alongside, there is encouragement to be patient in hardships and the glad tidings that even the smallest act

of goodness is significant and necessary, as Allah does not let it go to waste and grants the doer its reward.

The concept of goodness in Islam extends not only to all humans but also to animals, with several Hadiths supporting this.

Patience, which is repeatedly mentioned in the Quran for its virtue, is a strength that, when utilized, can overcome the greatest difficulties and worries.

فَلَوْ لَا كَانَ مِنَ الْقُرُوْنِ مِنْ قَبْلِكُمْ اُولُوْا بَقِيَّةٍ يَّنْهَوْنَ عَنِ الْفَسَادِ فِى الْاَرْضِ اِلَّا قَلِيْلًا مِّمَّنْ اَنْجَيْنَا مِنْهُمْ ۚ وَ اتَّبَعَ الَّذِيْنَ ظَلَمُوْا مَاۤ اُتْرِفُوْا فِيْهِ وَ كَانُوْا مُجْرِمِيْنَ﴿۱۱۶﴾

11|116| So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.

وَ مَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرٰى بِظُلْمٍ وَّ اَهْلُهَا مُصْلِحُوْنَ﴿۱۱۷﴾

11|117| And your Lord would not have destroyed the cities unjustly while their people were reformers.

Decline (Oppression) and Destruction in Human Societies:

These verses explain why and how human societies face destruction, and these facts are proven by history. Surah Hud recounts the conditions of the nations of all the prophets: Prophet Noah, Prophet Salih, Prophet Lot, and Prophet Shu'ayb. The destruction of these nations is mentioned, and the common themes, apart from monotheism, are the rights of people (huquq al-'ibad). The word "oppression" (zulm) is used, indicating that oppression had spread throughout society, and those inviting towards righteousness had become extremely weak and unsuccessful. When all hope for reform was lost, destruction came upon that society. The punishment for the people of Prophet Yunus (Jonah) was averted due to their repentance. Besides these nations, any civilizations that were destroyed after them also had societies full of oppression and injustice.

The verses indicate that the responsibility for reforming society lies not only with the prophets but also with the people of intellect and insight present in that society. These individuals have leadership qualities to ensure justice and protect against oppression, ensuring that society remains peaceful and secure. When this group fails to act, society becomes an oppressive society. Following this, Allah appoints His special prophets and messengers to bring reform, and if they fail, destruction ensues. After our Prophet (peace be upon him), no prophet will come, so this responsibility falls on all individuals with insight, leadership, or scholars within the Ummah to fulfill this role within their spheres of influence.

A Hadith narrated by Hazrat Abu Bakr Siddiq states that the Prophet (peace be upon him) said, "When people see an oppressor and do not seize his hands, then it is near that Allah will envelop them in a punishment from Him." (Various Hadith collections).

When, on one hand, people of insight and leadership fail to bring about change, uphold goodness and humanity, and enforce justice, and on the other hand, class divisions arise, a particular class benefits while suppressing the majority due to their power and influence. This class's luxury and indulgence lie in maintaining this system of oppression and tyranny. They oppose change, and if a person of insight or a leader tries to reform

society, they either eliminate or fail them. We see this situation clearly in contemporary societies in Asia, Africa, Europe, and South America.

The fundamental teachings of the Prophet's prophethood and his preaching (Islam) can reach almost everywhere. However, current Muslims are failing in preaching Islam, and those who do are only doing so verbally, lacking moral and practical deeds. Therefore, its influence is very minimal. In the aforementioned societies where oppression, injustice, and class divisions prevail (especially with one highly privileged class and another extremely deprived), these societies are subject to Allah's punishment. This punishment manifests as unrest, oppression, lack of justice, disregard for human dignity, economic backwardness, inflation, low and poor standards of living, immorality, and deceit filling the society.

The interpretation of other verses suggests that Allah does not send punishment (economic and social) on a society while righteous people are active and their influence is visible, and they are in the majority. When a society becomes filled with oppression, it faces divine punishment (economic and social). While some degree of disparity and division in society is natural, extreme division and classism are disliked by Allah and constitute oppression.

Oppression and Disbelief:(Refuse to obey the commands):

The blessed verse (117) provides very clear instructions. Allah does not destroy a settlement (through comprehensive punishment) solely because its inhabitants practice idolatry if they treat each other with kindness. Oppression here refers to all forms of corruption, including all kinds of evils and sins, and reform means correcting all these wrongs (Hamal al-Zulm 'ala Mutlaq al-Fasad al-Shamil lil-Sa'ir al-Qaba'ih wal-Atham wa Hamal al-Islah 'ala Islahihi, Ruh al-Ma'ani).

This is why Muslim jurists have stated that there is leniency and forgiveness in the rights of Allah (acts of worship), but there is strictness and stringency in the rights of people (huquq al-'ibad), meaning there is no forgiveness. Allah, due to His mercy, forgives His rights, but the rights of people are not forgiven until the affected person forgives. Hence, it is said that a government can remain with disbelief, but it cannot remain with oppression (Al-Mulk yabqi ma'a al-Kufr wa la yabqi ma'a al-Zulm wal-Jawr).

If we observe contemporary societies in Asia, Africa, North and South America, Europe, Australia, or New Zealand, and analyze their social conditions (the state of society), we can see the practical interpretation of this blessed verse. Even the state of societies in Islamic countries is a testament to this interpretation.

وَ لَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ اُمَّةً وَّاحِدَةً وَّ لَا يَزَالُوْنَ مُخْتَلِفِيْنَۙ﴿۱۱۸﴾

11|118| And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.

اِلَّا مَنْ رَّحِمَ رَبُّكَ ؕ وَ لِذٰلِكَ خَلَقَهُمْ ؕ وَ تَمَّتْ كَلِمَةُ رَبِّكَ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَ النَّاسِ اَجْمَعِيْنَ﴿۱۱۹﴾

11|119| Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

Why Disagreement Occurs and Its Consequences:

The previous verse discussed oppression in society and its consequences. It is humans on earth who do not follow Allah's commands and cause distress to others. Among

humans living on earth, differences arise, and when these differences are based on personal interests and desires, they can lead to hatred and oppression. The answer to why disagreement occurs is found in the blessed verses. If Allah had wanted, He could have made humans like machines, all with the same design, size, and characteristics, working in the same way as artificial intelligence operates. However, Allah gave humans and jinn the freedom to make their own decisions and not be compelled by any other force.

Due to this freedom, humans have the ability to think, understand, make decisions, and act. On the other hand, Allah has placed various emotions within humans' nature, such as love, hate, generosity, stinginess, fear, courage, grudge, envy, and malice. These qualities are present in varying degrees among different individuals, giving humans the ability and strength to perform good and bad deeds. One side is influenced by Satan and the base self (evil desires within humans), and the other side is influenced by angels, prophets, and the satisfied self (the desire for goodness and righteousness within humans). The resulting actions determine whether a person will go to paradise if good deeds prevail or to hell if bad deeds prevail.

Some people will do evil deeds, and some will do good deeds. Because of these reasons, differences will continue until the end of the world. Hell will be filled with a large number of jinn and humans who performed bad deeds. We observe differences in all aspects of the world, whether it is a household, a group, a party, or a country. Differences exist in religious, political, social, economic, or legal interpretations, or in modern research, based on humans' mental capabilities.

Since differences often become intense, especially when personal interests and desires are involved, they lead to corruption and oppression, which is why they are condemned. However, if handled positively, differences have many benefits. Different opinions lead to various results and conveniences. We see that scholars differ in their opinions based on different points, and people benefit from this. Therefore, the Quran has advised multiple times to preach, and if people do not accept, it is their choice.

Who is right and who is wrong in religious differences? Allah will decide on the Day of Judgment. Everyone should act according to their strength without violence. Several Hadiths address these differences. Hazrat Abu Huraira narrates that the Messenger of Allah said, "The Jews were divided into seventy-one or seventy-two sects, and the Christians likewise, and my Ummah will be divided into seventy-three sects." We see that some people believe in God but define and describe Him differently. Some do not believe in God and consider the universe as a result of gradual or accidental processes. Some believe in God, books, and prophets but still have differences.

The best way is to research the issues of disagreement oneself, and if one cannot, then to take the opinion of a few knowledgeable individuals whom one trusts and act on it. Comparing different opinions is important. Do not speak ill of others; instead, explain your opinion and its preference in a beautiful manner. If someone accepts it, good; if not, do not resort to violence. Leave the judgment of truth and right to Allah on the Day of Judgment, as guided in the Quran.

وَ كُلًّا نَّقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ الرُّسُلِ مَا نُثَبِّتُ بِهٖ فُؤَادَكَ ۚ وَ جَآءَكَ فِيْ هٰذِهِ الْحَقُّ وَ مَوْعِظَةٌ وَّ ذِكْرٰى لِلْمُؤْمِنِيْنَ ﴿۱۲۰﴾

11|120| And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

وَ قُلْ لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنَّا عٰمِلُوْنَ ۙ﴿۱۲۱﴾

11|121| And say to those who do not believe, "Work according to your position; indeed, we are working.

وَ انْتَظِرُوْا ۚ اِنَّا مُنْتَظِرُوْنَ﴿۱۲۲﴾

11|122| And wait, indeed, we are waiting."

وَ لِلّٰهِ غَيْبُ السَّمٰوٰتِ وَ الْاَرْضِ وَ اِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّهٗ فَاعْبُدْهُ وَ تَوَكَّلْ عَلَيْهِ ؕ وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ﴿۱۲۳﴾

11|123| And to Allah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.

Surah Hud was revealed in Makkah. The disbelievers of Makkah had advanced greatly in their oppression and persecution. Allah narrated the events of various renowned prophets who had passed through the regions of the Middle East. The people there were familiar with their stories. These events were recounted so that the believers would understand the difficulties that come with the responsibility of delivering the message of truth. On the other hand, it conveyed a message to the disbelievers that if they continued in their stubbornness, they would eventually face disgrace and failure. Therefore, it was said, "Wait and we will also wait," and time proved that the disbelievers of Makkah failed and were disappointed. Islam prevailed.

It was also stated that Allah is well aware of all the deeds of humans, and ultimately, all judgments will be made by Him on the Day of Judgment. Everyone will be rewarded or punished according to their deeds. This divine message serves as a reminder to perform righteous deeds to avoid punishment.

The conclusion of Surah Hud is of utmost importance with a significant proclamation: Worship Allah, rely on Him, and you will be rewarded or punished according to your deeds, for He is All-Knowing and All-Aware.

The end of Surah Hud.

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12 - Surah Yousaf

Interduction.

The name of this Surah is Yusuf because it narrates the story of Prophet Yusuf (Joseph) in great detail. This Surah consists of twelve (12) sections, one hundred and eleven (111) verses, and sixteen hundred (1600) words. It was revealed in Makkah. The occasion of its revelation was a few years before the Hijrah, during a period of extreme hardship for the Muslims. It is widely believed that it was revealed after the death of Khadijah (may Allah be pleased with her). Surahs Yunus, Hud, and Yusuf were revealed consecutively or around the same time, which was before the Hijrah.

The events at the time of revelation state that the Quraysh, merely to trouble or test the Prophet (peace be upon him), asked questions at the behest of the Jews about the reasons for the Israelites' settlement in Egypt. In response, this Surah was revealed,

detailing the life of Prophet Yusuf (Joseph). Similarly, there is a narration that when the Jewish scholars asked the Prophet (peace be upon him) about Prophet Yusuf (Joseph), he recited the verses of Surah Yusuf to them, which astonished them. When they inquired about how he acquired this knowledge, he mentioned the revelation. Since the events were accurate and aligned with the Torah, the Jews embraced faith.

Surah Yusuf is a living story of human life and struggle. It closely matched the circumstances in Makkah at that time. The behavior of the people of Makkah was even more severe than that of the brothers of Yusuf. The Surah elaborates on the stages of life, hardships, tests, and then the success and leadership bestowed upon a person who is to lead the world and implement Allah's commands. By discussing human psychology, actions, interpersonal relationships, individual flaws, and virtues, the whole narrative is rendered the best of stories. We see and experience the events of Surah Yusuf in our daily lives. We just need to follow its guidance. The verses inform the Prophet (peace be upon him) and the Muslims about the difficulties that may arise from walking the path of truth. The way the people of Makkah persecuted, the Prophet (peace be upon him) reiterated the same words on the occasion of the conquest of Makkah: "Today you are free; no retribution on you."

The respect shown for Prophet Yusuf (Joseph) in the hadith is significant. The Prophet (peace be upon him) said: "The noblest of people is Yusuf, the son of Yaqub, the son of Ishaq, the son of Ibrahim, who is a prophet, the son of a prophet, the grandson of a prophet, and the great-grandson of a prophet." The character of Prophet Yaqub (Jacob), the behavior of his children, his patience despite knowing the events, and his turning to Allah, showing that all his grief and every distress is relieved by God. Similarly, the storm of hardships faced by Prophet Yusuf (Joseph), the hatred of his brothers, being thrown into a well, becoming a slave, being sold in a market, ending up in the house of a wealthy man, escaping the sexual advances of women in his youth, complete self-control by the grace of Allah, preferring prison over a life of immorality and sin, all serve as a beacon of light for those who lose their moral compass due to carnal desires. Then, preaching the oneness of Allah in prison, benefiting people with his knowledge, and proving his innocence to his accusers through his exemplary character demonstrate the grandeur of human character, serving as a supreme example for everyone. When he gained authority, he used all his knowledge and experience for the welfare of humanity, saving the people from famine throughout the region. He not only forgave his brothers but also attributed their actions to Satan. Surah Yusuf contains a detailed analysis of human psychology and cures for all psychological ailments. We just need to academically review it, understand its moral importance, and beautify our lives and society.

In ancient history, during the time of Prophet Yaqub and Yusuf (peace be upon them), Egypt was ruled by the "Shepherd Kings" (Hyksos). The name of the king during the time of Prophet Yusuf (Joseph) is mentioned as Apophis, during whose reign there was a long and severe famine. Prophet Yusuf (Joseph), with his excellent management and governance, saved the people from disaster.

The story of Prophet Yusuf (Joseph) is also mentioned in the Bible/Torah in the Book of Genesis, chapters 37 to 41. However, when compared with the Quranic narrative, the differences are evident, highlighting the truth and superiority of the Quranic account. Among the stories of various prophets, the narrative style of Surah Yusuf is particularly beautiful and detailed. May Allah illuminate our minds with the light of the Quran and grant us the strength to shape our character according to the highest moral standards. Amen.

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۝١

12|1| Alif, Lam, Ra. These are the verses of the clear Book.

اِنَّاۤ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ﴿۲﴾

12|2| Indeed, We have sent it down as an Arabic Qur'an that you might understand.

نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَاۤ اَوْحَيْنَاۤ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَ اِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ﴿۳﴾

12|3| We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.

The beginning of the Surah is marked with the disjointed letters Alif, Lam, Ra, signifying its greatness. These letters themselves form a word or sentence with profound mysteries. Some scholars have offered interpretations, which are mentioned at the beginning of Surah Al-Baqarah. It is also stated that this book and its verses have been revealed to clarify the truth so that humanity can distinguish between right and wrong, good and evil, ensuring their success and well-being in this world and the hereafter.

Method of Preaching or Conveying the Message:

The second verse is very important. It describes how to convey messages to all humanity and how to disseminate information. It explains that the message should be in the language of the listener or the addressed so that it is easily understood. This is why the Quran was revealed in the language of the Prophet (peace be upon him) and the people of Arabia, just as the Torah and the Gospel were revealed in the local languages of their times.

The Surah recounts stories or events to provide knowledge and awareness of life's ups and downs while serving as a source of guidance. These events are highly beneficial in terms of the knowledge they impart, especially regarding human behavior and character. The Surah encompasses all stages and conditions of human life, such as childhood, youth, old age, sorrow and joy, compulsion and power, human desires and their control, leadership and subordination, etc.

اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يٰۤاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّ الشَّمْسَ وَ الْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ﴿۴﴾

12|4| [Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰۤى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ؕ اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ ﴿۵﴾

12|5| He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.

وَ كَذٰلِكَ يَجْتَبِيْكَ رَبُّكَ وَ يُعَلِّمُكَ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ وَ يُتِمُّ نِعْمَتَهٗ عَلَيْكَ وَ عَلٰۤى اٰلِ يَعْقُوْبَ كَمَاۤ اَتَمَّهَا عَلٰۤى اَبَوَيْكَ مِنْ قَبْلُ اِبْرٰهِيْمَ وَ اِسْحٰقَ ؕ اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ ﴿۶﴾

12|6| And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."

When Prophet Yusuf (Joseph.a.s) was eleven or twelve years old, he had a dream in which he saw eleven stars, the sun, and the moon prostrating before him. He shared this dream with his esteemed father, Prophet Yaqub (Jacob. a.s), who advised him not to tell

his stepbrothers about it. He feared that Satan might incite them to plot against Yusuf(a.s.) out of envy, making the situation distressing. Yaqub(a.s) also gave Yusuf the glad tidings that Allah would bestow knowledge upon him, enabling him to interpret dreams and make sound decisions in difficult circumstances. Allah would bestow His favor upon Yusuf and the family of Yaqub just as He had blessed Ibrahim (Abraham) and Ishaq (Isaac)(a.s) who were father and grand father of Yaqub(a.s) These verses provide insights into human potential, behavior, and the influence of Satan on people.

Dreams:

Everyone experiences dreams while sleeping. Dreams are a natural human phenomenon with various causes and definitions. Sleep is defined as the state when the body is tired, the eyes' movement stops or continues intermittently, the brain and body become sluggish, external stimuli are less perceived, and the senses weaken or cease altogether. During sleep, the mind generates thoughts and imaginations, often accompanied by feelings and emotions, without conscious intent. Dreams occur during certain stages of sleep and not others. Psychology and science do not place significant emphasis on dreams since there are no specific tools to interpret them. However, philosophy and religions discuss dreams extensively, providing various reasons and insights. Dreams are a topic of interest in psychology because they relate to the mind, emotions, intellect, and desires.

All religions attach importance to dreams. In Islam, information can be conveyed through dreams. It is not necessary that all dreams contain information, as the connection between the dream and the dreamer is based on the person's mind and inherent character. According to a hadith narrated by Anas bin Malik, a good dream of a pious person is one of forty parts of prophethood (Bukhari). Aisha (may Allah be pleased with her) reported that the first revelations to the Prophet (peace be upon him) were true dreams, and whatever dream he saw would manifest as clear as the dawn (Bukhari). Hence, dreams are considered truthful in Islam and other heavenly religions.

Causes of Dreams:

Why do dreams occur? While there is no complete scientific explanation, psychological and medical analyses provide some insights. Dreams have internal and external triggers. Internal triggers originate within the human body, while external ones do not.

Internal triggers:

(1) Human desires play a significant role. When people cannot fulfill their desires, they start dreaming about them.
(2) Sometimes, a person's state while sleeping affects their mind and body, such as the influence of cold on the head, gas on the stomach, or suffocation, leading to nightmares.
(3) Daytime events and experiences impact the brain, resulting in dreams reflecting those occurrences.

External Events (Triggers)

These are factors not acknowledged by medical science and often not accepted by non-religious psychologists. Those who believe in religion accept these external influences. According to Islamic belief, every person has an angel that guides them towards good and positive thinking and a devil or jinn that incites negative thoughts and mischief. Consequently, dreams can be either good or bad. True dreams are believed to be imprinted on the human mind by an angel, which the person perceives with their imagination.

The Companions once asked the Prophet (peace be upon him) about the causes of dreams, and his response remains accurate to this day. According to his explanation, a third of dreams are related to daily events and situations, another third to desires and subconscious thoughts, and the final third are influenced by Satan or an angel from Allah. This depends on the person's deeds and relationship with these entities. Every individual has a designated jinn and a corresponding angel. If a person's deeds are righteous and they spend their time in obedience to Allah, their soul will be at peace, and their dreams will be truthful, conveyed by Allah's angel. On the other hand, if a person indulges in satanic actions and negative habits, they become a center for Satan's thoughts and actions, resulting in frightening and false dreams. Both the angel and the devil use the person's imagination and willpower. Psychologists' analyses also support these conclusions.

description of Dreams When someone has a dream, it can be meaningless or have practical implications. It may be terrifying or beautiful and delightful. The Prophet Muhammad (peace be upon him) provided excellent guidance for interpreting dreams in his Hadith, which remains unmatched. Abu Saeed Al-Khudri narrated that the Prophet (peace be upon him) said, "When one of you sees a dream he likes, it is from Allah. He should praise Allah for it and relate it to others. But if he sees something he dislikes, it is from Satan. He should seek refuge with Allah from its evil and not mention it to anyone, then it will not harm him" (Bukhari). The Hadith wisdom shows that a dream affects the dreamer; if it is a good dream, sharing it will enhance its positive impact and provide comfort. Conversely, a bad dream's effect will worsen if shared, causing psychological distress.

Another Hadith narrated by Abu Qatada (may Allah be pleased with him) states that the Prophet (peace be upon him) said, "Good dreams are from Allah, and bad dreams are from Satan. If one sees a bad dream, let him spit on his left side three times and seek refuge with Allah from Satan's evil. Then it will not harm him. Satan cannot appear in my form" (Tirmidhi). Spitting symbolizes dismissing the dream's effect from the mind. A dream's truthfulness is not conditional on faith; non-Muslims can also have true dreams, as can soothsayers' predictions, though these are not considered divine revelations.

Interpretation of Dreams

In psychology and medical science, dreams are an imaginative process without any interpretive significance, and there is insufficient data or statistics, making it an unimportant area of study. However, religious or spiritual interpretations of dreams are a reality. The guidance from Hadith on true dreams is a profound truth. Most dreams originating from internal factors are usually meaningless. The dreams implanted in the human mind by an angel during sleep are interpretable and likely truthful, though they are few. Thus, the number of interpretable or true dreams is minimal. The Prophet Muhammad (peace be upon him) interpreted dreams, and so did other Companions.

The ability to interpret dreams requires wisdom, ample knowledge of the Quran and Hadith, and an understanding of metaphors and analogies. The interpreter's piety, character, and thorough knowledge of the dreamer's circumstances are crucial. Islamic literature includes books on dream interpretation, with notable ones by Imam Ibn Sirin (Tabeer al-Royya) and Abdul Ghani Al-Nabulsi (Tabeer ul-Manam).

The advice given by Prophet Yaqub (Jacob) to Prophet Yusuf (Joseph) in the Quran is significant for understanding human psychology and behavior. Envy, malice, hatred, arrogance, and selfishness are part of human nature, controlled only by the righteous and those guided by Allah. These emotions play a crucial role in societal and economic crimes in our communities. Prophet Yaqub knew that divine favors awaited Yusuf, which

is why he took extra care to protect him. Yousf and Binyamin were youngest among all. Yusuf's stepbrothers, being from different mothers, lacked the same bond, leading to envy.

To reduce envy and hostility, Yaqub advised Yusuf not to share his dream with his brothers, as the eleven stars represented his brothers, indicating Yusuf's future greatness, which might provoke their enmity. This is part of human nature irrespective of family or society. This highlights several points:

(1) Where envy or hostility is likely, it's best to limit the information shared to reduce potential harm and conflict.
(2) Informing about potential harm or malicious intent to prevent further damage is advisable, not for gossip but to mitigate harm.
(3) To avoid causing envy and hurt, it's better to keep blessings hidden. A significant Hadith in this context is narrated by Mu'adh bin Jabal, where the Prophet (peace be upon him) said, "Seek help in fulfilling your needs by keeping them secret, for every possessor of a blessing is envied" (Shu'ab al-Iman).

Prophet Yaqub(a.s) also emphasized that all evil actions stem from Satan, who runs in the human bloodstream, creating harmful and corrupt thoughts, transforming them into intentions, leading to sin. This perspective makes forgiveness easier, as demonstrated by Yusuf when he forgave his brothers, attributing their actions to Satan. This is such a beautiful way to forgive. If we consider this perspective, or rather this reality, it becomes much easier to forgive anyone.

Prophet Yaqub foretold Yusuf's future greatness, predicting that Allah would grant him blessings similar to those given to the progeny of Ishaq (Isaac), including prophethood and guidance. This prophecy came true as Yusuf's wise management saved Egypt from severe famine.

لَقَدْ كَانَ فِيْ يُوْسُفَ وَ اِخْوَتِهٖۤ اٰيٰتٌ لِّلسَّآئِلِيْنَ ﴿۷﴾

12|7| Certainly were there in Joseph and his brothers signs for those who ask,

اِذْ قَالُوْا لَيُوْسُفُ وَ اَخُوْهُ اَحَبُّ اِلٰۤى اَبِيْنَا مِنَّا وَ نَحْنُ عُصْبَةٌ ؕ اِنَّ اَبَانَا لَفِيْ ضَلٰلٍ مُّبِيْنِ ۚ ﴿۸﴾

12|8| When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.

اقْتُلُوْا يُوْسُفَ اَوِ اطْرَحُوْهُ اَرْضًا يَّخْلُ لَكُمْ وَجْهُ اَبِيْكُمْ وَ تَكُوْنُوْا مِنْۢ بَعْدِهٖ قَوْمًا صٰلِحِيْنَ ﴿۹﴾

12|9| Kill Joseph or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people."

قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوْا يُوْسُفَ وَ اَلْقُوْهُ فِيْ غَيٰبَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿۱۰﴾

12|10| Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."

قَالُوْا يٰۤاَبَانَا مَا لَكَ لَا تَاْمَنَّا عَلٰى يُوْسُفَ وَ اِنَّا لَهٗ لَنٰصِحُوْنَ ﴿۱۱﴾

12|11| They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?

اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَ يَلْعَبْ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ ﴿۱۲﴾

12|12| Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians.

قَالَ اِنِّیْ لَیَحْزُنُنِیْۤ اَنْ تَذْهَبُوْا بِهٖ وَ اَخَافُ اَنْ یَّاْكُلَهُ الذِّئْبُ وَ اَنْتُمْ عَنْهُ غٰفِلُوْنَ﴿۱۳﴾

12|13| [Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."

قَالُوْا لَىِٕنْ اَكَلَهُ الذِّئْبُ وَ نَحْنُ عُصْبَةٌ اِنَّاۤ اِذًا لَّخٰسِرُوْنَ﴿۱۴﴾

12|14| They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."

The events in Surah Yusuf are mentioned as containing information for those who inquire. Two important points emerge from this:

Firstly, the disbelievers of Makkah, who were testing the Prophet Muhammad (peace be upon him) through the Jews, and the Jews themselves who were asking questions, both received answers indicating that this entire book is based on revelation.

Secondly, the attitude and oppression of the disbelievers of Makkah towards the Muslims were clarified by comparing it to the behavior of Yusuf's brothers. Despite being of the same blood, family, and religion, the brothers, influenced by Satan, committed severe injustices and oppression, just as the disbelievers of Makkah did. Ultimately, they faced shame and sought forgiveness, implying that the disbelievers of Makkah would meet a similar end.

Additionally, this story serves as a lesson for all humanity, showing how various events occur in practical life. Hardships and successes are part of life, and those who walk the right path always succeed. Yusuf's brothers were eleven in number, and they were older. Yusuf and his brother Binyamin's mother had passed away, leaving them deprived of maternal love. Therefore, Yusuf cared for Binyamin. Being the youngest, Yusuf was deserving of attention and was also very handsome. Prophet Yaqub's prophetic vision foresaw signs of greatness in Yusuf(A.S). These facts were hidden from Yusuf's brothers, who misunderstood Yaqub's love as favoritism, despite all of them being mature adults.

Satanic Attack:

Indeed, Satan has a method of attacking humans. He embellishes a sin (bad deed) with selfishness and greed, presenting it as a right, thus deceiving and luring people. He did the same with Yusuf's brothers, causing them to resent their father's actions instead of being content and viewing it as favoritism. They believed that since they were older, economically and socially more significant to their father and household, and greater in number, they deserved more affection. Their belief was rooted in selfishness, neglecting the need to love and protect the younger ones. This negative mindset ignited the fire of jealousy and led to enmity. They began plotting against Yusuf, thinking of various excuses to take him out of the house. Their jealousy and resentment turned into hatred, and they decided to remove Yusuf(a.s), thinking their father would then pay more attention to them.

They suggested to Yaqub that Yusuf, being confined at home, desired to go out and play. They asked Yaqub(a.s) to let Yusuf go with them to play and eat fruits from the trees, promising to take care of him. They questioned Yaqub's(a.s) trust in them despite being his sons. Yaqub(a.s) expressed his grief and fear, saying that sending Yusuf(a.s) with them worried him, as they might get engrossed in play and forget him, leaving him prey to wild beasts. Yaqub's(a.s) concern had various interpretations: (1) He knew through

prophetic vision (revelation) that they were not sincere with Yusuf(a.s), making them untrustworthy. (2) He might have seen a dream where wolves attacked Yusuf(a.s). (3) The area might have been inhabited by wild wolves known to attack livestock. The brothers assured him that being ten in number, they could protect Yusuf, and if they failed, it would be a great shame.

From this conversation, we can understand how Satan attacks humans:

(1) He first instills a negative thought, such as creating division.
(2) He then escalates it to jealousy, resentment, and enmity.
(3) He implants deceit and various schemes in the mind, like making someone disappear or committing murder. The brothers' conversation reflected deceit (pretending concern for Yusuf's happiness), complaint (doubt over their father's trust despite being brothers), and assurance (promising to protect Yusuf).

Narrations state that when they took Yusuf(a.s), they lifted him on their shoulders in front of Yaqub, but once out of sight, they threw him to the ground and began to mistreat him. Another deceit was thinking they could seek Allah's forgiveness after committing the crime and become righteous, which was another of Satan's deceits. Generally, criminals justify their actions with such thoughts, feeling there's no other way and that they'll reform afterward.

Remedy:

To prevent crime, it is essential to eliminate negative thoughts in the initial stages and adopt positive thinking to avoid discord. Seeking Allah's help and understanding the phrase "Lā hawla wa lā quwwata illā billāh" (There is no power and no strength except with Allah) is very beneficial.

فَلَمَّا ذَهَبُوْا بِهٖ وَ اَجْمَعُوْۤا اَنْ يَّجْعَلُوْهُ فِيْ غَيٰبَتِ الْجُبِّ ۚ وَ اَوْحَيْنَاۤ اِلَيْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ هٰذَا وَ هُمْ لَا يَشْعُرُوْنَ ﴿۱۵﴾

12|15| So when they took him [out] and agreed to put him into the bottom of the well... But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."

وَ جَآءُوْۤ اَبَاهُمْ عِشَآءً يَّبْكُوْنَ ﴿۱۶﴾

12|16| And they came to their father at night, weeping.

قَالُوْا يٰۤاَبَانَاۤ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَ تَرَكْنَا يُوْسُفَ عِنْدَ مَتَاعِنَا فَاَكَلَهُ الذِّئْبُ ۚ وَ مَاۤ اَنْتَ بِمُؤْمِنٍ لَّنَا وَ لَوْ كُنَّا صٰدِقِيْنَ ﴿۱۷﴾

12|17| They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

وَ جَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ ؕ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ وَ اللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿۱۸﴾

12|18| And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe."

Yousf's (A.S) brothers made the excuse that they were competing in a race, leaving Yusuf with their belongings when a wolf came and killed him. Competing in races or

games is generally a positive activity. According to a narration, the Prophet Muhammad (peace be upon him) once raced with Aisha (may Allah be pleased with her). The first time, Aisha won, and the second time, the Prophet (peace be upon him) won. The Prophet (peace be upon him) favored activities such as archery, spear throwing, horse riding, swimming, running, and wrestling for self-defense (similar to modern-day karate). Ali (may Allah be pleased with him) narrated that once the Prophet (peace be upon him), Abu Bakr (may Allah be pleased with him), and Umar (may Allah be pleased with him) competed in a horse race. The Prophet's horse came first, Abu Bakr's second, and Umar's third. Giving prizes in competitions is permitted, but betting is prohibited. For more details, studying books of Islamic jurisprudence is beneficial.

Beautiful Patience (Sabr Jameel):

Prophet Yaqub (Jacob(a.s) could have investigated the matter and had doubts about his sons' words and actions. However, since both parties were his children, he refrained from investigating and entrusted the matter to Allah. Scholars have defined Sabr Jameel (beautiful patience) as patience without panic, restlessness, or impatience. The Prophet (peace be upon him) said it is patience without complaining to anyone. Imam Razi wrote that there are two types of patience: Sabr Jameel and Sabr Ghair Jameel (unbeautiful patience). Sabr Jameel is when a person knows that the hardship is from Allah and believes that Allah is the Sovereign, who can do as He wills with His dominion. No one has the right to question Him. When this belief is firm in a person's heart, they refrain from complaining about their hardship.

The second reason for not complaining is the knowledge that the One who caused the hardship is Wise, All-Knowing, and Merciful. When He is characterized by these attributes, any decree or action from Him will be wise and correct. Thus, the person will remain patient and calm, not objecting to the hardship. (SubhanAllah, what a beautiful perspective and approach this is.)

Non-Beautiful Patience (Sabr Ghair Jameel):

Non-beautiful patience occurs when patience in the face of adversity is not due to acceptance of Allah's decree but for some other reason. Just as beautiful patience involves not complaining to anyone about one's distress or hardship, similarly, refraining from anger and revenge despite having the power to retaliate and forgiving one's wrongdoer or enemy also constitutes beautiful patience. Moreover, having the ability to fulfill one’s desires and refraining solely out of fear of Allah and obedience to Him is also considered beautiful patience. May Allah grant us all this ability, Ameen.

Jealousy (Hasad):

Jealousy was the cause of the corruption among Yousf (a.s) brothers. Due to Jealousy, they lied, abandoned their brother, threw him into a well, and sold him into slavery, causing immense grief and worry to their father. Jealousy is a psychological disease. It is a mental state where seeing someone else in a good condition or possessing a blessing causes distress, leading one to wish for the removal of that blessing, even if they do not obtain it themselves. This results in harboring malice and feeling content when the other person loses their blessing. From an Islamic perspective, this state is haram (forbidden) and highly condemned. There are numerous Hadiths regarding this. Abu Huraira narrated that the Prophet (peace be upon him) said, "Avoid Jealousy , for envy devours good deeds just as fire devours wood" (Abu Dawood). Anas bin Malik narrated that the Prophet (peace be upon him) said, "Do not hate each other, do not Jealousy each other, do not turn your back on each other, and be servants of Allah as

brothers. It is not permissible for a Muslim to abandon his brother for more than three days" (Bukhari and Muslim).

Rashk/Envoy:

Admiration is a mental state where a person sees someone with a virtue and wishes to have it as well, striving for it without harboring any malice or wishing for the other person to lose that virtue. This is called Rishk. The Prophet (peace be upon him) also referred to it as envy in a permissible context. Abdullah bin Masood narrated that the Prophet (peace be upon him) said, "Envy is permissible only in two cases: a person whom Allah has given wisdom and he judges by it and teaches it, and a person whom Allah has given wealth, which he spends in the way of truth" (Bukhari). In another narration, "The person who has been given the knowledge of the Quran and recites it day and night, and the one who has been given wealth and spends it in charity" (Bukhari).

Treatment for Jealousy:

Jealously is an extremely negative habit or mental state. Its harms are well-known. It can be treated psychologically, and the Hadith provides correct guidance or therapy for it. Abu Huraira(r.a) narrated that the Prophet (peace be upon him) said, "There are three things from which no one can escape: Jealousy, suspicion, and bad omens. I will tell you how to avoid them: if you envy, do not hate; if you suspect, do not investigate; and if you see bad omens, proceed with your intention" (Kanz-ul-Ummal). The Hadith offers a perfect solution for dealing with Jealousy, suspicion, and superstition, just as all psychologists advise. There is no better remedy than to eliminate negative thoughts if Jealousy arises in the heart. If elimination is not possible, transform it into a positive aspiration – instead of wishing for the loss of someone else's blessing, strive to achieve a similar blessing yourself. The Hadith also advises against delving into suspicions and superstitions. These golden principles, if followed, can help us overcome these three maladies and make our world a better place.

وَ جَآءَتْ سَيَّارَةٌ فَاَرْسَلُوْا وَارِدَهُمْ فَاَدْلٰى دَلْوَهٗ ؕ قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌ ؕ وَ اَسَرُّوْهُ بِضَاعَةً ؕ وَ اللّٰهُ عَلِيْمٌۢ بِمَا يَعْمَلُوْنَ ﴿۱۹﴾

12|19| And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise; and Allah was knowing of what they did.

وَ شَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍ ۚ وَ كَانُوْا فِيْهِ مِنَ الزّٰهِدِيْنَ ﴿۲۰﴾

12|20| And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little.

Events After Falling into the Well:

In the verses of the Qur'an, the events following Yusuf being thrown into the well are mentioned. Narrations state that after throwing Yusuf (A.S) into the well, his brothers lingered nearby to see what would happen. Judah, the brother who suggested throwing Yusuf into the well instead of killing him, brought food for Yusuf(a.s) and stayed there for three days. Then a caravan passed by, and the water-fetcher came to the well, lowered his bucket, and brought Yusuf(a.s) out along with the water. The brothers were outside and claimed that Yusuf(a.s) was their runaway slave. The man expressed a desire to buy Yusuf(a.s), and the brothers sold him for a few coins, not wanting Yusuf(a.s) to return home. Yusuf(a.s), fearing for his life, remained silent and didn't want to go with them. The water-fetcher bought him for a low price and hid him, intending to sell him in Egypt. According to another narration, the water-fetcher told the caravan that he had bought the

slave, hiding the whole truth to avoid anyone looking for Yusuf(a.s). Since he had acquired Yusuf(a.s) for free, he sold him for a modest price once they reached Egypt.

All these events – throwing Yusuf(a.s) into the well, being rescued by the water-fetcher, and being sold as a slave – were within Allah's knowledge. Since humans are given free will, they will be accountable for their actions and will have to answer for them.

Lost and Found Items on the Way:

Islamic Sharia laid down beautiful rules for lost items and stray animals fourteen hundred years ago, which are comparable to modern laws if not superior. The detailed rules are available in the books of different schools of Islamic jurisprudence, but here are some general principles. The Prophet (peace be upon him) said that if an item is at risk of being lost or if there's a fear of death, like a chicken, pigeon, small animal, goat, or sheep, and it's known to be lost without its owner, one should take it and try to return it to its owner. This should be done for up to three years, announcing the found item at public gatherings like Friday prayers, Eid, festivals, funerals, weddings, or through modern means like social media or print media. During this period, if taking care of the item incurs expenses, one can benefit from it, such as using the goat's milk or the chicken's eggs. If the owner does not come forward within three years, the item should be handed over to the public treasury (Bait-ul-Mal) or given in charity. If the finder is poor, they may use it themselves. If the owner comes forward later, they have the right to reclaim it, even if it was given in charity, by reimbursing the charity recipient.

For larger animals not at risk of dying, such as camels or oxen, which can find their way on their own, it is not necessary to capture them. In some cases, protecting found items is obligatory, such as a newborn baby, a blind person at risk of falling, or someone severely disabled. In other cases, it is a communal obligation (fard kifaya). If protection is not feasible, it is better to leave the item alone. The upbringing of a newborn found abandoned is the responsibility of the ruler or state.

Later scholars have suggested that in environments or societies where theft is prevalent, the animal or item should be taken to the public treasury or announced. Valuable items should be announced for a long period, while less valuable items for a shorter period, and then given in charity or to the public treasury (under government supervision). The government can amend or adapt laws throu

gh consensus (ijma) or independent reasoning (ijtihad) according to the situation. The welfare state system and practical examples given by Islam fourteen hundred years ago remain challenging to match even today.

وَ قَالَ الَّذِی اشْتَرٰىهُ مِنْ مِّصْرَ لِامْرَاَتِهٖۤ اَكْرِمِیْ مَثْوٰىهُ عَسٰۤی اَنْ یَّنْفَعَنَاۤ اَوْ نَتَّخِذَهٗ وَلَدًا ؕ وَ كَذٰلِكَ مَكَّنَّا لِیُوْسُفَ فِی الْاَرْضِ ۫ وَ لِنُعَلِّمَهٗ مِنْ تَاْوِیْلِ الْاَحَادِیْثِ ؕ وَ اللّٰهُ غَالِبٌ عَلٰۤی اَمْرِهٖ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ﴿۲۱﴾

12|21| And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We established Joseph in the land that We might teach him the interpretation of events. And Allah is predominant over His affair, but most of the people do not know.

وَ لَمَّا بَلَغَ اَشُدَّهٗۤ اٰتَیْنٰهُ حُكْمًا وَّ عِلْمًا ؕ وَ كَذٰلِكَ نَجْزِی الْمُحْسِنِیْنَ ﴿۲۲﴾

12|22| And when Joseph reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good.

When the caravan reached Egypt, the travelers presented Prophet Yusuf (Joseph), peace be upon him, for sale in the market alongside other trade goods. Due to his extraordinary beauty, only someone of significant means could afford to buy him. At that time, the ruler of Egypt, Al-Waleed bin Rayan's minister, Qutifar, who was also known as Aziz, bought him and instructed his wife to treat Yusuf with respect and care. He was to be given excellent accommodation and food, and fine clothes. Aziz said that perhaps Yusuf might benefit them, or they might adopt him as their son, as they had no children of their own. Allah placed love for Yusuf in Aziz's heart, as he could sense the signs of prosperity on Yusuf's face. Thus, Prophet Yusuf was given a respectful and peaceful residence in a high-ranking Egyptian household.

By the divine will, every deceitful plan was thwarted, not only protecting Prophet Yusuf from murder and oppression but also providing him with a good home. This all happened by Allah's power, which people do not understand. Over time, Yusuf's beauty increased, and he became a symbol of beauty. Naturally, the body is at its best during youth. Allah also increased his wisdom and intellect. It is said that he was around thirty or thirty-three years old, an age when a person's youth is at its peak. Along with physical beauty, he was also endowed with inner beauty, general wisdom, and the knowledge of interpreting dreams.

The important point of the blessed verse is that those who do good and are righteous are given the best rewards. Where Yusuf faced hardships and showed patience, he was also granted comfort and authority. This serves as a commandment for Muslims and readers to do good so that they may prosper.

وَ رَاوَدَتْهُ الَّتِیْ هُوَ فِیْ بَیْتِهَا عَنْ نَّفْسِهٖ وَ غَلَّقَتِ الْاَبْوَابَ وَ قَالَتْ هَیْتَ لَكَ ؕ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّیْۤ اَحْسَنَ مَثْوَایَ ؕ اِنَّهٗ لَا یُفْلِحُ الظّٰلِمُوْنَ ﴿۲۳﴾

12|23| And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

وَ لَقَدْ هَمَّتْ بِهٖ ۚ وَ هَمَّ بِهَا لَوْ لَاۤ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖ ؕ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَ الْفَحْشَآءَ ؕ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِیْنَ ﴿۲۴﴾

12|24| And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.

وَ اسْتَبَقَا الْبَابَ وَ قَدَّتْ قَمِیْصَهٗ مِنْ دُبُرٍ وَّ اَلْفَیَا سَیِّدَهَا لَدَا الْبَابِ ؕ قَالَتْ مَا جَزَآءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْٓءًا اِلَّاۤ اَنْ یُّسْجَنَ اَوْ عَذَابٌ اَلِیْمٌ ﴿۲۵﴾

12|25| And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"

قَالَ هِیَ رَاوَدَتْنِیْ عَنْ نَّفْسِیْ وَ شَهِدَ شَاهِدٌ مِّنْ اَهْلِهَا ۚ اِنْ كَانَ قَمِیْصُهٗ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَ هُوَ مِنَ الْكٰذِبِیْنَ ﴿۲۶﴾

12|26| [Joseph] said, "It was she who sought to seduce me." And a witness from her family testified. "If his shirt is torn from the front, then she has told the truth, and he is of the liars.

وَ اِنْ كَانَ قَمِیْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَ هُوَ مِنَ الصّٰدِقِیْنَ ﴿۲۷﴾

12|27| But if his shirt is torn from the back, then she has lied, and he is of the truthful."

فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ كَيْدِكُنَّ ؕ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿۲۸﴾

12|28| So when her husband saw his shirt torn from the back, he said, "Indeed, it is of the women's plan. Indeed, your plan is great.

يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ۚ وَ اسْتَغْفِرِيْ لِذَنْۢبِكِ ۖ اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕيْنَ ﴿۲۹﴾

12|29| Joseph, ignore this. And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."

Prophet Yusuf (Joseph), peace be upon him, lived comfortably in the house of Aziz of Egypt. Aziz had instructed his wife to take care of him. However, upon seeing Yusuf's beauty and character, she fell in love with him. One day, seizing an opportunity, she dressed up, locked several rooms, and invited him inside, proposing an immoral act.

Prophet Yusuf had already faced external oppression, conspiracies, and trials. Just as he was freed from his brothers' cruelty and slavery, finding a good place to stay, a new internal trial began. In his youthful prime, living in the house with a beautiful woman who not only desired him but passionately pursued him, he faced a great test. These circumstances presented a powerful temptation, with alluring invitations and opportunities for sin. Controlling his desires, resisting temptation, and fearing Allah were only possible through divine mercy, which enabled Prophet Yusuf to pass this test.

The woman, identified as Zuleikha, was the young and beautiful wife of Aziz. When she propositioned Yusuf, he tried to escape. As she had locked the rooms, she chased and grabbed his shirt from behind, tearing it as he fled. As he exited the room, they encountered Zuleikha's husband, who was with a relative. Seizing the moment, Zuleikha accused Yusuf of attempting to seduce her, claiming that he should be imprisoned or severely punished for his supposed misconduct.

In response to the false accusation, Prophet Yusuf immediately defended himself, stating that she was the one who invited him to sin and that he was trying to escape. According to one account, a wise person provided a logical testimony: if Yusuf's shirt was torn from the front, Zuleikha was defending herself; if torn from the back, she was chasing him as he tried to flee. Yusuf's shirt was indeed torn from the back, proving his innocence. Another tradition mentions a newborn baby from Aziz's family providing this testimony, but the first account seems more plausible.

Deception of Sin:

Aziz, knowing Yusuf's high moral character, understood that his wife was at fault and that Yusuf was innocent. He urged Yusuf to avoid escalating the matter to prevent a scandal that would harm both Yusuf's and his wife's reputations. Acknowledging his wife's clear wrongdoing, he asked her to seek forgiveness, possibly recognizing a higher divine authority or simply advising her to admit her mistake and avoid such sins in the future.

Aziz remarked on the cunning nature of women, suggesting that men are generally more attracted to women, who in turn use this attraction to their advantage. Allah created men and women with physical and sexual differences, leading to differing behaviors and characteristics. The natural attraction between the sexes ensures the continuation of human life. However, men tend to express this attraction more openly, while women often enhance their appeal through adornment and efforts to be physically attractive. Women have more points of physical allure, such as the face, hair, chest, neck, and other parts, making their images more frequently used in advertisements. (Couplet)

The Beauty of Women Adds Color to the Picture of the Universe:

Islam has instructed women to cover their bodies with loose clothing to avoid sexual provocation. We observe that the beauty and cosmetics industry is heavily focused on products related to women's beauty and makeup, and women are the primary consumers. This is a result of natural desire. However, balance is necessary because these adornments can lead to the spread of sexual behaviors, immorality, and inappropriate relationships. The charm and attractiveness are a deceptive allure that often traps women and consequently, men as well.

Satan has exploited human sexual needs, turning them into a means for sexual sins. By promoting sexual freedom, Satan degrades the sanctity of the human family system to an animalistic level, whereas Allah has advised humans to live a safe life through a family. Men and women are equal in rights and humanity and will enter either Heaven or Hell based on their deeds. The Quran clearly states that Allah does not waste anyone's deeds, whether male or female (Surah Al-Imran: 196).

A hadith mentions that the number of women in Hell will be higher, and another hadith refers to women as the ropes of Satan (Habal al-Shayatin). This does not imply discrimination or inequality but rather points to a psychological and natural reality: women inherently want to look delicate, beautiful, and attractive to men. Similarly, men are naturally inclined towards women, which the Quran describes as 'mawadda' (affection). Men often overlook religious boundaries due to their natural weakness and inclination towards women, leading to punishment for their actions. Because female beauty can lead to sinful thoughts, it is referred to as a trap of Satan. Moreover, the proportion of women in the population is higher, they tend to live longer, and their birth rate is higher, leading to a larger number of women in Hell. This is not due to discrimination or hatred but due to individual actions. A hadith states that the greatest blessing in the world is a righteous wife, emphasizing the need to interpret hadiths in the context of all other hadiths to avoid misinterpretation.

It is challenging for men to protect themselves where there are stimulating opportunities like beauty and attraction. Generally, men initiate sexual actions, while women lead in adornment. Therefore, only by Allah's grace can one control their desires. A hadith highlights the high status of such a character. Abu Huraira narrated that the Prophet Muhammad (PBUH) said: “There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade:1. A just ruler. 2.A youth who grew up in the worship of his Lord. 3.A man whose heart is attached to the mosques.4. Two men who love each other for Allah's sake, meeting for that and parting upon that.5. A man who is called by a woman of beauty and position, but he says: ‘I fear Allah.6.A man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity,(7) and a man who remembered Allah in private and so his eyes shed tears” (Bukhari and Muslim).

Reflecting on the characters who receive significant honors on the Day of Judgment, it becomes clear what kind of society Islam aims to establish and the moral character of Allah’s beloved ones. Being attached to the mosque means having Allah's remembrance in one’s heart, as people go to the mosque for congregational prayers, establishing a connection with both Allah and His creation. Whether inside or outside the mosque, their hearts remain attached to Allah. The world is a means to improve the Hereafter, and they prefer to remember Allah in solitude due to its virtue, which protects them from ostentation and pride. Charitable acts, justice, and purity form the foundation of a beautiful society.

When Prophet Yusuf found himself surrounded by sin, he uttered words that serve as a powerful weapon against such evils. He remembered his master's treatment, who had kept him with respect and honor. He felt Allah's kindness, which had elevated him to this position, and knew that oppression leads to a dreadful end. Recognizing that the act proposed to him was pure injustice, he understood that without Allah's mercy, escaping such a situation would be impossible. Whenever faced with evil thoughts or opportunities to sin secretly, one should recall Allah's commands and the consequences of sin, seeking Allah's help for deliverance. Resisting satanic thoughts and controlling desires is crucial. The purpose of these events is to guide humans, demonstrated by the lives and practices of these great leaders (Prophets).

وَ قَالَ نِسْوَةٌ فِی الْمَدِیْنَةِ امْرَاَتُ الْعَزِیْزِ تُرَاوِدُ فَتٰىهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ؕ اِنَّا لَنَرٰىهَا فِیْ ضَلٰلٍ مُّبِیْنٍ ﴿۳۰﴾

12|30| And women in the city said, "The wife of al-'Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ اَرْسَلَتْ اِلَیْهِنَّ وَ اَعْتَدَتْ لَهُنَّ مُتَّكَاً وَّ اٰتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّیْنًا وَّ قَالَتِ اخْرُجْ عَلَیْهِنَّ ۚ فَلَمَّا رَاَیْنَهٗۤ اَكْبَرْنَهٗ وَ قَطَّعْنَ اَیْدِیَهُنَّ وَ قُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا ؕ اِنْ هٰذَاۤ اِلَّا مَلَكٌ كَرِیْمٌ ﴿۳۱﴾

12|31| So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel."

قَالَتْ فَذٰلِكُنَّ الَّذِیْ لُمْتُنَّنِیْ فِیْهِ ؕ وَ لَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ ؕ وَ لَىِٕنْ لَّمْ یَفْعَلْ مَاۤ اٰمُرُهٗ لَیُسْجَنَنَّ وَ لَیَكُوْنًا مِّنَ الصّٰغِرِیْنَ ﴿۳۲﴾

12|32| She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased."

قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَیَّ مِمَّا یَدْعُوْنَنِیْۤ اِلَیْهِ ۚ وَ اِلَّا تَصْرِفْ عَنِّیْ كَیْدَهُنَّ اَصْبُ اِلَیْهِنَّ وَ اَكُنْ مِّنَ الْجٰهِلِیْنَ ﴿۳۳﴾

12|33| He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

فَاسْتَجَابَ لَهٗ رَبُّهٗ فَصَرَفَ عَنْهُ كَیْدَهُنَّ ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْعَلِیْمُ ﴿۳۴﴾

12|34| So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing.

ثُمَّ بَدَا لَهُمْ مِّنْۢ بَعْدِ مَا رَاَوُا الْاٰیٰتِ لَیَسْجُنُنَّهٗ حَتّٰى حِیْنٍ ﴿۳۵﴾

12|35| Then it appeared to them after they had seen the signs that al-'Azeez should surely imprison him for a time.

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وَ دَخَلَ مَعَهُ السِّجْنَ فَتَيٰنِ ؕ قَالَ اَحَدُهُمَاۤ اِنِّیْۤ اَرٰىنِیْۤ اَعْصِرُ خَمْرًا ۚ وَ قَالَ الْاٰخَرُ اِنِّیْۤ اَرٰىنِیْۤ
اَحْمِلُ فَوْقَ رَاْسِیْ خُبْزًا تَاْكُلُ الطَّیْرُ مِنْهُ ؕ نَبِّئْنَا بِتَاْوِیْلِهٖ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِیْنَ ﴿۳۶﴾

12|36| And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."

قَالَ لَا يَاْتِيْكُمَا طَعَامٌ تُرْزَقٰنِهٖۤ اِلَّا نَبَّاْتُكُمَا بِتَاْوِيْلِهٖ قَبْلَ اَنْ يَّاْتِيَكُمَا ؕ ذٰلِكُمَا مِمَّا عَلَّمَنِيْ رَبِّيْ ؕ اِنِّيْ تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُوْنَ بِاللّٰهِ وَ هُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿۳۷﴾

12|37| He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers.

وَ اتَّبَعْتُ مِلَّةَ اٰبَآءِيْۤ اِبْرٰهِيْمَ وَ اِسْحٰقَ وَ يَعْقُوْبَ ؕ مَا كَانَ لَنَاۤ اَنْ نُّشْرِكَ بِاللّٰهِ مِنْ شَيْءٍ ؕ ذٰلِكَ مِنْ فَضْلِ اللّٰهِ عَلَيْنَا وَ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿۳۸﴾

12|38| And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allah. That is from the favor of Allah upon us and upon the people, but most of the people are not grateful.

يٰصَاحِبَيِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَيْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿۳۹﴾

12|39| O [my] two companions of prison, are separate lords better or Allah, the One, the Prevailing?

مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖۤ اِلَّاۤ اَسْمَآءً سَمَّيْتُمُوْهَاۤ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّاۤ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ اَمَرَ اَلَّا تَعْبُدُوْۤا اِلَّاۤ اِيَّاهُ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۴۰﴾

12|40| You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.

يٰصَاحِبَيِ السِّجْنِ اَمَّاۤ اَحَدُكُمَا فَيَسْقِيْ رَبَّهٗ خَمْرًا ۚ وَ اَمَّا الْاٰخَرُ فَيُصْلَبُ فَتَاْكُلُ الطَّيْرُ مِنْ رَّاْسِهٖ ؕ قُضِيَ الْاَمْرُ الَّذِيْ فِيْهِ تَسْتَفْتِيٰنِ ؕ ﴿۴۱﴾

12|41| O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."

وَ قَالَ لِلَّذِيْ ظَنَّ اَنَّهٗ نَاجٍ مِّنْهُمَا اذْكُرْنِيْ عِنْدَ رَبِّكَ ۫ فَاَنْسٰىهُ الشَّيْطٰنُ ذِكْرَ رَبِّهٖ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِيْنَ ﴿۴۲﴾

12|42| And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and Joseph remained in prison several years.

When it was decided that Prophet Yusuf (peace be upon him) would be imprisoned, two other men were also sent to jail with him. According to tradition, both were servants of the king. One was a butler (cupbearer) and the other was a cook. They were accused of offenses and were sent to prison as punishment. In monarchies, it has long been customary to imprison someone due to the anger of the king or a noble.

When Prophet Yusuf (peace be upon him) entered the prison, his high morals and wisdom captivated everyone. His external beauty was apparent, but his inner beauty

also became evident to all the prisoners and the officials in charge. Everyone held him in high esteem. He would visit the sick, inquire about the prisoners' conditions, listen to them, and offer advice. If someone's food was insufficient, he would intercede on their behalf. He cared for everyone, and due to his excellent character and conduct, the prison administrator started seeking his help in managing the prison.

Seeing his character and wisdom, the two young men also shared their dreams with him and sought his guidance in interpreting them. One dreamt of serving a drink, and the other dreamt of carrying bread on his head from which birds were eating. Despite the hardships in his childhood, troubles in his youth, and the difficulty of imprisonment, Prophet Yusuf (peace be upon him) always relied on patience and the help of Allah at every stage and turn. Signs of his prophethood became apparent during his time in prison. He would tell the prisoners about their food conditions or their dreams' interpretations before they ate in the morning, which made everyone trust and respect his insight.

At this point, he declared his faith and worship of Allah to everyone, explaining that his knowledge (about food or dream interpretations) was taught to him by Allah. He proclaimed his belief in Allah and his disassociation from the religion of the people around him. Since he had been sold as a slave in Egypt, remained a slave with his master, and went to prison in the same state, everyone assumed he followed their religion. However, he denied this and proclaimed the oneness of Allah, mentioning the religion and status of his forefathers.

During his imprisonment, when the prisoners asked him questions about their issues, he used the opportunity to preach, presenting arguments for the oneness of Allah and refuting the concept and worship of multiple gods present in Egypt. He provided rational arguments against this belief and declared the acceptance of Allah's command and His protection and power (Al-Qahhar). He also stated that these gods held no significance beyond the names given to them by people. It seemed that at that time, the people had created gods based on the names of individuals, kings, or celestial bodies, whom they worshipped and prayed to. According to Prophet Yusuf (peace be upon him), only a single God could uniformly manage various aspects and times in the universe, and he invited others to worship this one true God.

Unfortunately, people do not try to understand this simple truth, so they cannot recognize it. Moreover, they do not show gratitude for the blessings given by Allah.

Everyone in the prison acknowledged Prophet Yusuf's (peace be upon him) character and excellent leadership. Prophets are great human leaders of their time who bring about changes in human societies. These changes are in accordance with the commands of the Creator of the universe and for the welfare of humanity. They are also protected from those corruptions that, due to satanic interference in human imagination, can be harmful to society in the long run.

An important point that becomes clear from this event involving Prophet Yusuf (peace be upon him) is that preaching is effective when:

(1) The listener is inclined to listen.
(2) Attention is given to the preacher.
(3) The audience has a need for the information.

This is why, when the two young men wanted to know the interpretation of their dreams, Prophet Yusuf (peace be upon him) first completed his act of preaching before providing the interpretations. He then explained that the one who was making a drink would serve

a drink, and the one carrying bread on his head would have birds eating from it. Since this was good news for one and bad news for the other, he clarified that this outcome was already decided. Whether it was a real dream or just an imagination, they narrated it, and Prophet Yusuf (peace be upon him) provided its interpretation, stating that it would happen regardless of anyone's preference.

For the one who received good news, which he did not believe, Prophet Yusuf (peace be upon him) announced its occurrence. He asked him to mention this to the king, which had several purposes:

(1) To clarify Prophet Yusuf's innocence, as he was falsely accused and punished despite being innocent based on the evidence.
(2) To proclaim the excellence of his knowledge and divine inspiration.
(3) To mention his preaching and invitation to monotheism.

He did not request to be released from prison but aimed to prove his prophetic ability to interpret dreams. This would serve as a means to start preaching Islam and reforming society. After providing this information, his character and capability would be proven to the king, spreading his preaching from the prison to the royal court. This success was a great disappointment for Satan, who then made the person so busy with other matters after being released from prison that he forgot his promise.

Some commentators consider this request of Prophet Yusuf (peace be upon him) as a human weakness and against the highest standard of trust in God, saying that he had to stay in prison longer because of it. However, on the other hand, using human means is not against trust in God. Divine wisdom was further strengthening his character and nerves for the great responsibility of prophethood and leadership. In various stages of life, Prophet Yusuf (peace be upon him) witnessed pampering, injustice, and oppression. He saw the culture and civilization of both Bedouin (rural) and sophisticated (urban) people. He also saw the condition of prison for several more years (less than ten, according to different traditions) to increase his patience, so he would be prepared for the great responsibility and leadership he was destined for.

This process is common to all prophets. Then, the divine will intended to further elevate his position. Instead of the cupbearer delivering the news, it was when the king himself faced difficulty that he would value Prophet Yusuf's greatness more, and this is what happened.

وَ قَالَ الْمَلِكُ اِنِّیْۤ اَرٰی سَبْعَ بَقَرٰتٍ سِمَانٍ یَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّ سَبْعَ سُنْۢبُلٰتٍ خُضْرٍ وَّ اُخَرَ یٰبِسٰتٍ ؕ یٰۤاَیُّهَا الْمَلَاُ اَفْتُوْنِیْ فِیْ رُءْیَایَ اِنْ كُنْتُمْ لِلرُّءْیَا تَعْبُرُوْنَ ﴿۴۳﴾

12|43| And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."

قَالُوْۤا اَضْغَاثُ اَحْلَامٍ ۚ وَ مَا نَحْنُ بِتَاْوِیْلِ الْاَحْلَامِ بِعٰلِمِیْنَ ﴿۴۴﴾

12|44| They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."

وَ قَالَ الَّذِیْ نَجَا مِنْهُمَا وَ ادَّكَرَ بَعْدَ اُمَّةٍ اَنَا اُنَبِّئُكُمْ بِتَاْوِیْلِهٖ فَاَرْسِلُوْنِ ﴿۴۵﴾

12|45| But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."

يُوْسُفُ اَيُّهَا الصِّدِّيْقُ اَفْتِنَا فِيْ سَبْعِ بَقَرٰتٍ سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّ سَبْعِ سُنْۢبُلٰتٍ خُضْرٍ وَّ اُخَرَ يٰبِسٰتٍ ۙ لَّعَلِّيْۤ اَرْجِعُ اِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُوْنَ ﴿۴۶﴾

12|46| [He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know [about you]."

قَالَ تَزْرَعُوْنَ سَبْعَ سِنِيْنَ دَاَبًا ۚ فَمَا حَصَدْتُّمْ فَذَرُوْهُ فِيْ سُنْۢبُلِهٖۤ اِلَّا قَلِيْلًا مِّمَّا تَاْكُلُوْنَ ﴿۴۷﴾

12|47| [Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.

ثُمَّ يَاْتِيْ مِنْۢ بَعْدِ ذٰلِكَ سَبْعٌ شِدَادٌ يَّاْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ اِلَّا قَلِيْلًا مِّمَّا تُحْصِنُوْنَ ﴿۴۸﴾

12|48| Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store.

ثُمَّ يَاْتِيْ مِنْۢ بَعْدِ ذٰلِكَ عَامٌ فِيْهِ يُغَاثُ النَّاسُ وَ فِيْهِ يَعْصِرُوْنَ ﴿۴۹﴾

12|49| Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."

The time was approaching when the king, whose name was Rayan ibn al-Walid, and his minister, the Aziz of Egypt, would come to rely on Prophet Yusuf (peace be upon him). Not only were the days of his imprisonment coming to an end, but the truth and knowledge of Prophet Yusuf (peace be upon him) were about to become well-known in the king's court and throughout the city.

The king recounted his dream to his courtiers and scholars, describing how he saw seven fat and healthy cows being eaten by seven thin and lean cows, and seven green ears of corn alongside seven dry ears. This dream disturbed the king, but the courtiers and experts were unable to provide an interpretation and dismissed it as a mere troubling dream, advising him not to worry.

However, the king's cupbearer (Butler) remembered his own dream, its interpretation, and how it had come true. He likely mentioned this to the king and requested permission to consult the man in prison who was known for accurately interpreting dreams based on his knowledge and character. The king granted permission, and the cupbearer went to meet Prophet Yusuf (peace be upon him) in prison.

Prophet Yusuf (peace be upon him) interpreted the king's dream, explaining that there would be seven years of great abundance, with ample agriculture and grain, followed by seven years of severe drought during which only the surplus from the previous years would be used. People would suffer greatly during this period, but then rain would come again, leading to abundant crops, fruits, and grains. The cupbearer returned to the king's court with this interpretation and shared it.

The dream and its interpretation showed a clear and organized connection, which inspired the king's confidence in its accuracy. Impressed by Prophet Yusuf's (peace be upon him) wisdom and knowledge, the king invited him to the court.

This event highlighted several aspects of Prophet Yusuf's (peace be upon him) character:

(1) His concern for the welfare of the general public.
(2) His indifference to personal gain.
(3) His willingness to use his knowledge for the benefit of others.

The Prophet Muhammad (peace be upon him) said, "If I were in his place, I would not have told them until they had taken me out of prison." In this way, the Prophet (peace be upon him) praised Prophet Yusuf (peace be upon him) (reference: long Hadith from Musnad Ahmad). On the other hand, this also shows that it is permissible for a person to use the available means and resources to claim their rights, and doing so is not against the spirit of high standard (determination).

وَ قَالَ الْمَلِكُ ائْتُوْنِیْ بِهٖ ۚ فَلَمَّا جَآءَهُ الرَّسُوْلُ قَالَ ارْجِعْ اِلٰی رَبِّكَ فَسْـَٔلْهُ مَا بَالُ النِّسْوَةِ الّٰتِیْ قَطَّعْنَ اَیْدِیَهُنَّ ؕ اِنَّ رَبِّیْ بِكَیْدِهِنَّ عَلِیْمٌ ﴿۵۰﴾

12|50| And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan."

قَالَ مَا خَطْبُكُنَّ اِذْ رَاوَدْتُّنَّ یُوْسُفَ عَنْ نَّفْسِهٖ ؕ قُلْنَ حَاشَ لِلّٰهِ مَا عَلِمْنَا عَلَیْهِ مِنْ سُوْٓءٍ ؕ قَالَتِ امْرَاَتُ الْعَزِیْزِ الْـٰٔنَ حَصْحَصَ الْحَقُّ ۫ اَنَا رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ وَ اِنَّهٗ لَمِنَ الصّٰدِقِیْنَ ﴿۵۱﴾

12|51| Said [the king to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allah! We know about him no evil." The wife of al-'Azeez said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.

ذٰلِكَ لِیَعْلَمَ اَنِّیْ لَمْ اَخُنْهُ بِالْغَیْبِ وَ اَنَّ اللّٰهَ لَا یَهْدِیْ كَیْدَ الْخَآئِنِیْنَ ﴿۵۲﴾

12|52| That is so al-'Azeez will know that I did not betray him in [his] absence and that Allah does not guide the plan of betrayers.

Part/ Para 13.

The days of trials and tribulations for Prophet Yusuf (peace be upon him) were coming to an end, and the beginning of his rise was near. When the king, whose name was Rayan ibn al-Walid, heard Yusuf's (peace be upon him) interpretation, he summoned him to his court. A messenger was sent to the prison with the news that the king of Egypt wished to meet him. However, Prophet Yusuf (peace be upon him) did not agree to the meeting immediately. He set a condition that the matter of the accusations against him, specifically the incident where the women cut their hands (fingers) and he was falsely imprisoned, be investigated.

The king summoned those women and inquired about the incident. All of them, including the wife of the Aziz of Egypt, testified to Yusuf's (peace be upon him) integrity and truthfulness. The wife of the Aziz confessed that she had tried to seduce him but was unsuccessful, acknowledging that he was innocent and that the accusations and imprisonment were wrong. These events demonstrated to the king the wisdom and moral greatness of Prophet Yusuf (peace be upon him), who was now deeply impressed by him.

The purpose of this investigation was to clarify the truth and to expose the wrongdoing of those who falsely accused him. This announcement would make people aware of the injustice done by those who misuse their power to oppress and punish the righteous.

Allah has stated that such deceitful individuals, whether men or women, are characterized by their treachery and deceit, and that such deceit does not last long. Despite using all possible means, deceitful people eventually fail, and truth prevails. There is good news for those who strive for justice and goodness.

Prophet Yusuf (peace be upon him) proved his character, honesty, and the responsibilities given to him within the household, fulfilling them excellently. The wrongdoers admitted their sins, yet he remained humble and acknowledged a great truth. Allah revealed a verse in Surah Yusuf, shedding light on an important aspect of human psychology and the reasons behind crimes and misuse of power. Most commentators agree that the previous verse referred to the women of Egypt admitting their mistakes. However, this blessed verse is considered to be the words of Prophet Yusuf (peace be upon him) himself, who attributed his purity, truthfulness, and success to the mercy of Allah.

Causes of Sin:

Scholars explain that the human psyche, the internal force that enables understanding, thoughts, and analysis, is generally referred to as the mind, sometimes synonymous with the heart and intellect. In medical science, this is the brain, with different parts performing various functions such as anger, love, emotions, jealousy, pride, enmity, generosity, gathering and analyzing information, and controlling the body's nerves. Religious scholars divide these into three categories based on their actions:

(1) Nafs Ammarah (The Commanding Self): This force drives a person to fulfill desires arising from the body's needs, such as sexual desire and hunger, or other emotions like love, hate, and jealousy. It is considered responsible for all evil actions.
(2) Nafs Lawwama (The Self-Reproaching Self):This part reproaches a person for wrong actions, prevents repeated evil thoughts, and induces a sense of guilt.
(3) Nafs Mutmainnah (The Tranquil Self): This part remains satisfied with good deeds, especially obedience to Allah, and stays away from evil actions.

Modern psychology views the brain as a single force responsible for all these functions, dividing it into three parts based on its functions:

(1) The Frontal Lobe:*Responsible for reasoning, planning, and problem-solving.
(2) The Central Part: Involved in movement, emotions, and sensory processing.
(3) The Rear and Root Part: Manages basic functions and survival instincts.

Prophet Yusuf (peace be upon him) identified the Commanding Self (Nafs Ammarah) as the driving force behind desires that harm others' rights, whether physical or mental, or lead to disobedience to divine commands. All worldly actions are linked to this, and without Allah's mercy, one cannot escape these evil desires.

The reason is that human sources of information, the five senses, and the brain’s analytical power quickly grasp the events in front of them and are immediately influenced by them. However, the good results or states that will come in the future are not as visible, leading to a lack of belief and weaker desires to act on them. This is why attention to worldly matters is greater and belief in the rewards and punishments of the hereafter is lesser. The denial of afterlife rewards and punishments stems from the lack of immediate visibility, and generally, people do not reflect on or try to understand these matters. If faith in the existence and power of God (which we call Iman) is achieved, then the motivation for actions shifts from the Commanding Self to the Self-Reproaching or Tranquil Self.

The Model of the Human Nafs from an Islamic Perspective:

Islamic teachings, like modern psychology, recognize that the forces within the human mind are influenced by internal and external stimuli, such as knowledge, love, and actions. These stimuli can increase or decrease the strength of good or bad forces within

a person. The various commands of Islam also serve as stimuli. Allah has described the prophets as bringers of good news and warners, to guide people in strengthening the forces for good actions through the promise of rewards and diminishing the forces that lead to bad actions through the warning of punishments.

The Islamic Model of the Human Nafs:

In Islamic teachings, the human nafs (soul or self) is often divided into three distinct types based on their inclination towards good or evil:

(1) **Nafs Ammarah (The Commanding Self)**

This is the part of the self that incites evil and urges a person to fulfill their base desires and sinful inclinations. It is driven by bodily urges and can lead a person towards immoral actions if not controlled.

Example: It might prompt someone to engage in unethical behavior to satisfy immediate desires.

(2) **Nafs Lawwama (The Self-Reproaching Self)**

This part of the self acts as a conscience, reprimanding a person for their wrongdoings and prompting them to feel guilt and remorse. It encourages self-reflection and repentance.

Example: After committing a sin, a person feels guilty and regrets their actions, leading them to seek forgiveness and strive to improve.

(3) **Nafs Mutmainnah (The Tranquil Self)**

This is the highest state of the self, characterized by peace and satisfaction with righteous actions and obedience to Allah. It represents a state of contentment and spiritual fulfillment.

Example: A person in this state finds joy in worship and good deeds, feeling a deep sense of peace and connection with Allah.

Application in Modern Psychology:

Modern psychology also acknowledges that internal and external stimuli influence the human mind. These stimuli can be understood as follows:

(1) **Internal Stimuli:**

Thoughts and Emotions: Feelings like love, anger, jealousy, and happiness can drive behavior.

Mental States: Conditions such as stress, anxiety, and peace impact decision-making and actions.

(2) **External Stimuli:**

Environmental Factors: Surroundings, social interactions, and cultural influences play a significant role in shaping behavior.

Learned Experiences: Past experiences, education, and upbringing affect how one responds to various situations.

Stimulating Good and Reducing Evil:

Islamic commands and teachings serve as stimuli to promote good and reduce evil within individuals:

(1) **Encouragement through Rewards (Basharah):**

Positive Reinforcement:*Promises of paradise, rewards in the afterlife, and blessings in this world encourage good behavior.

Examples in Practice: Acts of charity, prayer, and kindness are encouraged through the promise of divine rewards.

(2) **Warning through Punishments (Nadheer):**

Negative Reinforcement: Warnings about the consequences of sinful actions, including hellfire and divine displeasure, deter bad behavior.

Examples in Practice: Avoidance of lying, stealing, and harming others is reinforced by the fear of divine punishment.

Integration with Modern Psychology:

Cognitive Behavioral Therapy (CBT):This psychological approach aligns with the concept of self-reproach (Nafs Lawwama) by encouraging individuals to recognize and change negative thought patterns.

Mindfulness and Spiritual Practices: Practices that promote mental peace and contentment (similar to Nafs Mutmainnah) are used in psychology to help individuals achieve a state of well-being.

وَ مَاۤ اُبَرِّئُ نَفْسِیْ ۚ اِنَّ النَّفْسَ لَاَمَّارَةٌۢ بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّیْ ؕ اِنَّ رَبِّیْ غَفُوْرٌ رَّحِیْمٌ ﴿۵۳﴾

12|53| And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."

وَ قَالَ الْمَلِكُ ائْتُوْنِیْ بِهٖۤ اَسْتَخْلِصْهُ لِنَفْسِیْ ۚ فَلَمَّا كَلَّمَهٗ قَالَ اِنَّكَ الْیَوْمَ لَدَیْنَا مَكِیْنٌ اَمِیْنٌ ﴿۵۴﴾

12|54| And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."

قَالَ اجْعَلْنِیْ عَلٰى خَزَآىٕنِ الْاَرْضِ ۚ اِنِّیْ حَفِیْظٌ عَلِیْمٌ ﴿۵۵﴾

12|55| [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."

وَ كَذٰلِكَ مَكَّنَّا لِیُوْسُفَ فِی الْاَرْضِ ۚ یَتَبَوَّاُ مِنْهَا حَیْثُ یَشَآءُ ؕ نُصِیْبُ بِرَحْمَتِنَا مَنْ نَّشَآءُ وَ لَا نُضِیْعُ اَجْرَ الْمُحْسِنِیْنَ ﴿۵۶﴾

12|56| And thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good.

وَ لَاَجْرُ الْاٰخِرَةِ خَیْرٌ لِّلَّذِیْنَ اٰمَنُوْا وَ كَانُوْا یَتَّقُوْنَ ﴿۵۷﴾

12|57| And the reward of the Hereafter is better for those who believed and were fearing Allah.

When the king learned about Prophet Yusuf (Joseph) (peace be upon him) and his moral integrity and scholarly abilities (interpretation of dreams), he summoned him. Prophet

Yusuf (peace be upon him) came to the court. The king conversed with him, and according to the detailed accounts written by commentators, the king wanted to know the interpretation of his dream. Prophet Yusuf (peace be upon him) recounted the entire dream in detail to the king. The king had not disclosed the full details of his dream to anyone, so he was very surprised about how this knowledge had reached Prophet Yusuf (peace be upon him) and was deeply impressed by his knowledge. According to the interpretation of the dream, there would be seven years of abundant harvest that needed to be managed carefully to avoid wastage and ensure proper arrangements, followed by seven years of severe drought, which required significant planning and foresight.

There was no certainty about whether the dream would come true. If it didn't, all the arrangements would be wasted; if it did, who would undertake these arrangements? Who was qualified? Considering all these factors, there was no one better than Prophet Yusuf (peace be upon him) for this responsibility. Due to the fear of the king and uncertainty about the event, no one else was willing to accept this crucial responsibility. Prophet Yusuf (peace be upon him) had the certainty of his prophetic light, but no one else in the court did. Therefore, for the betterment and safety of the people, since he had provided the interpretation, he agreed to take on the responsibility. He stated that he would accept it based on his honesty, character, and knowledge, bolstered by prophetic insight. He also mentioned that he would manage this authority with utmost caution, ensuring nothing was wasted, and use it in the best possible manner, based on knowledge and understanding, to ease the difficult times for everyone.

This incident highlighted the importance of a candidate's character and scholarly abilities for any significant position or responsibility. These qualities had been proven during Prophet Yusuf's (peace be upon him) time in Egypt and in prison. The king made him the in-charge of the treasury or even higher, the deputy of the kingdom. According to various traditions, he was given the responsibility of the treasurer of Egypt. When the treasurer died, his wife Zulaikha married Prophet Yusuf (peace be upon him), and they had children. Some commentators have denied this marriage. The king gave Prophet Yusuf (peace be upon him) complete authority over Egypt, and he held all power, making decisions independently. According to one tradition, the king also accepted the religion of Islam at Prophet Yusuf's (peace be upon him) invitation.

According to the Old Testament, during the first seven years, there was a great abundance of produce, which Prophet Yusuf (peace be upon him) meticulously stored. This was an excellent example of his leadership and management, which is still hard to match today. Despite modern resources, our governments cannot effectively preserve and distribute food. The abundance in Egypt was well-known in nearby regions and countries. Then came the years of famine. In the first year, people survived on their remaining food stocks. The second year was harsher, and the people of Egypt used their cash to buy grain from the government (Prophet Yusuf, peace be upon him). In the third year, they sold their livestock. In the fourth year, they gave up their slaves and assets. In the fifth year, they sold their lands, and in the sixth year, their children, and in the seventh year, they themselves accepted slavery. The king was impressed by Prophet Yusuf's (peace be upon him) guidance and leadership. During the famine, Prophet Yusuf (peace be upon him) also stayed hungry and delayed sending food to the king to make him feel the plight of the poor and famine-stricken. He used to say that if he ate to his fill, he would forget the rights of the hungry. This character of the prophets sets an example of high leadership. Prophet Yusuf (peace be upon him) had informed the king and the court about these events twelve years earlier. People said there was no king greater than Yusuf (peace be upon him). All of Egypt came under his control. Prophet Yusuf (peace be upon him) told the king, "Do you see what Allah has granted me? What is your opinion?" The king replied, "My opinion is the same as yours. All matters are in your hands; I am merely

your subordinate." Prophet Yusuf (peace be upon him) said, "I bear witness before you and Allah that I have freed all the people of Egypt and returned all their properties" (Ruh al-Ma'ani). It is also reported that the practice of writing accounts on paper started with him. This is the character of the prophets, for whom worldly grandeur and governance hold no value. They are always content and grateful before their Lord. Our Prophet Muhammad (peace be upon him), the leader of all prophets, often did not have a fire lit in his home for days. His bed was a broken mat, yet with all the governance, legislation, law enforcement, and religious guidance. Similarly, during the famine in the time of Caliph Umar, he also fell ill due to the people's hardships.

The Conflict of Position and Agreements:

In a hadith narrated by Abdul Rahman bin Samra, the Prophet Muhammad (peace be upon him) said: “O Abdul Rahman bin Samra, do not seek leadership. If you are given it as a result of your asking, you will be held fully responsible for it. But if you are given it without asking, you will be helped (by Allah) in it. If you take an oath to do something and later find something better than that, then do what is better and make expiation for your oath.” (Bukhari and Muslim).

A position of leadership is a public responsibility and involves ensuring the rights of deserving people. This role or responsibility can create many challenges, which may prevent the person in the position from fulfilling their duties properly and may lead them to succumb to personal desires. If someone is eager to take on a position, they might neglect the rights associated with it due to their personal desires and may not perform effectively. Therefore, such a person should not be given the position. Conversely, a person who avoids seeking a position to escape the conflicts of interest but possesses the required qualifications and abilities should be entrusted with it, as they are more likely to avoid conflicts of interest. Their performance will be better. In the current practice of seeking information about suitable and qualified individuals for significant positions, it is crucial to know about such people. However, when appointing someone, it is essential to consider their competence, character, and performance.

Islam places great importance on the rights of people in the context of conflicts of interest.

Good Deeds are Very Important in the World:

The next verse mentions that this is the reward that Allah gives to His righteous servants in return for their good deeds, using the term "muhsineen" (those who do good). Furthermore, it is stated that those who believe in the Hereafter and work for it will receive even greater rewards, both in this world and in the Hereafter. However, the reward of the Hereafter is more significant because it is eternal, while the reward of this world ends with life.

Scholars have inferred from this verse that people who perform good deeds for humanity, such as justice, respect for human rights, helping the weak, aiding the poor and needy, serving the sick, not usurping anyone's rights, and avoiding oppression, are rewarded by Allah in this world even if they do not believe in any religion. Their lives are filled with comfort and peace, and their societies are marked by security, peace, and prosperity. However, this comfort and peace end with their lives.

We can see examples of this in countries where governments ensure these matters. Our Prophet (peace be upon him) said that creation(Humans) is the family of Allah, so it is necessary to take care of it. Those who believe in Allah and the Hereafter and also perform righteous deeds receive abundant rewards in this world and will continue to

receive them in the Hereafter, which will be eternal. If some individuals do not receive rewards in this world due to trials, Allah raises their ranks in the next life.

The Quran beautifully explains that good deeds are very important, and their rewards are immense, especially the rights of people (huquq al-'ibad).

This understanding emphasizes the significance of good deeds and their rewards in both this life and the next, highlighting the importance of fulfilling the rights of others.

وَ جَآءَ اِخْوَةُ يُوْسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفَهُمْ وَ هُمْ لَهٗ مُنْكِرُوْنَ﴿۵۸﴾

12|58| And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.

وَ لَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُوْنِيْ بِاَخٍ لَّكُمْ مِّنْ اَبِيْكُمْ ۚ اَلَا تَرَوْنَ اَنِّيْۤ اُوْفِي الْكَيْلَ وَ اَنَا خَيْرُ الْمُنْزِلِيْنَ﴿۵۹﴾

12|59| And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father. Do not you see that I give full measure and that I am the best of accommodators?

فَاِنْ لَّمْ تَاْتُوْنِيْ بِهٖ فَلَا كَيْلَ لَكُمْ عِنْدِيْ وَ لَا تَقْرَبُوْنِ﴿۶۰﴾

12|60| But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me."

قَالُوْا سَنُرَاوِدُ عَنْهُ اَبَاهُ وَ اِنَّا لَفٰعِلُوْنَ﴿۶۱﴾

12|61| They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it]."

وَ قَالَ لِفِتْيٰنِهِ اجْعَلُوْا بِضَاعَتَهُمْ فِيْ رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُوْنَهَاۤ اِذَا انْقَلَبُوْۤا اِلٰۤى اَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُوْنَ﴿۶۲﴾

12|62| And [Joseph] said to his servants, "Put their merchandise into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."

فَلَمَّا رَجَعُوْۤا اِلٰۤى اَبِيْهِمْ قَالُوْا يٰۤاَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَاَرْسِلْ مَعَنَاۤ اَخَانَا نَكْتَلْ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ﴿۶۳﴾

12|63| So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians."

قَالَ هَلْ اٰمَنُكُمْ عَلَيْهِ اِلَّا كَمَاۤ اَمِنْتُكُمْ عَلٰۤى اَخِيْهِ مِنْ قَبْلُ ؕ فَاللّٰهُ خَيْرٌ حٰفِظًا ۪ وَّ هُوَ اَرْحَمُ الرّٰحِمِيْنَ﴿۶۴﴾

12|64| He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful."

وَ لَمَّا فَتَحُوْا مَتَاعَهُمْ وَجَدُوْا بِضَاعَتَهُمْ رُدَّتْ اِلَيْهِمْ ؕ قَالُوْا يٰۤاَبَانَا مَا نَبْغِيْ ؕ هٰذِهٖ بِضَاعَتُنَا رُدَّتْ اِلَيْنَا ۚ وَ نَمِيْرُ اَهْلَنَا وَ نَحْفَظُ اَخَانَا وَ نَزْدَادُ كَيْلَ بَعِيْرٍ ؕ ذٰلِكَ كَيْلٌ يَّسِيْرٌ﴿۶۵﴾

12|65| And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what [more] could we desire? This is our merchandise

returned to us. And we will obtain supplies for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement."

قَالَ لَنْ اُرْسِلَهٗ مَعَكُمْ حَتّٰى تُؤْتُوْنِ مَوْثِقًا مِّنَ اللّٰهِ لَتَاْتُنَّنِيْ بِهٖۤ اِلَّاۤ اَنْ يُّحَاطَ بِكُمْ ۚ فَلَمَّاۤ اٰتَوْهُ مَوْثِقَهُمْ قَالَ اللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ﴿۶۶﴾

12|66| [Jacob] said, "Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me, unless you should be surrounded by enemies." And when they had given their promise, he said, "Allah, over what we say, is Witness."

وَ قَالَ يٰبَنِيَّ لَا تَدْخُلُوْا مِنْۢ بَابٍ وَّاحِدٍ وَّ ادْخُلُوْا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ؕ وَ مَاۤ اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ ۚ وَ عَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿۶۷﴾

12|67| And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely."

وَ لَمَّا دَخَلُوْا مِنْ حَيْثُ اَمَرَهُمْ اَبُوْهُمْ ؕ مَا كَانَ يُغْنِيْ عَنْهُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ اِلَّا حَاجَةً فِيْ نَفْسِ يَعْقُوْبَ قَضٰىهَا ؕ وَ اِنَّهٗ لَذُوْ عِلْمٍ لِّمَا عَلَّمْنٰهُ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۶۸﴾

12|68| And when they entered from where their father had ordered them, it did not avail them against Allah at all except [it was] a need within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.

The efficiency and management skills of Prophet Yusuf (peace be upon him) led to Egypt's prosperity becoming renowned throughout neighboring regions. When the famine struck, it affected the surrounding areas, including Palestine, Jordan, Syria, and other neighboring countries. People from these regions came to Egypt to fulfill their food needs. Prophet Yusuf (peace be upon him) would distribute grain to them after verifying their information to ensure proper usage and avoid wastage. He had knowledge of the upcoming seven years.

When the famine severely affected the region of Canaan, where Prophet Yaqub (Jacob) (peace be upon him) resided, he instructed his sons to take their belongings and go to Egypt to buy grain. His sons took their camels and went to Egypt to purchase grain. Prophet Yusuf (peace be upon him) recognized them, but they did not recognize him, as it had been about forty years since he had left Canaan. They could not imagine that Yusuf, whom they thought had perished or was living a life of slavery, could now be in a position of such power and glory.

Prophet Yusuf (peace be upon him) inquired about their well-being, and they mentioned their father and their lost brother, and the other brother who stayed with their father. To provide them with grain, information about the family members was necessary. Prophet Yusuf (peace be upon him) told them that if they wanted grain for their brother, they must bring him along next time to receive his share. Despite the immense cruelty they had shown him, Prophet Yusuf (peace be upon him) treated them hospitably, demonstrating his high moral character. He said that if they brought their brother next time, they would receive ample grain; otherwise, they would receive nothing. He wanted to meet his brother and thus provided this condition.

Prophet Yusuf (peace be upon him) showed great generosity and kindness beyond hospitality because they were his relatives. His father was alive and elderly, and his biological brother was also there. All were distressed due to the famine. Prophet Yusuf (peace be upon him) instructed his workers to secretly return the money they had paid

for the grain into their bags, ensuring they did not feel their poverty or weakness. This act of generosity prevented any suspicion and would reveal the truth once they returned home.

This narrative offers guidance for fostering good intertribal relations through generosity and cooperation.

Upon returning home, when they opened their sacks and found their money returned, they were extremely grateful. They told their brother and their father, Prophet Yaqub (peace be upon him), about the king's hospitality, generosity, and the abundance of grains in Egypt. They also mentioned that the king demanded their brother's presence to receive his share. In case of continued famine, they would need to go again and bring Benjamin along to receive his portion, assuring they would protect him at all costs due to the severity of the famine.

Prophet Yaqub (peace be upon him) reminded them of the incident when they took Yusuf and asked how he could trust them again. They swore oaths to assure Prophet Yaqub (peace be upon him). Benjamin was not a young child; he was grown. Due to the need for food grains and the king's good character, it was necessary and appropriate for all family members to appear to secure a larger quantity of food.

Prophet Yaqub (peace be upon him), placing trust in Allah, allowed Benjamin to go, saying that the entire process and decision were under Allah's protection and trust. He advised his sons, using his wisdom, to enter the city through different gates rather than all together. This advice was based on human intellect and prudence for several reasons:

(1) If they entered together, it might appear as an organized group with a hidden agenda, which could lead to misunderstandings or cause the king to change his mind based on false stories presented against them.
(2) Seeing so many young men from one family might provoke jealousy or malice among the people, possibly leading to trouble or thwarting their mission.

Prevention of Potential Losses:

The actions of Prophet Yaqub (Jacob) (peace be upon him) demonstrate wisdom and foresight, showing that one should take preventive measures against potential problems or issues. Ultimately, one should place their trust in Allah. Such planning and caution do not contradict reliance on Allah. In praise of Prophet Yaqub (peace be upon him), the Quran refers to him as "a possessor of knowledge which We had taught him." Our Prophet Muhammad (peace be upon him) also emphasized this approach. Once, a Bedouin intended to leave his camel untied while he prayed. The Prophet (peace be upon him) asked him, "Why are you leaving your camel untied?" The Bedouin replied, "I trust in Allah." The Prophet (peace be upon him) said, "Tie it first, then trust in Allah." This teaching implies that one should make arrangements considering future possibilities. Similarly, Islam strongly emphasizes good conduct towards relatives and siblings.

Hazrat Uqba bin Amir (may Allah be pleased with him) narrated that he asked the Prophet (peace be upon him), "O Messenger of Allah! Tell me the best deeds." The Prophet (peace be upon him) replied, "O Uqba, reconnect with those who cut off relations with you, give to those who deprive you, and forgive those who wrong you" (Tirmidhi / Musnad Ahmad). Imam Ibn al-Bukhar narrated from Hazrat Ali (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Join relations with those who cut off from you, do good to those who treat you badly, and speak the truth even if it is against yourself" (Kanz-ul-Ummal). The life of our Prophet (peace be upon him) serves as a supreme example of these teachings.

Protection from the Evil Eye:

Another explanation is the protection from the evil eye. All religions mention the concept of the evil eye. Though it is not immediately apparent and therefore not mentioned in medical science, Islam recognizes the evil eye as a real phenomenon that can cause harm, with its effects manifesting quickly.

Hazrat Abu Huraira (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "The evil eye is a reality," and he prohibited staring intently at others (Bukhari / Muslim). Another hadith narrated by Hazrat Umm Salamah (may Allah be pleased with her) mentions that the Prophet (peace be upon him) saw a girl in his house whose face had changed color. He said, "Perform a protective recitation over her because she has been affected by the evil eye" (Bukhari / Muslim). The Prophet (peace be upon him) also advised saying, "Blessed is Allah, the best of creators. O Allah, bless this thing," whenever something beautiful is seen.

The protective recitation mentioned by the Prophet (peace be upon him) is: "I seek refuge in the perfect words of Allah from every devil and every poisonous pest and from every harmful eye" (Bukhari). Another remedy involves the person who cast the evil eye performing ablution, with the water then poured over the affected person or animal to alleviate the effect. This might work due to the psychological impact on both the patient and the person who cast the evil eye (Allah knows best, and further research is needed since the teachings of the hadiths are not without wisdom).

Another explanation is that when a person looks at something with envy and amazement, their gaze can have a harmful effect due to their longing, potentially causing damage. These actions are means and methods established by Allah in the universe. When someone looks with envy and amazement, it triggers a change in the human or animal body, leading to severe harm or even death. Thus, prayers for protection and blessings are sought to guard against such occurrences. The occurrence of the evil eye is rare, but it is a recognized phenomenon in Islamic teachings.

وَ لَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰۤى اِلَيْهِ اَخَاهُ قَالَ اِنِّیْۤ اَنَا اَخُوْكَ فَلَا تَبْتَىِٕسْ بِمَا كَانُوْا يَعْمَلُوْنَ﴿۶۹﴾

12|69| And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]."

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِیْ رَحْلِ اَخِيْهِ ثُمَّ اَذَّنَ مُؤَذِّنٌ اَيَّتُهَا الْعِيْرُ اِنَّكُمْ لَسٰرِقُوْنَ﴿۷۰﴾

12|70| So when he had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves."

قَالُوْا وَ اَقْبَلُوْا عَلَيْهِمْ مَّا ذَا تَفْقِدُوْنَ﴿۷۱﴾

12|71| They said while approaching them, "What is it you are missing?"

قَالُوْا نَفْقِدُ صُوَاعَ الْمَلِكِ وَ لِمَنْ جَآءَ بِهٖ حِمْلُ بَعِيْرٍ وَّ اَنَا بِهٖ زَعِيْمٌ﴿۷۲﴾

12|72| They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."

قَالُوْا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِی الْاَرْضِ وَ مَا كُنَّا سٰرِقِيْنَ﴿۷۳﴾

12|73| They said, "By Allah, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."

قَالُوْا فَمَا جَزَآؤُهٗۤ اِنْ كُنْتُمْ كٰذِبِيْنَ﴿۷۴﴾

12|74| The accusers said, "Then what would be its recompense if you should be liars?"

قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ فِیْ رَحْلِهٖ فَهُوَ جَزَآؤُهٗ ؕ كَذٰلِكَ نَجْزِی الظّٰلِمِیْنَ ﴿۷۵﴾

12|75| [The brothers] said, "Its recompense is that he in whose bag it is found - he [himself] will be its recompense. Thus do we recompense the wrongdoers."

فَبَدَاَ بِاَوْعِیَتِهِمْ قَبْلَ وِعَآءِ اَخِیْهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِّعَآءِ اَخِیْهِ ؕ كَذٰلِكَ كِدْنَا لِیُوْسُفَ ؕ مَا كَانَ لِیَاْخُذَ اَخَاهُ فِیْ دِیْنِ الْمَلِكِ اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ وَ فَوْقَ كُلِّ ذِیْ عِلْمٍ عَلِیْمٌ ﴿۷۶﴾

12|76| So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.

قَالُوْۤا اِنْ یَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ مِنْ قَبْلُ ۚ فَاَسَرَّهَا یُوْسُفُ فِیْ نَفْسِهٖ وَ لَمْ یُبْدِهَا لَهُمْ ۚ قَالَ اَنْتُمْ شَرٌّ مَّكَانًا ۚ وَ اللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ ﴿۷۷﴾

12|77| They said, "If he steals - a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them. He said, "You are worse in position, and Allah is most knowing of what you describe."

قَالُوْا یٰۤاَیُّهَا الْعَزِیْزُ اِنَّ لَهٗۤ اَبًا شَیْخًا كَبِیْرًا فَخُذْ اَحَدَنَا مَكَانَهٗ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِیْنَ ﴿۷۸﴾

12|78| They said, "O 'Azeez, indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good."

قَالَ مَعَاذَ اللّٰهِ اَنْ نَّاْخُذَ اِلَّا مَنْ وَّجَدْنَا مَتَاعَنَا عِنْدَهٗۤ ۙ اِنَّاۤ اِذًا لَّظٰلِمُوْنَ ﴿۷۹﴾

12|79| He said, "[I seek] the refuge of Allah [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust."

When the caravan of Prophet Yaqub's (Jacob) sons arrived from Canaan to Egypt, they entered the city through different gates as per his instructions. They then presented themselves at the court of Aziz-e-Misr, Prophet Yusuf (Joseph) (peace be upon him), requesting to purchase food supplies. Prophet Yusuf (peace be upon him) accommodated them with great care. Since there were eleven brothers and they were paired two by two in separate rooms, Binyamin (Benjamin) was left alone. Prophet Yusuf (peace be upon him) took Binyamin to stay with him.

Prophet Yusuf (peace be upon him) obtained information about Binyamin, as a long time had passed, and he was younger than Yusuf when they were separated. Therefore, Binyamin could not recognize him, but Prophet Yusuf (peace be upon him) revealed his identity as his elder brother. Binyamin shared stories of the mistreatment and cruelty from their brothers. Prophet Yusuf (peace be upon him) comforted him. According to some traditions, Binyamin expressed his desire to stay with Prophet Yusuf (peace be upon him) and refused to return. Prophet Yusuf (peace be upon him) assured him that they could arrange a reason to keep him there, as the brothers had promised to bring Binyamin back. The pretext could be an accusation of theft, to which Binyamin agreed. Thus, the king's cup was placed in Binyamin's bag. This stratagem was intended to keep Binyamin without violating anyone's rights.

As the caravan, including Binyamin, departed with the loaded goods, they were stopped by the king's guards shortly after leaving the city. The guards claimed that the king's cup (Measuring Pot) was missing and inquired if anyone had information about it, offering a

reward of a camel's load of grain. The leader of the guards guaranteed the reward. The brothers, asserting their innocence, stated they were not thieves. The guards then declared they would search their bags and asked what the penalty would be if the cup was found. The brothers replied that the person in whose possession the cup was found would be taken as a slave or captive, which might have been the customary penalty for theft at that time.

The guards began searching the bags, starting with those of the other brothers and finally opening Binyamin's bag, from which the cup was recovered. Consequently, Binyamin was detained as per the agreement, and he could not return. The brothers felt ashamed and apologized to Aziz-e-Misr (Prophet Yusuf), claiming that the theft was Binyamin's act alone, with no involvement from them. They even suggested that his elder brother had done something similar in the past. This was a reference to an old incident when Prophet Yusuf (Joseph) (peace be upon him) was young and living with his aunt after his mother's death. His aunt had developed a deep affection for him and wanted to keep him with her. Therefore, she placed her valuable and memorable item in his belongings, and when searched, it was found in his possession. (These events are part of Israeli traditions, and we do not have any Hadith to confirm them.)

Prophet Yusuf (peace be upon him) remained silent at their statements, knowing that all the incidents were false. He was fully aware of the situation that had occurred with the cup and knew that his stepbrothers were merely making assumptions and accusations. Allah grants honor to whom He wills and humiliates whom He wills. Those powerful brothers who had thrown Prophet Yusuf (peace be upon him) into a well and had wronged both him and Binyamin were now standing before him as defendants.

The brothers pleaded with Prophet Yusuf (peace be upon him), explaining that their father was very old and deeply loved Binyamin. They had brought him with great difficulty to get food and had promised to bring him back safely. Therefore, they requested that any one of them be detained in Binyamin's place so that they could fulfil their promise to their father. They flattered Prophet Yusuf (peace be upon him) by calling him benevolent and hoped he would grant their request.

Prophet Yusuf's (peace be upon him) response was beautiful and based on Allah's preferred laws, stating that it would be unjust to punish someone for another's crime, and they would not commit such an injustice. Therefore, only the guilty person would bear the punishment, so Binyamin would be detained. He added that they sought Allah's protection from committing any injustice because humans often act unjustly in retaliation or anger. Islam condemns injustice and emphasizes the importance of justice, stating that while disbelief can persist, injustice cannot, and societies based on injustice are destined for destruction.

Prophet Yusuf's (peace be upon him) response reflects his high moral and judicial principles. His fairness, compassion, and reliance on Allah were prominent features of his character, allowing him to stand tall before his brothers, who had once wronged him.

فَلَمَّا اسْتَيْـَٔسُوْا مِنْهُ خَلَصُوْا نَجِيًّا ؕ قَالَ كَبِيْرُهُمْ اَلَمْ تَعْلَمُوْۤا اَنَّ اَبَاكُمْ قَدْ اَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ وَ مِنْ قَبْلُ مَا فَرَّطْتُّمْ فِيْ يُوْسُفَ ۚ فَلَنْ اَبْرَحَ الْاَرْضَ حَتّٰى يَاْذَنَ لِيْۤ اَبِيْۤ اَوْ يَحْكُمَ اللّٰهُ لِيْ ۚ وَ هُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۸۰﴾

12|80| So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allah and [that] before you failed in [your duty to] Joseph? So I will never

leave [this] land until my father permits me or Allah decides for me, and He is the best of judges.

اِرْجِعُوْٓا اِلٰٓى اَبِيْكُمْ فَقُوْلُوْا يٰٓاَبَانَآ اِنَّ ابْنَكَ سَرَقَ ۚ وَ مَا شَهِدْنَآ اِلَّا بِمَا عَلِمْنَا وَ مَا كُنَّا لِلْغَيْبِ حٰفِظِيْنَ ﴿٨١﴾

12|81| Return to your father and say, "O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen,

وَ سْـَٔلِ الْقَرْيَةَ الَّتِيْ كُنَّا فِيْهَا وَ الْعِيْرَ الَّتِيْٓ اَقْبَلْنَا فِيْهَا ؕ وَ اِنَّا لَصٰدِقُوْنَ ﴿٨٢﴾

12|82| And ask the city in which we were and the caravan in which we came - and indeed, we are truthful,"

When the ruler of Egypt, Prophet Yusuf (Joseph), did not accept their request to keep someone else in place of Binyamin (Benjamin), and instead kept the one on whom the crime was attributed, they became deeply worried. They had come with an oath from their father regarding Binyamin in exchange for more grain, and the negligence and broken promises in the case of Prophet Yusuf had already caused mistrust in Prophet Yaqub (Jacob). They were aware of their guilt and were deeply troubled about how they would return and face their father.

The eldest among them felt a strong sense of responsibility and said to the others that they were guilty in the matter of Yusuf before as well. This time, without taking Binyamin back, how would they face their father? Therefore, he decided not to leave until his father permitted or Allah made another decision. He told his brothers to go and inform their father about the entire incident and to get verification from the people of the town where the search took place and from the caravan people passing through. They had no knowledge about the cup being in Binyamin's bag. They were completely honest in their statement because the cup was found in his luggage.

They requested the ruler of Egypt to keep any one of them instead and to send Binyamin back, but he did not accept their request and detained Binyamin due to the crime he was accused of.

قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ عَسَى اللّٰهُ اَنْ يَّاْتِيَنِيْ بِهِمْ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿٨٣﴾

12|83| [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed it is He who is the Knowing, the Wise."

وَ تَوَلّٰى عَنْهُمْ وَ قَالَ يٰٓاَسَفٰى عَلٰى يُوْسُفَ وَ ابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ ﴿٨٤﴾

12|84| And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.

قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهٰلِكِيْنَ ﴿٨٥﴾

12|85| They said, "By Allah, you will not cease remembering Joseph until you become fatally ill or become of those who perish."

قَالَ اِنَّمَآ اَشْكُوْا بَثِّيْ وَ حُزْنِيْٓ اِلَى اللّٰهِ وَ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨٦﴾

12|86| He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know.

يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَ اَخِيْهِ وَ لَا تَايْـَٔسُوْا مِنْ رَّوْحِ اللّٰهِ ؕ اِنَّهٗ لَا يَايْـَٔسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ﴿۸۷﴾

12|87| O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people."

When Prophet Yaqub's (Jacob's) sons (the stepbrothers of Prophet Yusuf (Joseph)) returned home, Binyamin and their eldest brother were not with them. They narrated the incident to their father with utmost emphasis and clarified through oaths, also stating that they could verify the story through others. For Prophet Yaqub, this was very bad news but perhaps not entirely new, as he had warned them before leaving to bring Binyamin back unless they were forced otherwise.

Prophet Yaqub was already weakened and distressed due to the separation from and longing for Prophet Yusuf. His eyesight had deteriorated due to excessive crying, but he possessed complete faith and patience. His sons, in an attempt to console him, urged him not to destroy himself in the memory of Yusuf and to forgive them, advising him to forget the incidents involving Yusuf and Binyamin.

Prophet Yaqub was a prophet, and due to the light of prophethood, he had profound knowledge. He believed in Prophet Yusuf's dream that Yusuf would fulfil the duties of prophethood. Thus, he told his sons, "Perhaps Allah will bring them all to me, and I know from Allah what you do not know." He said that all his trust and complaints were with Allah, who is the greatest support.

The Blessing of Hope:

This period was approximately forty years during which Prophet Yaqub (Jacob) endured the pain of paternal love and separation, yet his faith in Allah kept his hope and patience strong. His character serves as a guiding light for all of us today. Despite all the seemingly hopeless circumstances, he instructed his sons to go and search for Yusuf (Joseph) and Binyamin (Benjamin) in Egypt and not to despair of Allah’s mercy. Only disbelievers, those who deny Allah, lose hope.

Hope and trust in Allah are great strengths given to humans, enabling them to endure hardships and overcome difficulties, ultimately leading to success. When a person imagines a great being (whom we call Allah, the Exalted) who controls the entire universe, of which our earth is just a tiny part, and relies fully on Him while continuing their efforts, it is impossible not to succeed. The Quran repeatedly forbids despair, and many hadiths also strictly prohibit losing hope.

Patience:

Similarly, patience is a great power that reduces the intensity of human suffering and increases the strength to face it. This power or capacity has been bestowed by Allah; we just need to realise and utilise it. Imam Ghazali wrote about patience, stating that a believer should trust Allah for the blessings they have not received, be content with the blessings they have received, and patiently endure the loss of any blessings taken away. Our Prophet (peace be upon him) said: "The sign of reverence for Allah and His knowledge is that you do not complain about your pain" (Ihya Ulum al-Din). Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Allah says when I afflict a believing servant with a calamity (illness) and he does not complain about me to his visitors, I release him from the bonds of suffering, make his flesh better than before, his blood better than before, and renew his deeds" (Sunan al-Kubra al-Bayhaqi). In medical science, this practice is known as faith

healing. Similarly, in another hadith, the Prophet (peace be upon him) said: "The most rewarding sip in the sight of Allah is the one where a servant, for the sake of Allah's pleasure, swallows his anger and remains patient" (Ibn Majah).

It is important to note that there is a difference between complaining and expressing the condition of one's suffering; it depends on the manner in which it is done. The lives and teachings of the prophets are the best examples for us.

فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰۤاَيُّهَا الْعَزِيْزُ مَسَّنَا وَ اَهْلَنَا الضُّرُّ وَ جِئْنَا بِبِضَاعَةٍ مُّزْجٰىةٍ فَاَوْفِ لَنَا الْكَيْلَ وَ تَصَدَّقْ عَلَيْنَا ؕ اِنَّ اللّٰهَ يَجْزِى الْمُتَصَدِّقِيْنَ ﴿۸۸﴾

12|88| So when they entered upon Joseph, they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable."

قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوْسُفَ وَ اَخِيْهِ اِذْ اَنْتُمْ جٰهِلُوْنَ ﴿۸۹﴾

12|89| He said, "Do you know what you did with Joseph and his brother when you were ignorant?"

قَالُوْۤا ءَاِنَّكَ لَاَنْتَ يُوْسُفُ ؕ قَالَ اَنَا يُوْسُفُ وَ هٰذَاۤ اَخِىْ ۫ قَدْ مَنَّ اللّٰهُ عَلَيْنَا ؕ اِنَّهٗ مَنْ يَّتَّقِ وَ يَصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿۹۰﴾

12|90| They said, "Are you indeed Joseph?" He said "I am Joseph, and this is my brother. Allah has certainly favored us. Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good."

قَالُوْا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَ اِنْ كُنَّا لَخٰطِـئِيْنَ ﴿۹۱﴾

12|91| They said, "By Allah, certainly has Allah preferred you over us, and indeed, we have been sinners."

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ؕ يَغْفِرُ اللّٰهُ لَكُمْ ۫ وَ هُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۹۲﴾

12|92| He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful."

اِذْهَبُوْا بِقَمِيْصِىْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِىْ يَاْتِ بَصِيْرًا ۚ وَ اْتُوْنِىْ بِاَهْلِكُمْ اَجْمَعِيْنَ ﴿۹۳﴾

12|93| Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together."

In accordance with the instructions of Prophet Yaqub (Jacob), the stepbrothers set out from home and travelled to Egypt in search of Binyamin (Benjamin) and their eldest brother, and Prophet Yusuf (Joseph). When they reached Egypt, they did not demand Binyamin immediately. Instead, they spoke about the famine, their father's weakness and old age, and their financial difficulties caused by the famine affecting the entire region. They requested grain and expressed hope that, due to Yusuf's power, justice, generosity towards the poor, and humanity, he would treat them well and fulfil their hopes.

Prophet Yusuf listened to them; this was their third visit to Egypt and the third time they were asking Prophet Yusuf for kindness and pardon. The first time, he had returned their goods, the second time he had kept the person in whose belongings the cup was found, and now they had come again for grain and assistance. When they mentioned their father's old age and grief, Yusuf said, "Do you know what you did to Yusuf and his brother?" This statement surprised them, making them wonder how Yusuf knew about their brother and their behaviour towards Binyamin. They then recalled Yusuf's

generosity during their first visit when he returned all their goods and asked them to bring their other brother. The incidents involving the cup and Binyamin convinced them that he could be Yusuf or someone very knowledgeable about their affairs. In response, he revealed, "I am Yusuf." His brothers acknowledged his greatness, which he had gained in knowledge, morality, and power (kingship).

Yusuf could have questioned them during their first visit or even a year later during their second visit, as he had the power and knowledge of the events that had transpired. However, he exercised patience and waited for a more appropriate time, continually extending kindness to them. This was because prophets possess a superior moral status, granted by Allah with higher knowledge, to lead people towards guidance. They adhere strictly to Allah's commands and teachings, and thus, Yusuf did not reveal his identity to his brothers until divinely instructed. On the other hand, Allah repeatedly highlighted Yusuf's greatness, might, and kindness to his brothers, helping them understand why their father loved Yusuf more and transforming their resentment and jealousy into remorse and obedience.

In these circumstances, where Yusuf possessed power, might, and kingship, and his brothers were weak and begging for help, Yusuf's conduct exemplified prophetic morals. He declared that he forgave them all and reassured them that there was no need for concern. Despite their attempts to deprive him of his right to live and their cruelty towards him, Yusuf did not mention his suffering or pain. Instead, he advised them to seek forgiveness from Allah, highlighting His mercy and kindness, stating that Allah is the greatest forgiver. He even gave them his shirt, which he could have sent through a servant, intending for them to bring joy to their father where they had once caused him grief. According to narration, the same brother who had falsely informed their father that Yusuf had been devoured by a wolf was now eager to deliver the good news. Yusuf also invited them all to come and live together.

Our Prophet (peace be upon him), during the conquest of Makkah, forgave all the Quraysh who had caused him immense pain and inflicted severe persecution on Muslims. Indeed, prophets are the greatest leaders of humanity, elevating it to its highest potential, with our Prophet (peace be upon him) being the leader of all prophets and the final leader. O Allah, grant us the love and obedience to our Prophet (peace be upon him) so that we may live our lives according to his teachings. Patience and forgiveness are essential in human life.

وَ لَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوْهُمْ اِنِّیْ لَاَجِدُ رِیْحَ یُوْسُفَ لَوْ لَاۤ اَنْ تُفَنِّدُوْنِ﴿۹۴﴾

12|94| And when the caravan departed [from Egypt], their father said, "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind."

قَالُوْا تَاللّٰهِ اِنَّكَ لَفِیْ ضَلٰلِكَ الْقَدِیْمِ﴿۹۵﴾

12|95| They said, "By Allah, indeed you are in your [same] old error."

فَلَمَّاۤ اَنْ جَآءَ الْبَشِیْرُ اَلْقٰىهُ عَلٰى وَجْهِهٖ فَارْتَدَّ بَصِیْرًا ۚ قَالَ اَلَمْ اَقُلْ لَّكُمْ ۚ۬ اِنِّیْۤ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ﴿۹۶﴾

12|96| And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from Allah that which you do not know?"

قَالُوْا یٰۤاَبَانَا اسْتَغْفِرْ لَنَا ذُنُوْبَنَاۤ اِنَّا كُنَّا خٰطِـِٕیْنَ﴿۹۷﴾

12|97| They said, "O our father, ask for us forgiveness of our sins; indeed, we have been sinners."

قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّىْ ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۹۸﴾

12|98| He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."

Out of his immense kindness, Prophet Yusuf (Joseph) not only forgave his brothers for their mistakes and wrongdoings but also gave them his shirt and asked them to come to Egypt. When the caravan carrying Yusuf's shirt set out towards Palestine (Canaan) to Prophet Yaqub (Jacob), Prophet Yaqub, being a prophet of Allah, was bestowed with knowledge through divine revelation that other humans do not possess. Allah also bestows such favours upon His saints and close ones (those who love Him and stay close to Him). This could manifest as knowledge about various events, blessings upon their being, or miracles performed by them. However, it is crucial to understand that all this is the result of Allah's grace, and these special individuals accept all tests, hardships, and calamities with a smile out of their love and obedience to Allah. This journey of love is not easy; it demands immense kindness and effort.(Poetry):

The school of love has its unique rules

He who has remembered the lesson did not get leave.

The next step is:(Poetry):

If Your pleasure is in destroying me... come, kill me; I seek nothing but Your pleasure.

Fortunate are those who succeed, and unfortunate are those who have nothing but deceive others by imitating. Therefore, not everything that glitters is gold. It is essential to examine and evaluate.

Prophet Yaqub told his remaining children and others around him that he could smell Yusuf's scent. It had been forty years since the incident that everyone except Prophet Yaqub had forgotten. His other sons had gone to another country to fetch Binyamin and their eldest brother, but no one had any news of Yusuf. Prophet Yaqub, who constantly remembered Yusuf and Binyamin, now had a glow on his face and was informing everyone of Yusuf's scent, indicating his presence. Everyone thought it was a distant hope and remarked that he was lost in Yusuf's love and imagining his survival where there seemed to be no possibility.

A few days or weeks later, when people brought the news of Yusuf's shirt and his position as a king in Egypt, everyone realised that what Prophet Yaqub had been saying was true. When the shirt was placed on Prophet Yaqub's face, his eyesight, which had almost or completely faded due to grief and crying, was restored. The vision could return suddenly or gradually, but the essential point is that the shirt restored his eyesight. These actions are means, but the true doer is Allah.

Miracle/Karamat:

An event that does not occur according to scientific principles or general causes and is beyond human capability is called a miracle when it occurs through a religious or spiritual person. All religions, in one form or another, acknowledge miracles or Karamats. Science, which deals with matter, existence, and tangible things, relies on known causes and results, and therefore, does not accept miracles. Generally, miracles occur contrary to apparent causes. In fact, within the system of nature, causes and results have a

method, but their factors occur so quickly or in such a different manner (non-physical) that the ordinary human eye or mind cannot correctly perceive or understand them, making them appear astonishing. This is why those who believe in science deny miracles due to the lack of apparent evidence. Religiously, all causes are created by Allah, and He can achieve results by creating any causes whenever He wills.

Medical science acknowledges the changes within the human body concerning recovery from illness, whether through different chemical elements (i.e., medications) or psychological effects that cause internal changes in the organs. For instance, the human body can produce bacteria that eliminate harmful bacteria, leading to recovery. As mentioned in the previous hadith, Allah creates new blood and flesh in a person (as referenced under the topic of patience).

فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰۤى اِلَيْهِ اَبَوَيْهِ وَ قَالَ ادْخُلُوْا مِصْرَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ﴿۹۹﴾

12|99| And when they entered upon Joseph, he took his parents to himself and said, "Enter Egypt, Allah willing, safe [and secure]."

وَ رَفَعَ اَبَوَيْهِ عَلَى الْعَرْشِ وَ خَرُّوْا لَهٗ سُجَّدًا ۚ وَ قَالَ يٰۤاَبَتِ هٰذَا تَاْوِيْلُ رُءْيَايَ مِنْ قَبْلُ ۫ قَدْ جَعَلَهَا رَبِّيْ حَقًّا ؕ وَ قَدْ اَحْسَنَ بِيْۤ اِذْ اَخْرَجَنِيْ مِنَ السِّجْنِ وَ جَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ بَعْدِ اَنْ نَّزَغَ الشَّيْطٰنُ بَيْنِيْ وَ بَيْنَ اِخْوَتِيْ ؕ اِنَّ رَبِّيْ لَطِيْفٌ لِّمَا يَشَآءُ ؕ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿۱۰۰﴾

12|100| And he raised his parents upon the throne, and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.

رَبِّ قَدْ اٰتَيْتَنِيْ مِنَ الْمُلْكِ وَ عَلَّمْتَنِيْ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ۚ فَاطِرَ السَّمٰوٰتِ وَ الْاَرْضِ ۬ اَنْتَ وَلِيّٖ فِي الدُّنْيَا وَ الْاٰخِرَةِ ۚ تَوَفَّنِيْ مُسْلِمًا وَّ اَلْحِقْنِيْ بِالصّٰلِحِيْنَ ﴿۱۰۱﴾

12|101| My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."

When Prophet Yaqub's (Jacob's) caravan, along with all his sons and family, arrived in Egypt, Prophet Yusuf (Joseph) welcomed them. He seated his parents on the throne beside him, an act and declaration of their honour and respect. This teaches us that respecting parents is essential. He prayed for their safe and peaceful relocation. All the brothers prostrated before their parents. This was a prostration of respect, permissible at that time, but Islam has now prohibited even this form of prostration, affirming human equality and declaring the greatness of Allah.

Standing in Reverence:

The Prophet Muhammad (peace be upon him) disliked people standing for his reverence to oppose arrogance, self-admiration, and pride, emphasising humility and human respect and equality. Hazrat Anas (may Allah be pleased with him) said that the companions of the Prophet Muhammad (peace be upon him) loved him more than anyone else. When they saw him, they did not stand because they knew he(p.b.u.h.) disliked it. Occasionally, the Prophet (peace be upon him) would stand as an expression of love. Unfortunately, our religious leaders today have become so accustomed to and desirous of excessive reverence that if greeted in a normal manner, their demeanour changes, while learned individuals (teachers, professors) mingle freely with people.

Yusuf(a.s.) said that the dream he had in his childhood, where eleven stars were prostrating to him, was now fulfilled. The words he spoke were in line with prophetic dignity, serving as a beacon of light for human ethics and guidance. He mentioned his hardships but did not speak of being thrown into the well to avoid further embarrassing his brothers. He spoke of prison, the reunion with his parents after a long separation, and how Allah had brought his parents from the arid land of Canaan to the fertile land of Egypt, reuniting the entire family and ending their separation.

Actions of satan:

The brothers' jealousy and hatred were attributed to Satan's deception. Indeed, Allah has given Satan the power to influence human thoughts, repeatedly tempting them to make decisions. Once a person decides, they act accordingly. This concept was mentioned in hadith 1,400 years ago, and modern psychology has confirmed that the human mind creates connections between thoughts, actions, and outcomes. This reasoning can be negative and lead to harmful directions, known as cognitive distortions in psychological terms. In hadith, it is referred to as the whisperings of Satan. These thoughts show a false reality, making it crucial to eliminate them to take the right steps. This concept is mentioned in the book "The More or Less Definitive Guide to Self-Care" by Anne Borge. These negative thoughts, known in Islamic terms as Satanic thoughts, can significantly harm human health, happiness, peace, and success potential. Therefore, some principles have been established: avoiding emotional reasoning, blame, catastrophic thinking, self-pity, and self-blame for personal failures.

This is prophetic ethics, serving as our guiding light. Yusuf(a.s) acknowledged Allah's wisdom and knowledge. He expressed gratitude for the knowledge (interpretation of dreams) and awareness of circumstances Allah had bestowed upon him. He proclaimed the greatness and oneness of Allah, acknowledging the creation of the universe. Despite being a prophet, he desired that Allah's obedience remain his life's treasure, to depart this world in that state, to be a grateful servant, and to be joined with the righteous (his forefathers Ibrahim, Isaac, and Jacob, peace be upon them). This humility and gratitude are distinctive traits of prophets and serve as an exemplary prayer for us.

Gratitude and the Manner of Expressing Gratitude:

The words of Prophet Yusuf (Joseph) provide us with an excellent example of expressing gratitude. Gratitude is a statement and manner that one expresses when they are satisfied after the resolution of a difficulty. The correct way is to acknowledge the qualities and assistance of the entity that resolved the issues or alleviated the distress, detailing every stage of the problem and its solution. The quality of gratitude to Allah is such that a person, surrounded by difficulties due to their actions and helplessness, expresses thanks as if a fish is surrounded by water, meaning gratitude should be present in every state and every moment. Being grateful for Allah's blessings is very important. There are numerous hadiths about gratitude. Gratitude improves the relationship between the helper and the one being helped. In psychology, gratitude is an emotion or feeling that expresses appreciation for someone's actions.

Modern psychological research shows that gratitude brings happiness, a positive outlook, a peaceful life, good health, courage in difficult situations, and strengthens interpersonal relationships. Our Prophet Muhammad (peace be upon him) beautifully stated that those who do not thank people do not thank Allah. Therefore, one should express gratitude to Allah and those who do good. Since this emotion is important, the hadith provides the best way to develop gratitude: by looking at those below your status and appreciating the facilities or blessings one has received. This realisation brings satisfaction and peace of mind, which is very important for health.

Confession of Sin and Seeking Forgiveness:

When the truth became clear, Prophet Yaqub's (Jacob's) sons confessed their mistakes and sought forgiveness from their father, acknowledging that their actions had caused him prolonged grief and suffering. They also requested forgiveness from Allah, which Prophet Yaqub promised to seek on their behalf. In matters of human rights, the only way to avoid punishment is to seek forgiveness from the affected person and compensate for the harm done; otherwise, the Day of Judgment will be extremely difficult, and all good deeds will be wiped out. Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "Whoever has wronged someone concerning their honour or anything else should seek to be absolved by them today, before a day comes when there will be no dinar or dirham. If they have good deeds, those good deeds will be taken from them proportionate to their wrongdoings, and if they do not have good deeds, the sins of the wronged person will be loaded onto them" (Sahih al-Bukhari). May Allah grant us the ability to fulfil the rights of others. Ameen.

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۚ وَ مَا كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوْۤا اَمْرَهُمْ وَ هُمْ يَمْكُرُوْنَ﴿۱۰۲﴾

12|102| That is from the news of the unseen which We reveal, [O Muhammad], to you. And you were not with them when they put together their plan while they conspired.

وَ مَاۤ اَكْثَرُ النَّاسِ وَ لَوْ حَرَصْتَ بِمُؤْمِنِيْنَ﴿۱۰۳﴾

12|103| And most of the people, although you strive [for it], are not believers.

وَ مَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ اَجْرٍ ؕ اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ﴿۱۰۴﴾

12|104| And you do not ask of them for it any payment. It is not except a reminder to the worlds.

The story of Prophet Yusuf (Joseph) happened a long time ago, and the polytheists of Makkah, prompted by the Jews, asked a difficult question to the Prophet Muhammad (peace be upon him). The Prophet (peace be upon him) narrated the entire story according to divine revelation, which impressed many Jews. This detailed account proved the truth of the Prophet's (peace be upon him) prophethood, but the disbelievers of Makkah, out of sheer stubbornness and enmity, continued to oppose Islam. The verse mentions that despite the Prophet's (peace be upon him) efforts, they would persist in their obstinacy, thereby consoling the Prophet (peace be upon him). Moreover, the Prophet (peace be upon him) did not seek any reward for his preaching; his guidance was purely for human welfare. However, the disbelievers continued to reject it. The Holy Quran is guidance for all of humanity, promising success in this life and the hereafter for those who follow its teachings. Unfortunately, those who are unfortunate remain deprived.

وَ كَاَيِّنْ مِّنْ اٰيَةٍ فِى السَّمٰوٰتِ وَ الْاَرْضِ يَمُرُّوْنَ عَلَيْهَا وَ هُمْ عَنْهَا مُعْرِضُوْنَ﴿۱۰۵﴾

12|105| And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.

وَ مَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَ هُمْ مُّشْرِكُوْنَ﴿۱۰۶﴾

12|106| And most of them believe not in Allah except while they associate others with Him.

اَفَاَمِنُوْۤا اَنْ تَاْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللّٰهِ اَوْ تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً وَّ هُمْ لَا يَشْعُرُوْنَ﴿۱۰۷﴾

12|107| Then do they feel secure that there will not come to them an overwhelming [aspect] of the punishment of Allah or that the Hour will not come upon them suddenly while they do not perceive?

قُلْ هٰذِهٖ سَبِيْلِيْٓ اَدْعُوْٓا اِلَى اللّٰهِ ۣ عَلٰى بَصِيْرَةٍ اَنَا وَ مَنِ اتَّبَعَنِيْ ؕ وَ سُبْحٰنَ اللّٰهِ وَ مَآ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿۱۰۸﴾

12|108| Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him."

The polytheists of Makkah were being discussed. It mentions the behaviours of other people. In this universe, the earth, the sky, the stars, the solar system and its vastness, the moon, rain, wind, water and vegetation, insects, birds, the human way of life, and all creations are evidence of the existence of one Creator. Yet, humans are merely engrossed in their thoughts and needs. They do not properly appreciate the power, essence, and greatness of the Creator, and instead of worshipping the true Creator, they engage in the worship of other gods, forgetting the true Creator. In physics, the system of nature, which itself is a creation, each part of it is a separate creation and operates under a system, fulfilling its functions despite being dependent on the Creator. However, many scientists often deny the Creator. These are people who, having spent their childhood in secular environments and received their basic education in secular systems, have internalised these views subconsciously. They do not contemplate the true Creator and spend time justifying their secular views.(Poetry by Iqbal)

"One who seeks the paths of the stars, could not travel within his own thoughts. He who captured the rays of the sun, could not brighten the dark night of his life.

Unfortunately, Muslim scientists, especially in the field of physics, are not prominent enough to provide arguments in favour of these concepts. This is the state of those who do not believe in Allah.

There are also those who believe in His existence but place others on an equal footing with Him (engage in shirk). They consider others as gods. For instance, many people, especially the polytheists of Makkah, believed in Allah and also worshipped idols. This is still seen in various parts of the world. Among the People of the Book, some associate their prophets with Allah, such as Christians who call Jesus (peace be upon him) the son of God and Jews who call Ezra (peace be upon him) the son of God. This can also refer to hypocrites who believed in Allah but harboured enmity towards the Prophet (peace be upon him). It also refers to Muslims who believe in Allah but see worldly means as the true sources for achieving their goals and needs, rather than acknowledging Allah. Some people do not turn to Allah even in distress and go to the shrines of saints, offering vows and seeking help from them. While it is permissible to pray for one's needs through the intercession of a righteous person, it is best to seek help only from Allah, as advised by the Prophet (peace be upon him) when he told Hazrat Abbas (may Allah be pleased with him), "When you ask, ask from Allah, and when you seek help, seek help from Allah" (Tirmidhi / Musnad Ahmad). Making vows and offerings, which are acts of worship, should only be directed to Allah and not to any creation (Tafsir tibyan-ul-Quran, Volume V).

The Prophet Muhammad (peace be upon him) also considered lying equivalent to shirk. Hazrat Ibn Mas'ud (may Allah be pleased with him) narrated that the Prophet (peace be upon him) led the Fajr prayer and then stood up and said, "False testimony is equivalent to associating partners with Allah," and he warned against lying. He repeated this three times and then recited the verse: "So shun the filth of idols and shun lying words" (Surah

Al-Hajj: 30) (Musnad Ahmad / Abu Dawood / Ibn Majah / Ruh al-Ma'ani). As true Muslims, it is essential to be mindful of all these matters. What will be the fate of these disobedient individuals when the horrors of the Day of Judgment come upon them while they are indulging in their worldly pleasures? How dreadful will their end be if they do not repent and choose the straight path? The straight and safe path is the one to which the Prophet (peace be upon him) is calling. The Prophet (peace be upon him), with his insight and divine guidance, is leading people towards success, a path free from shirk, proclaiming the greatness of Allah, who is free from what the polytheists attribute to Him.

Those who follow the path of the Prophet (peace be upon him) are also steadfast in this path of truth with the same insight and conviction.

وَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْۤ اِلَيْهِمْ مِّنْ اَهْلِ الْقُرٰى ؕ اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ وَ لَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اتَّقَوْا ؕ اَفَلَا تَعْقِلُوْنَ﴿۱۰۹﴾

12|109| And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allah; then will you not reason?

حَتّٰۤى اِذَا اسْتَيْـَٔسَ الرُّسُلُ وَ ظَنُّوْۤا اَنَّهُمْ قَدْ كُذِبُوْا جَآءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَّشَآءُ ؕ وَ لَا يُرَدُّ بَاْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِيْنَ﴿۱۱۰﴾

12|110| [They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.

لَقَدْ كَانَ فِيْ قَصَصِهِمْ عِبْرَةٌ لِّاُولِي الْاَلْبَابِ ؕ مَا كَانَ حَدِيْثًا يُّفْتَرٰى وَ لٰكِنْ تَصْدِيْقَ الَّذِيْ بَيْنَ يَدَيْهِ وَ تَفْصِيْلَ كُلِّ شَيْءٍ وَّ هُدًى وَّ رَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ﴿۱۱۱﴾

12|111| There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

The polytheists of Makkah objected to the Prophet's (peace be upon him) existence, questioning why an angel was not sent as a messenger instead of a human. The Quran answers that a human was chosen to ensure familiarity for humans. If an angel or jinn had been sent, the commands would have been deemed impossible due to their non-human nature, and the delivery and understanding of these commands would have been difficult without the familiarity of a human example. This also clarifies the belief that messengers were only born among men. The reason is that the responsibility of preaching (tabligh) is more suitable for men as a gender because it demands continuous struggle and effort, for which women, due to their natural needs, are not as suitable. For example, during pregnancy, menstruation, childbirth, breastfeeding, and physical difficulties, women might face significant obstacles in fulfilling their duties. Therefore, they were spared from this great responsibility.

Among Christians, Mary is considered a prophet, and among Jews, the mother of Moses (peace be upon him) is also regarded as a prophet. However, in Islam, this responsibility was given only to men due to their physical structure and condition. As humans, both men and women are equal, and each individual will be rewarded or punished based on their actions, which is the requirement of justice. Nevertheless, the status of a mother is significant and respected for everyone, including prophets. Similarly, prophets were chosen from urban populations, where social life fosters cooperation, kindness, and

understanding of humanity, better than rural or nomadic life. This facilitates the duty of preaching more effectively. These matters guide us to adopt suitable methods for every task.

When people of previous nations persisted in denying the guidance of prophets over long periods, despite warnings of divine punishment, they were granted extended respite. This situation troubled the newly converted Muslims, as the foretold punishment was not occurring, and their truth seemed unproven. The disbelievers thought the prophets' warnings were mere threats and remained stubborn in their denial. Then Allah's punishment arrived, saving only the believers, while the disbelievers were destroyed, as mentioned in past events. Allah saves whom He wills. This situation often occurred with prophets, and the Prophet Muhammad (peace be upon him) was consoled that ultimately, the truth would prevail.

The Quran confirms and details the events of Prophet Yusuf (Joseph) which are not accurately recorded in previous scriptures. A careful study reveals the differences between the Quranic events and those in the Bible or Old Testament. The accounts and laws concerning Prophet Yusuf and other prophets in the Quran provide immense guidance for the wise and discerning. Believing in the Quran brings mercy and guidance for humans, and those who follow it are true believers.

The stories in Surah Yusuf serve as a beacon of light for humanity. They discuss the beauty granted by Allah to humans, love for parents, human love and jealousy, envy, and hatred over time. The highest degree of love is the love for Allah. These matters reflect our daily lives. Those destined to become leaders are trained in self-discipline and obedience, with high character and human greatness, presenting Prophet Yusuf as a practical example for humanity. The appreciation for benefactors, the noble lesson of forgiving those who cause harm, the duties of a ruler, honesty, and care for Allah's creation are all present. The pressure of satanic and evil thoughts on humans, the struggle against a corrupt environment, and the proclamation of human greatness and moral victory are highlighted. The certainty of worshipping and trusting the One True God, who is the greatest and worthy of obedience and worship, is emphasised. These matters are guidance for those who reflect with intellect and understanding. May Allah grant us the ability to enlighten ourselves with the guidance of the Quran and act upon it. Ameen.

End of Surah Yousaf.

13-Surah Ar-Ra'ad (The Thunder)

Introduction:

The name of the Surah, Ar-Ra'd, is due to the mention of thunder in one of its verses. Ra'd refers to the roaring, thunder, and the act of scaring. This Surah comprises forty-three verses and six sections. It is narrated (from Hazrat Ibn Abbas) that Jews came to the Prophet (peace be upon him) and asked about thunder (the roar of clouds). In response, he explained, which means: an angel is appointed to drive the clouds here and there. The lightning and thunder are like fire whips and scolding in his possession. They reach where they are commanded to go (Tirmidhi, Mu'jam Al-Kabeer).

Surah Ar-Ra'd was revealed in Makkah, according to most commentators. A few verses were revealed during the period in Madinah. The themes of the Surah are similar to those

of Makki Surahs, mostly discussing monotheism, the Day of Judgment, and reward and punishment. Its time of revelation is close to that of Surah Yusuf. Surah Yusuf primarily concerns Prophet Yusuf (Joseph), but Surah Ar-Ra'd mentions the punishment for the deniers, provides evidence of monotheism, and discusses the wonders of the earth and the heavens.

The Surah begins with the mention of the Holy Qur'an. There are arguments for the oneness of God. The earth, its provisions, gardens, celestial bodies (stars, moon, sun), are all evidence of Allah's power and might. There are proofs regarding the establishment of the Day of Judgment, and discussions of reward and punishment. It informs about the accountability of human deeds. The outcomes for those who follow truth and falsehood are explained through examples. For those who fear Allah, there is paradise, while for the disobedient and evildoers, there is eternal punishment.

The role of the Prophet (peace be upon him) is to convey the message. All prophets and messengers were sent to humanity. They lived among humans and were role models. The existence of miracles is subject to Allah's command.

الٓمّٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ ؕ وَ الَّذِیْۤ اُنْزِلَ اِلَیْكَ مِنْ رَّبِّكَ الْحَقُّ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یُؤْمِنُوْنَ ﴿۱﴾

13|1| Alif, Lam, Meem, Ra. These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.

اَللّٰهُ الَّذِیْ رَفَعَ السَّمٰوٰتِ بِغَیْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ ؕ كُلٌّ یَّجْرِیْ لِاَجَلٍ مُّسَمًّی ؕ یُدَبِّرُ الْاَمْرَ یُفَصِّلُ الْاٰیٰتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ﴿۲﴾

13|2| It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.

The Surah begins with disjointed letters, whose meanings and significance are not explained. Generally, these are written to emphasize and signify greatness. This is briefly mentioned in Surah Al-Baqarah. The meaning of the verse is that the Holy Qur'an was revealed by Allah to the Holy Prophet Muhammad (peace be upon him). It is entirely true in terms of its existence, language, meanings, and facts. However, despite this, people do not believe.

The verse explains scientific facts in a simple manner, such as how the sky is sustained. We observe day and night, the sun and the moon, and their rotations, which we see and feel. They follow a fixed path until an appointed time, set by Allah, which we call the Day of Judgment. This system operates beautifully, and all these scientific and research matters are evidence of the existence of the Creator, who controls such an extensive system. For Him, bringing humans back to life is not difficult. Therefore, believing in standing before Him is essential.

The proofs of Allah's existence are presented in a scientific manner and in simple language. Reflect on the existence of the universe. Consider the sky. In science, the atmosphere above the earth is the sky, and its limits are as far as we can see or detect with electromagnetic waves. The argument is made that this existence surrounds the earth from all sides without any support or pillars. According to human knowledge and the ever-changing information of physics, this atmosphere is a combination of space and gases.

We measure distance in kilometers, which is brought down to per hour, minute, or second. However, for measuring distances in the sky and the universe, this measurement is insufficient. Therefore, the measurement is per second, and the speed is that of a light wave, which travels at 300,000 kilometers per second. Calculate: one second, then 60 seconds make a minute, then one hour, 24 hours a day and night, then 30 days and nights make a month, and 12 months a year. This speed is called a light year. According to our current measurement tools, the estimated volume of the universe is 93 billion light-years in kilometers. This map is given only as an estimate.



Map of the Universe:

These estimates can change with changes in measurement tools. Estimates of the vastness of the universe have been mentioned in previous Hadiths, which are easier to understand due to their relativity. A common man's ring, a few centimeters in size, compared to the desert on earth, if placed in the desert, that is the same as the proportion of the earth to the sky. Similarly, the proportion (of the ring and the desert) is of the sky to the Throne. Then the proportion of the Throne, mentioned in the Holy Qur'an, to the Chair is the same as the desert and the ring. The existence of the Throne is a fact. This was when there was no measurement standard, and travel measurement was through the average daily travel distance of a camel (a league). The attributes described in the Hadiths are according to every measure of science and have been explaining the magnitude and vastness from that time to the present. Who is the Creator and Owner of this? The closest example to humans of His excellent management is the sun, moon, and earth, i.e., our solar system. It operates with the highest system.

Ignoring this great being, worshiping idols or individuals, or thinking that this system is working on its own, is not a delusion? This entire world, whose extent cannot even be estimated, how was it created? How are these planets and stars moving in the universe? The mutual distances of the planets and their orbits are so fixed. Each one's gravity is of a fixed limit or quantity. Both limits stop at a point and maintain the distance. They do not deviate or lean to one side. The system has been running for millions of years. Some

scientists believe that this universe created itself (from atoms) and will end by itself. While all the people of the Book consider it the result of the command of Allah, "Be" (expanding and contracting). Furthermore, the Qur'an describes the skies with the word "smoke."

Attributes of Allah:

In the Holy Qur'an, certain attributes of Allah Almighty are mentioned for our understanding and comprehension. These attributes might give an impression or semblance of physicality. However, Allah Almighty is free from physicality or any attributes associated with physical bodies. There are no examples of possibilities or creatures. His attributes are befitting His majesty, whose true nature is unknown to us. We accept these attributes without likening them to anything physical or defining their nature, as mentioned in the Holy Qur'an and authentic Hadiths. Therefore,

وَ هُوَ الَّذِیْ مَدَّ الْاَرْضَ وَ جَعَلَ فِیْهَا رَوَاسِیَ وَ اَنْهٰرًا ؕ وَ مِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِیْهَا زَوْجَیْنِ اثْنَیْنِ یُغْشِی الَّیْلَ النَّهَارَ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّتَفَكَّرُوْنَ ۝۳

13|3| And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought.

وَ فِی الْاَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّ جَنّٰتٌ مِّنْ اَعْنَابٍ وَّ زَرْعٌ وَّ نَخِیْلٌ صِنْوَانٌ وَّ غَیْرُ صِنْوَانٍ یُّسْقٰی بِمَآءٍ وَّاحِدٍ ۫ وَ نُفَضِّلُ بَعْضَهَا عَلٰی بَعْضٍ فِی الْاُكُلِ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ۝۴

13|4| And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.

Mountains:

In these blessed verses, Allah's magnificent creations are mentioned, which are always present and perceptible to humans. They relate to the surface of the earth, i.e., geography. For example, mountains, rivers, canals, gardens, different regions, and the characteristics of the land are related to agricultural use. Mountains, which the Holy Qur'an describes as pegs driven into the ground, are a significant aspect. According to modern geology, mountains arise from the collision of tectonic plates and stand tall above the earth. This is why lava emerges from the earth during earthquakes. Mountains are also beneficial for agriculture and human habitation. Many minerals flow from the mountains to the plains. Thus, their height reduces weather effects in the atmosphere. Minerals are extracted from the mountains, and they are a rich source of calcium, forming limestone and stabilizing the earth's surface. They are vital for the existence of life. The Holy Qur'an presents them as a significant creation of Allah, worthy of research for further benefits.

The Earth:

Allah Almighty has created the earth's surface in such a way that it appears flat (spread out) at every dry place and its spherical shape is hidden due to water. Muslim scientists stated the earth's spherical shape three hundred years ago. However, the usable part and all the mountains appear spread out. Agriculture is possible on it. Rivers, mountains, and springs are spread out.

Allah Almighty also presented the earth's surface as a notable creation. The progress of science has now discovered this fact, presented to humanity fourteen hundred years ago

in the Qur'an. The soil on the earth's surface is very important and a fundamental necessity for life on earth. It filters water, changes the atmosphere, and produces food. Thus, nutrients are produced and depleted, allowing trees and crops to grow.

If the earth's surface were not as it is, these blessings and benefits would not exist. There are approximately eight well-known types of soil surfaces (black soil, red, mountainous, sandy, saline, alkaline, peat, and marshy surfaces). Each has different characteristics and is used in life on earth, each with its own benefits.

Night and Day:

The alternation of night and day due to the rotation of the earth, sun, and moon, or the distinction between light and darkness, was highlighted, prompting reflection. This is the beginning of scientific knowledge.

Allah Almighty mentions His blessings and power in the form of plants and fruit trees, highlighting how beneficial and delightful they are for humans. The flavor of each fruit differs based on the characteristics of the land. Human research has discovered 391,000 species of vascular plants, with the majority, 359,000, being flowering plants (according to a report by the Royal Botanic Gardens, UK, 2016). There are around 2,000 types of flowers and plants. Similarly, there are different types of crops sustaining life.

Pairs:

It is stated that fruits are created in pairs. Most plants produce their fruit, which contains seeds, or propagate through their flowers. Male pollen is transferred to female pollen by wind or insects. In most plants and trees, male and female pollen are found in separate flowers. In some flowers, both male and female parts are in the same flower. These facts are referenced in the Qur'an with "j'al fīhā zawjayn," providing us with information for further exploration and research.

The Holy Qur'an repeatedly mentions these matters for reflection and research. All these aspects guide towards the One who created them and humans. There are signs in them for people of intellect. For Muslims, these guide towards research and scientific exploration, strengthening their faith and providing intellectual and practical guidance to nations.

Muslim scientists and scholars conducted substantial research up to five hundred years ago using the scientific means and tools available at the time. They gathered considerable information on light, atmosphere, the vastness of the sky, the area of the earth, distances, and maps, which was a significant scholarly achievement. Al-Biruni calculated the earth's diameter without telescopes, electricity, air travel, or computer-based calculations. Much of this information is mentioned by Allama Mahmood Al-Alusi in his Tafsir, "Ruh al-Ma'ani," which forms the basis for current theoretical research. In these two verses, by mentioning intellect and reflection twice, the importance of knowledge and action for humans, particularly Muslims, is made clear.

وَ اِنۡ تَعۡجَبۡ فَعَجَبٌ قَوۡلُهُمۡ ءَاِذَا كُنَّا تُرٰبًا ءَاِنَّا لَفِىۡ خَلۡقٍ جَدِيۡدٍ ؕ اُولٰٓـئِكَ الَّذِيۡنَ كَفَرُوۡا بِرَبِّهِمۡ ۚ وَ اُولٰٓـئِكَ الۡاَغۡلٰلُ فِىۡۤ اَعۡنَاقِهِمۡ ۚ وَ اُولٰٓـئِكَ اَصۡحٰبُ النَّارِ ۚ هُمۡ فِيۡهَا خٰلِدُوۡنَ ۝٥

13|5| And if you are astonished, [O Muhammad] - then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?" Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks, and those are the companions of the Fire; they will abide therein eternally.

وَ يَسْتَعْجِلُوْنَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَ قَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلٰتُ ؕ وَ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ۚ وَ اِنَّ رَبَّكَ لَشَدِيْدُ الْعِقَابِ ۝٦

13|6| They impatiently urge you to bring about evil before good, while there has already occurred before them similar punishments [to what they demand]. And indeed, your Lord is full of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.

وَ يَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْ لَاۤ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ اِنَّمَاۤ اَنْتَ مُنْذِرٌ وَّ لِكُلِّ قَوْمٍ هَادٍ ۝٧

13|7| And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" You are only a warner, and for every people is a guide.

In these blessed verses, the mental state of the disbelievers is described, offering comfort to the Prophet Muhammad (peace be upon him). The disbelief and stubbornness of the disbelievers of Makkah towards Islam is not surprising. Despite the clear and scientific facts provided in verses one to four, they deny the resurrection after death. Instead of seeking Allah's mercy through the Prophet's invitation, they demand punishment. They disregard the destruction of previous nations (such as the incident of Abraha, which took place in Makkah) and, despite miracles, they demand more as a pretext for their stubbornness and denial. For instance, they demand that mountains turn to gold or springs of water gush forth. Indeed, their hearts are far from Islam, and even with miracles, they will deny faith. Allah, being the Most Forgiving, gives them and the sinners respite despite their sins and forgives those who repent. However, He is also severe in punishment. The severity of the punishment will include shackles around their necks and eternal torment in Hell. While hoping for forgiveness is necessary, so is repentance and seeking forgiveness, and fearing Allah to perform righteous deeds. Your responsibility is to warn and guide people. Allah provides guidance for humanity. Prophets, divine books, and the last Prophet, Muhammad (peace be upon him), and after him, his Caliphs and Companions are part of this arrangement. Commentators have interpreted this in various ways:

1. The Blessed Person of the Prophet (peace be upon him) is the Source of Guidance: This is the opinion of the majority.

2. After the Prophet (peace be upon him), His Caliphs, Hazrat Abu Bakr and Umar (may Allah be pleased with them) are the Source of Guidance.

3. According to one narration, Hazrat Ali (may Allah honor his face) is the Source of Guidance.

4. According to a Hadith, after the Prophet (peace be upon him), all his Companions, despite their mutual differences, are stars of guidance, and those who follow their path are on the right track.

After these explanations, mutual hatred or violent disagreements among Muslims are forbidden. However, Satan misleads people in such situations under the guise of love, deceiving them with the notion of love and obedience and inciting violence, which the Holy Qur'an and Hadith have repeatedly prohibited.

5. One Interpretation: The primary purpose of the Prophets (peace be upon them) is to preach, and guidance is Allah's mercy, so the preaching continues.

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَ مَا تَغِيْضُ الْاَرْحَامُ وَ مَا تَزْدَادُ ؕ وَ كُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ۝٨

13|8| Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure.

عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ﴿۹﴾

13|9| [He is] Knower of the unseen and the witnessed, the Grand, the Exalted.

سَوَآءٌ مِّنْكُمْ مَّنْ اَسَرَّ الْقَوْلَ وَ مَنْ جَهَرَ بِهٖ وَ مَنْ هُوَ مُسْتَخْفٍۭ بِالَّيْلِ وَ سَارِبٌۢ بِالنَّهَارِ﴿۱۰﴾

13|10| It is the same [to Him] concerning you whether one conceals [his] speech or one publicizes it and whether one is hidden by night or conspicuous [among others] by day.

لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ؕ وَ اِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَ مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ﴿۱۱﴾

13|11| For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

The previous verses contained evidence of the power and greatness of Allah Almighty. Then, there was mention of the denial and obstinacy of the disbelievers who deny the Hereafter and accountability. In these verses, the expression of Allah Almighty's power and might is emphasized, indicating that Allah has complete knowledge about every living being, whether human, quadruped, reptile, or flying creature (as the state of an egg is also similar to pregnancy). He knows exactly when, what, and how everything will happen. This includes any increase or decrease in the process, the duration of pregnancy, the time of birth, or post-birth conditions, whether there is any defect or not—He knows everything. Not only does He have knowledge, but He also manages and stores all this information. For every living being, He has complete details—their measure (quantity), age, weight, life, and death—all are known to Him and under His control because He determines the measure.

The minimum and maximum duration of human pregnancy can be found in books of jurisprudence or through medical knowledge. A flood of information is enclosed within the DNA alone. These aspects of Allah's power and greatness are stated for human knowledge and certainty. Whatever a human hides or shows is for the people. Allah Almighty knows every movement and every particle. This theme is repeated several times so that the reader can be certain of Allah's power and that their actions, in the light of this certainty, align with the guidance of Islam. Every state of a human being is mentioned, whether it is night or day, open or hidden, all is visible to Him.

How the affairs of the universe occur:

Fourteen hundred years ago, or even before that, it was believed based on faith alone. But now, due to science and technology, especially artificial intelligence and devices that change and store light and sound, this has been proven true. In the present era, monitoring humans has become very easy because of these devices. If a chip is placed on the body, the state of a human can be known and recorded. Similarly, Allah Almighty's angels, who possess intelligence and are made of invisible light, are assigned to every human. They keep a complete record, as mentioned in the Hadith. In the next verse, a brief indication about Allah's system is given to humans, which has also been discovered by technology.

According to the Hadiths, Allah Almighty has appointed angels in the system of the universe who continuously perform their tasks. Due to their lack of free will, they are free from the possibility of error, much like robots that operate using human-made artificial intelligence. A hint is given about the performance or method of these angels. They are perpetually assigned to their tasks without any interruption. An example of this can be seen in the management of human-made spacecraft through computers or artificial intelligence. Fourteen hundred years ago, when modern knowledge or human experiences were not advanced, the Prophet Muhammad (PBUH) pointed out these realities in a simple and easily understandable manner.

In the light of Hadiths, the details of these tasks (whether sequentially or alternately) are as follows: (1) The angels of the day take over their duties at the start of the day with Fajr, and the angels of the night depart. Similarly, with the evening, the angels of the day depart, and the angels of the night arrive. These are the forces that run the daily system of the universe, whether it be gravity, magnetism, air pressure variations, or planetary orbits; all these processes are created through these angels, and events occur accordingly. Due to them, external weather conditions change. This subject's Hadith is recorded in Bukhari, Muslim, Nasai, and Muwatta Imam Malik. (2) There are angels with humans who record good and bad deeds. (3) Similarly, there are unseen forces (angels or devils) that protect or sometimes entangle humans in certain conditions or states through thoughts.

In the light of Hadiths, these means and resources are also created through angels. All these tasks involve human actions as well. Since there was mention of angels and non-human factors, humans might overlook the importance of their own actions and place all the blame on angels or circumstances, much like weak-willed or incompetent individuals do. To address this, it was explicitly stated that despite all these factors, human action is decisive in all matters.

The Need for Action:

Allah Almighty will reward or punish an individual or nation based on their actions. This topic has been mentioned many times, hence the detailed explanation. This verse also states that Allah does not change the condition of a people until they themselves take the initiative to change it. If they persist in evil, their fate will be doom, and no one will be able to save them, and this will be due to their actions. (Poetry):

God has never changed the condition of a people . . . who do not have the desire to change themselves.

This principle is also confirmed in the Hadith, stating that bad deeds lead to bad circumstances and good or righteous deeds lead to good circumstances. In reality, Allah Almighty has placed all these factors in the universe, and every actor reaches the desired outcome by utilizing these factors. If we look at history, we see that those who made efforts reached the heights of success, while the lazy and sluggish perished. The purpose of the verse is to emphasize that humans, especially Muslims, must work hard and strive to attain Allah's blessings. Success lies in this, otherwise, the outcome will be failure and regret.

هُوَ الَّذِیْ یُرِیْكُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّ یُنْشِئُ السَّحَابَ الثِّقَالَۚ(۱۲)

13|12| It is He who shows you lightening, [causing] fear and aspiration, and generates the heavy clouds.

وَ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَ الْمَلٰٓئِكَةُ مِنْ خِيْفَتِهٖ ۚ وَ يُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ بِهَا مَنْ يَّشَآءُ وَ هُمْ يُجَادِلُوْنَ فِى اللّٰهِ ۚ وَ هُوَ شَدِيْدُ الْمِحَالِ ۝١٣

13|13| And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah; and He is severe in assault.

These blessed verses are related to the previous verse and the power of Allah Almighty. The context of their revelation is as follows: Irbad bin Qays and Amir bin Tufayl came to Medina. They met the Prophet Muhammad (PBUH) and sat down. Amir bin Tufayl said, "If I embrace Islam, will you appoint me as your successor after you?" The Prophet replied, "No, but you can engage in jihad on horseback." He said, "I already have horses in Najd." Then he said, "Delegate the villages to me and you take the cities." The Prophet replied, "No." When they got up to leave, Amir said, "By Allah, I will gather horsemen and foot soldiers against you." The Prophet said, "Allah will prevent you from this action."

When they both left, Amir whispered to Irbad, "I will engage Muhammad in conversation, and you strike his head with the sword. Once you have killed him, the most they will demand is blood money, and they will not prefer to fight us. We will give them the blood money." Irbad agreed. They returned to the Prophet. Amir said, "O Muhammad! Stand up and come with me, I want to talk to you." The Prophet stood up, and they walked towards a wall, conversing. There was no one else there. Amir started talking to the Prophet, while Irbad began to draw his sword. When he placed his hand on the sword's handle, his hand became paralyzed, and he could not draw it. When he delayed, the Prophet turned and saw what Irbad was about to do. Then the Prophet walked back. When Amir and Irbad left and reached Arqam, they met Hazrat Sa'ad bin Mu'adh and Asad bin Hudair. They said, "O enemies of Allah, stop!" Amir asked, "Who are they?" Hazrat Sa'ad said, "This is Sa'ad bin Hudair, the scribe (of revelation)."

When they reached Arqam, Allah Almighty struck Irbad with lightning, killing him. As Amir went further, boils and ulcers appeared on his body by the command of Allah. He spent the night with a woman from Banu Sulaym. The boils reached his throat, causing him to wish for death due to the pain, and he died. During this time, these verses were revealed (narrated by Ibn Abbas, Asbab al-Nuzul by al-Wahidi).

Similarly, another narration about the occasion of revelation is from Hazrat Anas, who said that once the Prophet sent a person to call a proud Arab man. The Companions said, "O Messenger of Allah, he will show arrogance." The Prophet said, "Go and call him." They told the proud man, "The Messenger of Allah is calling you." He said, "Yes. What is Allah made of? Is He gold, silver, brass, or jewels?" The Companion returned and reported what he said, adding that he was being arrogant. But the Prophet sent him again, saying, "Call him again." He repeated the same question, and while he was speaking, lightning struck him, and he died. This blessed verse was revealed: "They dispute about Allah" (Jami al-Bayan). It is possible that both incidents occurred around the same time.

Al-Ra'd (The Thunder) refers to the sound produced by the flashing lightning within the clouds. Al-Sa'iqa is the brilliance in the atmosphere, meaning the state of lightning when it strikes the ground with a flash and destroys it with heat (fire).

Thunder (Ra'ad):

It is narrated that Jews came to the Prophet Muhammad (PBUH) and asked, "O Abu Al-Qasim, tell us, what is thunder?" He replied, "It is an angel assigned to the clouds, holding

a whip of fire. He drives the clouds wherever Allah wills." They asked, "What is the sound we hear?" He replied, "It is the sound of the angel striking the clouds with his whip to move them where commanded." They said, "You have spoken the truth." (Tirmidhi). Angels are luminous forces that create air pressure and electrical charges in the clouds, causing them to move, flash, and thunder. Modern science explains this as the collision of positive and negative charges, akin to the whip striking.

Fourteen hundred years ago, when physics and electronics (negative and positive charges) did not exist, knowledge about evaporation, moisture, or the effects of electricity was completely unknown. People's understanding was entirely absent. The Prophet Muhammad (PBUH) beautifully illustrated a reality using a simple example. Fire, flash, glow, clouds in the air, their moisture, density, their movement from one place to another, and causing rain were explained in a straightforward manner. This understanding is now part of modern physics and electricity.

According to another Hadith, due to the intensity of this flash and thunder, the angels also glorify Allah out of fear. Since angels are made of light, this intense light produced by the flash and thunder, which contains millions of kilowatts of energy, creates a fearful atmosphere even for their existence.

Modern Science on Clouds:

What is Scientific explanation? According to current information, positive charges are present in the upper layers of light clouds, while heavy clouds holding negative charges are below. When the strength and extent of both charges increase, a huge spark or flame of fire/lightning is produced, which can have a power of up to 1,000,000,000 (one billion) volts. The heat causes the air to explode, creating a bang, which the Hadith likens to the strike of a fiery whip. The purpose is to show that Islam is a proponent of science and wisdom, even when these sciences did not exist.

Clouds:

Clouds play a vital role in weather patterns, climate effects, and agriculture on Earth. Thus, the verses mention both hope and fear, which indeed reflect the impact of rain on human life and agriculture. Lightning can severely damage crops due to radiative waves, destroying flowers and fruits. Rain is often a mercy, but excessive rain can become a nuisance in the form of floods. The purpose of all these verses and Hadiths is to establish faith in Allah, belief in the Hereafter, and to promote goodness and virtue in society. This enables the creatures of Allah to live in ease, protect themselves from the mischief of Satan, and attain success in the Hereafter.

Whenever the Qur'an mentions clouds and rain, it uses the word "thaqil" (heavy), while people of that time considered clouds merely as smoke. Modern science now tells us that thin clouds (Cumulus), which are approximately one thousand meters above, contain around 1.1 million pounds of water in a small cloud. Given the vast number of clouds present at any time, it shows how heavy clouds actually are.

لَهٗ دَعْوَةُ الْحَقِّؕ وَ الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِهٖ لَا یَسْتَجِیْبُوْنَ لَهُمْ بِشَیْءٍ اِلَّا كَبَاسِطِ كَفَّیْهِ اِلَى الْمَآءِ لِیَبْلُغَ فَاهُ وَ مَا هُوَ بِبَالِغِهٖؕ وَ مَا دُعَآءُ الْكٰفِرِیْنَ اِلَّا فِیْ ضَلٰلٍ ﴿۱۴﴾

13|14| To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e. futility].

وَ لِلّٰهِ يَسْجُدُ مَنْ فِی السَّمٰوٰتِ وَ الْاَرْضِ طَوْعًا وَّ كَرْهًا وَّ ظِلٰلُهُمْ بِالْغُدُوِّ وَ الْاٰصَالِ۠ ﴿۱۵﴾

13|15| And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَ الْاَرْضِ ؕ قُلِ اللّٰهُ ؕ قُلْ اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهٖۤ اَوْلِيَآءَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ نَفْعًا وَّ لَا ضَرًّا ؕ قُلْ هَلْ يَسْتَوِی الْاَعْمٰی وَ الْبَصِيْرُ ۙ اَمْ هَلْ تَسْتَوِی الظُّلُمٰتُ وَ النُّوْرُ ۚ اَمْ جَعَلُوْا لِلّٰهِ شُرَكَآءَ خَلَقُوْا كَخَلْقِهٖ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ؕ قُلِ اللّٰهُ خَالِقُ كُلِّ شَیْءٍ وَّ هُوَ الْوَاحِدُ الْقَهَّارُ ﴿۱۶﴾

13|16| Say, "Who is Lord of the heavens and earth?" Say, "Allah." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Prevailing."

In the previous verses, the greatness and majesty of Allah in the universe were mentioned. It commands servitude to Him, emphasizing that He alone is worthy of worship. He alone should be invoked, and no other beings or objects hold any value in comparison. They do not have the power to bring benefit or harm. If any individual accomplishes something, it is also under Allah's system and not due to their own inherent power; rather, it is a manifestation of Allah's might. This misconception should not exist. The true being worthy of worship and seeking help from is Allah alone.

His greatness is such that everything in the heavens and the earth prostrates to Him. Prostration here refers to obedience and submission, which for non-humans and humans signifies showing obedience and humility. The other meaning is bowing down in prayer before Allah. There are numerous encouragements regarding this prostration in the Hadith. In reality, expressing prostration on the ground is also valid only after acknowledging Allah's obedience and humility from the heart. The blessed Hadith states: The Prophet Muhammad (PBUH) said: "The closest a servant comes to his Lord is when he is prostrating, so make plenty of supplication in this state" (Muslim). Another Hadith conveys the meaning of increasing prostrations because it elevates ranks.

A simple, clear example of seeking help from non-Allah entities is if someone stretches out their hands wishing for water to come into their mouth, the water will not come by itself. This is because water cannot move by itself into the person's mouth. Thus, this belief is incorrect. Similarly, those who worship or seek help from other individuals or objects, those entities and individuals do not have any real inherent power like the water and are dependent on support.

Prostration of All Creation:

The blessed verse mentions that all things are obedient to Allah, illustrating that the existence of the universe's system is maintained through compliance with Allah's established order. Every creature is subject to its Creator. The obedience of humans and jinn is voluntary, either willingly or unwillingly, meaning in the case of disobedience, they are powerless before His judgment. The existence and actions of other creatures are inherently a form of prostration. For example, the sun appears to rise and set in its orbit, which is a form of prostration. All the planets revolving in their orbits are in a state of standing when above and in prostration when moving downward. The shadow of objects is given as an example of prostration. When rising, the shadow extends to one side, and when setting or moving downwards, it extends to the other side and lengthens, making it noticeable. The shadow of any object, whether due to light or the movement of the

object, increases or decreases, moves forward or backward. The rising, standing (at Zenth), and setting of the sun are examples of prostration. Similarly, light during the day and darkness at night are forms of prostration. This example was presented at the time of the Qur'an's revelation to make it understandable to the people of that era, and its confirmation and application are still evident today.

Furthermore, another example is given of two types of individuals: one who acts upon Allah's commands after all the evidence and proofs, and the other who turns away from these commands and follows their desires and interests. Their example is like darkness and light, the blind and those who can see. On one side, there is light and guidance, resulting in human welfare, justice, and worship of Allah. On the other side, those who deny these matters, despite having sight, have made themselves blind and disobedient. Thus, the Qur'an repeatedly invites contemplation and action based on knowledge and wisdom.

اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ اَوْدِيَةٌۢ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ؕ وَ مِمَّا يُوْقِدُوْنَ عَلَيْهِ فِى النَّارِ ابْتِغَآءَ حِلْيَةٍ اَوْ مَتَاعٍ زَبَدٌ مِّثْلُهٗ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ وَ الْبَاطِلَ ؕ فَاَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً ۚ وَ اَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِى الْاَرْضِ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ ؕ ﴿۱۷﴾

13|17| He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

In human actions and character, the benefits of obeying Allah's commands have been compared with those who reject Allah's commands and follow Satan. This allows the reader to understand the difference between the two through everyday life events. When it rains, valleys fill with water, and each valley carries water according to its capacity. In this floodwater, the dirt and impurities within the valley float to the surface as foam and get washed away. The water gets absorbed into the ground and helps in the growth of crops. On the other hand, raw minerals extracted from the earth are also melted for the creation of jewellery or tools and utensils. During this melting process, whether it's metal, iron, or brass, the impurities rise to the top and are removed, leaving the pure metal to be used for making jewellery and other items. Human beings benefit from the use of useful things. Metals that are more beneficial to people are used more extensively, while those that are less useful are used less. The example of minerals and agriculture highlights the importance of human expertise in these two fields. This example compares the blessings of Islam with the human-created ideas that they turn into religion. Allah's commands are for human welfare, aimed at the well-being, peace, justice, and comfort of the general society, and are achieved by following them. On the other hand, Satan's ideas promote corruption, injustice, and deprivation of rights, leading to the destruction of society.

According to a blessed Hadith, the existence (teachings) of the Prophet ﷺ is like rain, where valleys fill according to their capacity. The water is retained and used for drinking and agriculture. In some places, it flows over rocky ground, while in others, it passes through fields, gets absorbed, and aids in the growth of crops and plants. This is similar to the Prophet's teachings. Those who acquire and teach knowledge for human welfare are like reservoirs of water, benefiting humans, animals, and the land. Some are like plains, providing benefits through action, while others are like rocky ground, where water passes but nothing grows.

Islamic commands are for the benefit and welfare of humanity. All of them aim to establish peace, justice, equality, the rights of Allah, and the rights of people in society. Any act beneficial to others is considered good and blessed. Therefore, a blessed Hadith states that the best among humans is the one who is beneficial to others (multiple books of Hadith). It means to spread goodness and virtue. Every individual must express or prove this through their actions.

لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ؕ وَ الَّذِيْنَ لَمْ يَسْتَجِيْبُوْا لَهٗ لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا وَّ مِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ ؕ اُولٰٓئِكَ لَهُمْ سُوْٓءُ الْحِسَابِ ۙ وَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَ بِئْسَ الْمِهَادُ ﴿۱۸﴾

13|18| For those who have responded to their Lord is the best [reward], but those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account, and their refuge is Hell, and wretched is the resting place.

In the previous verses, after mentioning the greatness of Allah and the blessings of following His commands, there is also a mention of the punishment for those who deny them. When they face the Day of Judgment and account for their deeds, and hear the recompense for their actions, even if they possess all the wealth and ownership of the world, and even more, they would be willing to offer it as ransom or penalty to escape the punishment. However, this punishment will not be averted, and they will face the consequences and remain in Hell.

اَفَمَنْ يَّعْلَمُ اَنَّمَاۤ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمٰى ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ۙ﴿۱۹﴾

13|19| Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding -

الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَ لَا يَنْقُضُوْنَ الْمِيْثَاقَ ۙ﴿۲۰﴾

13|20| Those who fulfill the covenant of Allah and do not break the contract,

وَ الَّذِيْنَ يَصِلُوْنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُوْنَ سُوْٓءَ الْحِسَابِ ﴿۲۱﴾

13|21| And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account,

وَ الَّذِيْنَ صَبَرُوا ابْتِغَآءَ وَجْهِ رَبِّهِمْ وَ اَقَامُوا الصَّلٰوةَ وَ اَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّ عَلَانِيَةً وَّ يَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ اُولٰٓئِكَ لَهُمْ عُقْبَى الدَّارِ ۙ﴿۲۲﴾

13|22| And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home -

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَ مَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَ اَزْوَاجِهِمْ وَ ذُرِّيّٰتِهِمْ وَ الْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ﴿۲۳﴾

13|23| Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying],

سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ؕ فَنِعْمَ عُقْبَى الدَّارِ ﴿۲۴﴾

13|24| "Peace be upon you for what you patiently endured. And excellent is the final home."

Beloved Individuals of Allah:

Those who believe in and act upon Allah's words cannot be compared to those who do not believe. Their example is like that of a blind person who, despite the light and brightness, is unable to see. The blind and the seeing can never be equal. Similarly, the faithful and those who perform good deeds are not like the unbelievers. The qualities of the faithful and their actions are highlighted. Only the wise can understand this difference and accept the advice.

(1) The promise to Allah is to worship and obey Him, a promise taken from humans upon their creation. This inclination towards religion is inherent in every human being. When someone recites the Kalima, they make a pledge to Allah. The Prophet Muhammad (peace be upon him) took a pledge from people to adhere to Allah's commands.

(2) In human societies, keeping promises is extremely important, leading to progress and peace. In Islam, keeping promises is a duty and a sign of faith. Keeping promises is only possible when actions align with words. The Prophet Muhammad (peace be upon him) said, "He who does not keep his promise has no faith." A society where promises are not kept is filled with lies, injustice, and turmoil, leading to its destruction. The foundation of keeping promises is truth, which leads to justice and peace, helping the society progress.

(3) **Family Relation:** Maintaining relationships and staying away from conflicts, corruption, and hatred is essential. Silah Rahmi means treating relatives, neighbors, and colleagues well and fulfilling their rights. The foremost rights are of parents, followed by other relatives like siblings, uncles, and aunts. It's crucial to respect these rights, as emphasized in many Hadiths.

- Anas ibn Malik (may Allah be pleased with him) narrated that the Prophet Muhammad (peace be upon him) said: "Whoever wishes to have his provision expanded and his term of life prolonged should maintain good relations with his relatives." (Bukhari/Muslim)

- Abu Hurairah (may Allah be pleased with him) narrated that the Prophet Muhammad (peace be upon him) said: "Mercy is a sign of the Merciful. Allah has said, 'I will maintain the ties of anyone who maintains you, and sever the ties of anyone who severs you.'" (Bukhari)

- Ibn Umar (may Allah be pleased with him) narrated that the Prophet Muhammad (peace be upon him) said: "The one who reciprocates for the sake of good is not truly the one who maintains ties of kinship, but the one who maintains ties of kinship is he who does so even if they cut him off." (Bukhari)

There are chapters in Hadith books on this topic, including respecting the friends of parents after their death, visiting the sick, attending funerals, meeting with a smile, and even being kind to animals.

(4) **Patience:** Patience is a significant trait and a strength granted by Allah. Detailed explanations of patience are given in Surah Yusuf. Remaining calm and composed instead of reacting hastily in the face of difficulty or distress is patience. Sometimes people stay silent temporarily or in front of others to show bravery or hide weakness, but since this is artificial, it holds no reward or status with Allah. Patience for the sake of Allah involves recognizing that He is the owner of one's life and wealth, and enduring difficulties with this understanding

brings great reward. Patience applies to both religious and worldly matters, including adhering to commands and avoiding prohibited actions.

(5) **Establishing Prayer:** In the order of the blessed verses, the position of prayer is mentioned after human promises, respect in society, maintaining relationships (Silah Rahmi), and patience in hardships. Prayer signifies the recognition of Allah's divinity and His remembrance in the heart. There is a significant difference between simply performing and establishing prayer. Performing prayer is a temporary act, while establishing prayer is an integral part of character, with the fear of Allah being a fundamental element. Without lawful sustenance, prayer (apparent worship) holds no benefit.

(6) **Supporting and Serving the Needy:** Islam emphasizes economic equality along with human rights and social affairs. Zakat is made obligatory, with its amount and expenditure specified, making it a state responsibility, while also binding individuals. The blessed verse mentions that those destined for paradise serve and help the needy openly and secretly for Allah's pleasure, not for personal gain, but to share Allah's provision and ease the hardships of the deprived. Public help fulfills legal responsibilities, encourages others, and secret assistance protects the dignity of the needy. The Prophet Muhammad's (peace be upon him) saying about this is beautiful and significant: "The right hand gives in such a way that the left hand does not know."

(7) **Repelling Evil with Goodness:** Repelling evil with goodness is a brief yet highly significant attribute, which has a broad application. It means to drive away evil with good, to counter bad deeds with righteous actions, to respond to indecent words with peace, to overcome oppression with forgiveness, and to atone for sins with repentance. This principle is commanded in various places in the Quran.

- Abu Dharr (may Allah be pleased with him) reported that the Prophet Muhammad (peace be upon him) said: "Fear Allah wherever you are, and follow up a bad deed with a good one which will wipe it out, and behave well towards people." (Tirmidhi/Darimi)

(8) **Motivator of These Attributes:** The individuals who embody these attributes are referred to as the wise because they ponder and reflect. Their motivator is the fear of Allah, including the accountability that will be based on human actions and the awe of Allah's greatness and power. These individuals perform all these deeds for the pleasure of Allah.

A society composed of such individuals not only becomes a center of peace and security but also resembles paradise on earth. The laws of Islam are intended to establish such a society. The Rightly Guided Caliphs implemented this system, proving its effectiveness. If today's rulers would change their character to establish such societies, the same results could be achieved.

(9) **Divine Reward:** The reward for individuals with these virtuous attributes is that Allah will grant them a place in Paradise. The Quran and Hadith describe the rewards in Paradise. Upon entering, they will be greeted based on their noble character and deeds. Angels will welcome them and praise their patience and actions. Not only will they be present there, but to increase their joy, their other righteous relatives will also join them, such as parents, children, and spouses, provided they are also among the righteous.

(10) **Importance Beyond Lineage:** Some have misinterpreted this verse to mean that Allah will admit their relatives to Paradise simply because of their lineage. However, the verse clearly states "whoever among them was righteous," indicating that entry is based on righteous deeds. Unfortunately, the descendants of religious figures, who are often less virtuous, exploit this verse for their benefit, which is tantamount to altering divine commands. May Allah protect us all.

The honor and esteem of these fortunate and noble individuals will be expressed in an exalted manner. Specifically, the hadith narrated by Abdullah ibn Umar (may Allah be pleased with him) illustrates the greatness of the patient among them. The Prophet Muhammad (peace be upon him) said that the poor will enter Paradise first because it is through them that borders are protected and tribulations are overcome. They often die with unfulfilled desires, yet their steadfastness is acknowledged by Allah. Angels will be instructed to greet them and convey peace because of their patience. (Musnad Ahmad)

Preference for the Poor:

The Prophet Muhammad (peace be upon him) always favored the poor and desired to be among them. This is evident in his teachings and lifestyle.

(1) Abdullah ibn Masud reported that the Prophet Muhammad (peace be upon him) once slept on a mat that left marks on his side. When his companions offered to prepare a better bed for him, he replied: "What do I have to do with this world? I am like a traveler who takes rest under a tree and then moves on." This mindset guided his exemplary leadership. Today, examining Muslim societies reveals the reasons behind their failure and distress.

(2) Another hadith narrated by Abu Umamah (may Allah be pleased with him) states that the Prophet Muhammad (peace be upon him) said: "My Lord offered me to turn the valleys of Makkah into gold for me, but I said, 'No, O Lord, but let me be filled one day and hungry another day, so that I may cry out to You when I am hungry and remember You when I am full.'" (Tirmidhi)

This choice reflects the Prophet's personal preference. Living in the world is not inherently bad; rather, it is committing bad deeds for the sake of the world that is detrimental. This was the way of life of our greatest leader. If our religious scholars and leaders focused on changing their character rather than superficial symbols of piety, Muslims' difficulties and anxieties could be alleviated.

As Iqbal aptly said:

"Inherited the seat of guidance... In the possession of crows are the nests of eagles."

May Allah grant us the ability to follow the true Sunnah of our Prophet Muhammad (peace be upon him). Ameen.

وَ الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ وَ يَقْطَعُوْنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ وَ يُفْسِدُوْنَ فِى الْاَرْضِ ۙ اُولٰٓئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوْٓءُ الدَّارِ ﴿۲۵﴾

13|25| But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home.

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَ يَقْدِرُ ؕ وَ فَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ؕ وَ مَا الْحَيٰوةُ الدُّنْيَا فِى الْاٰخِرَةِ اِلَّا مَتَاعٌ ﴿۲۶﴾

13|26| Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.

In the previous verse, the obedient servants of Allah were mentioned. They were compared to those who break their covenant with Allah, which includes inactive Muslims who, despite professing faith, do not follow Islamic commandments. They sever the ties that were commanded to be maintained, referring both to familial or social relationships and adherence to Quranic commandments. Additionally, they create disorder in society, which disrupts peace and violates social and economic equality, as well as environmental and human rights. Due to these actions, their abode in the Hereafter will be Hell.

Provision and Deeds:

Generally, wicked people meet a bad end, but in the interim, they may become wealthy, gain social respect, and acquire power. Their economic life may appear better compared to others, leading them to ignore the truth. Allah explains this situation for those who, despite adhering to His commandments, face difficulties. Allah grants abundance to whom He wills, but an increase in provision is not a guarantee of success. If a person becomes misguided due to wealth and does not change their character, they will reside in Hell and spend an eternal life in torment for the few years of enjoyment they had here.

Usually, good deeds bring positive results in this world, but sometimes, when society is filled with wickedness, the impact of good deeds diminishes. During such times, those who perform good deeds should not despair or turn to evil deeds. The duration of worldly life is very short compared to the Hereafter. The period of enjoyment or suffering in this life ranges from the age of 25 to 60, making only 35 years. In contrast, the life of the Hereafter is eternal. The suffering and pain of this worldly life are insignificant compared to eternal life. Therefore, the wise should not lose heart in times of difficulty and should continue performing good deeds.

Examining the current situation reveals that the distress of people in Islamic countries is due to the un-Islamic behavior of their leaders and rulers. If they adopt and implement Islamic values, the turmoil and unrest will diminish after a few years. Allah has repeatedly commanded that He does not change the condition of a people until they strive to change themselves.

وَ يَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْ لَاۤ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَ يَهْدِيْۤ اِلَيْهِ مَنْ اَنَابَ ۚ﴿۲۷﴾

13|27| And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" Say, [O Muhammad], "Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him] -

اَلَّذِيْنَ اٰمَنُوْا وَ تَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ؕ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ؕ﴿۲۸﴾

13|28| Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

اَلَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ طُوْبٰى لَهُمْ وَ حُسْنُ مَاٰبٍ﴿۲۹﴾

13|29| Those who have believed and done righteous deeds - a good state is theirs and a good return.

Authority and Action:

These verses were revealed in Makkah during a time of severe trials for Muslims. The enemies of Islam would make various demands and excuses, such as turning mountains into gold, bringing forth rivers, creating gardens, or flattening mountains into plains, all just to cause trouble. Muslims wished for miracles to occur so that these people would become believers. Allah described the condition of the disbelievers, stating that their demands were merely excuses. Allah guides those who turn towards guidance. If a person, despite the evidence, witnesses, and information of guidance, does not reflect or strive due to stubbornness and arrogance, they will continue to wander in misguidance and be deprived of guidance. Many verses mention that if Allah had not granted humans free will, all would have been either rightly guided or misled. The capability of knowledge and free will was given to humans, and those who strive for guidance are granted it, while those who incline towards misguidance are led astray. A hadith conveys that for those who seek guidance, the means of guidance are provided, and for those who incline towards misguidance, the means of misguidance are facilitated.

Remembrance of Allah:

For the consolation of the believers, it is stated that the hearts find peace in the remembrance of Allah. The hearts of believers are comforted by His remembrance. Psychological peace is attained, the intensity of hardships diminishes, and all comforts become a part of His pleasure and mercy. However, when considering Allah's accounting, His power and dominance, and the weakness in human righteous deeds, fear engulfs the heart. Therefore, the Prophet (peace be upon him) said that faith lies between fear and hope of mercy.

Regarding the remembrance of Allah, according to the Sufis, the remembrance by the tongue involves reflecting on His blessings. The remembrance by the heart involves contemplating the divine kingdom, studying the divine beauty, and delving into the secrets of praise and glorification. The observation by the soul involves hiding love and devotion and immersing oneself in the remembrance of Allah. As a result, peace and stability are attained in the contemplation of divine beauty. The hearts of the lovers of Allah remain constantly engaged in His remembrance, fearing any moment of negligence or disrespect during the time of divine manifestation and favor.

Ali (may Allah be pleased with him) narrated that when this verse was revealed, the Prophet (peace be upon him) said: These are the people who have true love for Allah, His Messenger, and my household. They love other Muslims, whether present or absent. Know that they love each other because of their remembrance of Allah. (Al-Durr Al-Manthur). These fortunate individuals are further rewarded with a happy abode where they will live joyfully. However, the condition set is noteworthy: there must be faith along with **righteous deeds**. Unfortunately, people often emphasize superficial rituals for convenience, such as the style of clothing, the importance of outward prayer, or exhorting others, while neglecting the essential aspects like fear of Allah, truthfulness, spending in the way of Allah, keeping promises, earning lawful sustenance, and caring for the oppressed. Due to this neglect, Muslim societies remain weak. Expecting rewards and honors without righteous deeds is a false assumption. The splendid outcome (Husni-ma'ab) will be based solely on righteous deeds.

Modern psychology agrees that a life lived with religion or ideology is more peaceful. The relationship with Allah is the most beneficial and genuine.

كَذٰلِكَ اَرْسَلْنٰكَ فِیْۤ اُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَاۤ اُمَمٌ لِّتَتْلُوَا۟ عَلَیْهِمُ الَّذِیْۤ اَوْحَیْنَاۤ اِلَیْكَ وَ هُمْ یَكْفُرُوْنَ
بِالرَّحْمٰنِ ؕ قُلْ هُوَ رَبِّیْ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ عَلَیْهِ تَوَكَّلْتُ وَ اِلَیْهِ مَتَابِ ﴿۳۰﴾

13|30| Thus have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."

وَ لَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ اَوْ قُطِّعَتْ بِهِ الْاَرْضُ اَوْ كُلِّمَ بِهِ الْمَوْتٰى ؕ بَلْ لِّلّٰهِ الْاَمْرُ جَمِيْعًا ؕ اَفَلَمْ يَايْـَٔسِ الَّذِيْنَ اٰمَنُوْۤا اَنْ لَّوْ يَشَآءُ اللّٰهُ لَهَدَى النَّاسَ جَمِيْعًا ؕ وَ لَا يَزَالُ الَّذِيْنَ كَفَرُوْا تُصِيْبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ اَوْ تَحُلُّ قَرِيْبًا مِّنْ دَارِهِمْ حَتّٰى يَاْتِىَ وَعْدُ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ﴿۳۱﴾

13|31| And if there was any qur'an by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Qur'an], but to Allah belongs the affair entirely. Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them? And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allah. Indeed, Allah does not fail in [His] promise.

Continuation of previous verses. The enemies of Islam, particularly the disbelievers of Makkah, frequently raised objections and demanded miracles, opposing Islam in every possible way. Abu Jahl once said, "We know Allah, but who is the Rahman? How can there be two gods (Allah and Rahman)?" Allah described the condition of the disbelievers due to their stubbornness and arrogance. Even if the miracles described in the Quran, which is the word of Allah, such as mountains moving, rivers flowing, or the dead coming back to life to testify, were to occur, they would still deny the truth due to their obstinacy.

Believers should have no doubt about their behavior and must place their trust in Allah. All matters (miracles) are within Allah's power. Due to their obstinacy, the disbelievers remain companions of Satan and are thus deprived of guidance. To reassure the believers, it is confirmed that if Allah willed, He could make all humans obedient and faithful. However, Allah granted humans free will to choose their actions, and disbelievers will continue to face punishment for their disbelief.

Previous prophets also called people to the truth, and they too faced opposition. History proves that after the conquest of Makkah, the majority accepted Islam, while those who opposed were humiliated and disgraced.

وَ لَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَاَمْلَيْتُ لِلَّذِيْنَ كَفَرُوْا ثُمَّ اَخَذْتُهُمْ ۫ فَكَيْفَ كَانَ عِقَابِ ﴿۳۲﴾

13|32| And already were [other] messengers ridiculed before you, and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.

اَفَمَنْ هُوَ قَآئِمٌ عَلٰى كُلِّ نَفْسٍۢ بِمَا كَسَبَتْ ۚ وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَ ؕ قُلْ سَمُّوْهُمْ ؕ اَمْ تُنَبِّـُٔوْنَهٗ بِمَا لَا يَعْلَمُ فِى الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ؕ بَلْ زُيِّنَ لِلَّذِيْنَ كَفَرُوْا مَكْرُهُمْ وَ صُدُّوْا عَنِ السَّبِيْلِ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۳۳﴾

13|33| Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]? But to Allah they have attributed partners. Say, "Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent of speech?" Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way. And whomever Allah leaves astray - there will be for him no guide.

لَهُمْ عَذَابٌ فِى الْحَيٰوةِ الدُّنْيَا وَ لَعَذَابُ الْاٰخِرَةِ اَشَقُّ ۚ وَ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿۳۴﴾

13|34| For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe. And they will not have from Allah any protector.

This is a continuation of the previous topic, stating that even before you, the prophets and messengers faced similar opposition. The disbelievers were given respite, but when their transgressions exceeded limits, divine punishment seized them, and they became a lesson for others. It is highlighted how irrational it is that despite Allah's omnipresence, overseeing every action and event in the universe, people still choose to worship idols that can do nothing. This erroneous belief appeals to them because of their misguidance, and they stubbornly cling to it. This stubbornness becomes a barrier to receiving guidance. Allah, based on their actions, deprives them of the truth, resulting in their eternal deprivation of guidance. Consequently, they will be humiliated in this world and face severe, eternal punishment in the Hereafter. No one can escape Allah's punishment.

مَثَلُ الْجَنَّةِ الَّتِیْ وُعِدَ الْمُتَّقُوْنَ ؕ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ اُكُلُهَا دَآىِٕمٌ وَّ ظِلُّهَا ؕ تِلْكَ عُقْبَى الَّذِیْنَ اتَّقَوْا ۪ وَّ عُقْبَى الْكٰفِرِیْنَ النَّارُ ﴿۳۵﴾

13|35| The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.

وَ الَّذِیْنَ اٰتَیْنٰهُمُ الْكِتٰبَ یَفْرَحُوْنَ بِمَاۤ اُنْزِلَ اِلَیْكَ وَ مِنَ الْاَحْزَابِ مَنْ یُّنْكِرُ بَعْضَهٗ ؕ قُلْ اِنَّمَاۤ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ وَ لَاۤ اُشْرِكَ بِهٖ ؕ اِلَیْهِ اَدْعُوْا وَ اِلَیْهِ مَاٰبِ ﴿۳۶﴾

13|36| And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Muhammad], but among the [opposing] factions are those who deny part of it. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return."

وَ كَذٰلِكَ اَنْزَلْنٰهُ حُكْمًا عَرَبِیًّا ؕ وَ لَىِٕنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِیٍّ وَّ لَا وَاقٍ ﴿۳۷﴾

13|37| And thus We have revealed it as an Arabic legislation. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.

After discussing the punishment of the disbelievers, which is Hell, the rewards of Paradise for the righteous and obedient individuals are mentioned. This serves as a motivation for readers to choose their actions wisely and strive to attain Paradise. The characteristics of Paradise are detailed extensively in the Hadith, and no earthly comparison suffices, though there are similar descriptions. For instance, there will be palace-like houses under which rivers flow, and the fruits and shade will be everlasting. Scholars have different interpretations of these examples and words; some prefer the literal meanings, while others, or most, prefer understanding them metaphorically. For example, the everlasting fruits or shade in Paradise symbolize the permanence of all its blessings, although any consumed fruit would naturally be replaced. Paradise is the reward for the righteous (pious individuals) for their good deeds.

Allah revealed commandments for human guidance, referred to in the scriptures, specifically the Quran. However, some scholars include the Torah and the Gospel since they also contain divine commandments. Some commandments have become extinct over time. The teachings of the Quran are for all humanity; some accepted and became Muslims, while others rejected or accepted but did not follow, thus becoming deniers.

Similarly, among the followers of the Torah and the Gospel, some accepted the Quran and embraced Islam, while others remained in their previous faiths.

Historical records show that sixty-two individuals from Najran, eight from Yemen, and thirty from Abyssinia embraced Islam in Medina. Likewise, many Jews converted to Islam. The Prophet Muhammad (peace be upon him) declared that one must not associate partners with Allah and must invite others to His oneness, as commanded by Allah. The Quran was revealed in Arabic because it was the language of the Prophet and the people of Arabia, enabling them to understand it and achieve success in this world and the Hereafter.

If anyone strays towards misguidance or gives importance to the desires of the disbelievers after the revelation of this clear guidance (the Quran), no one can save them from Allah's punishment. Thus, following it is the path to success and salvation. This command was relevant then and remains applicable to all Muslims today. When the commandments are known, failing to act on them and prioritizing personal desires constitute disobedience, which is a crime punishable by Allah. May Allah grant us the ability to follow Islam and protect us from His punishment.

وَ لَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ اَزْوَاجًا وَّ ذُرِّيَّةً ؕ وَ مَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِىَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ لِكُلِّ اَجَلٍ كِتَابٌ ﴿۳۸﴾

13|38| And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah. For every term is a decree.

يَمْحُوا اللّٰهُ مَا يَشَآءُ وَ يُثْبِتُ ۛۖ وَ عِنْدَهٗۤ اُمُّ الْكِتٰبِ ﴿۳۹﴾

13|39| Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.

Importance of Family Life:

The subject of these verses concerns the objections of the disbelievers and their demands for various miracles. Every miracle occurs by Allah's command, and the Prophet does not decide on his own. Similarly, all prophets were humans, and they had wives, children, and social and economic needs so that they could serve as practical examples for people, just as our Prophet Muhammad (peace be upon him) did. The details of his wives are mentioned in Surah An-Nisa.

As humans, emulating them and benefiting from their knowledge was easier. Therefore, the objection that they were human or did not possess much wealth is incorrect. The people of that time, especially the disbelievers, had an idea that a prophet should be a supernatural being, continuously performing miracles. Unfortunately, even today, some people hold the same view about prophets, which in a way, denies their greatness and noble character.

The demand for miracles every time is also unreasonable. Mentioning the prophet's wives and children signifies that living with a family is a natural process and a sunnah of the prophets.

Destiny:

Allah has created a fixed program for all matters of the universe and controls them. All matters occur at their predetermined times and methods. No human, no matter how important or high-ranking, can control these matters. These events happening at predetermined times are referred to as divine destiny in theology. Destiny, or "qadar,"

comes from the concept of determination or preordination. Destiny can change, as indicated in Hadith, where it is mentioned that supplication can change destiny, and charity can ward off calamities. However, the power and authority to change this destiny also lie with Allah. He can change it as He wills, accepting the desires or requests of His pious servants.

In theology, destiny is divided into two parts:

(1) Taqdeer Mubram (Definite Destiny): This type cannot be changed and will occur as Allah has determined in the book of destiny.

(2) Taqdeer Ghair Mubram (Indefinite Destiny): This type can be altered, and Allah decides the means, causes, and timing for these changes.

A Hadith mentions that many dusty and worn-out clothed individuals, when they swear by Allah and make a promise, Allah fulfills it (Muslim). This refers to the concept of indefinite destiny. Therefore, it is stated that Allah erases or confirms whatever He wills. Some scholars interpret this as referring to the arrival of different laws (religions), while others see it as the abrogation of certain commandments. The rise and fall of nations are also examples of this confirmation and erasure.

The Blessings of Good Deeds:

The blessings of good deeds are mentioned in the Hadith:

(1) Abu Hurairah (may Allah be pleased with him) reports that the Prophet Muhammad (peace be upon him) said: "Learn about your family ties and maintain them, for family relations increase love among relatives, increase wealth, and prolong life." (Tirmidhi / Al-Mustadrak).

(2) Aisha (may Allah be pleased with her) narrated that the Prophet Muhammad (peace be upon him) said: "Whoever is given a share of gentleness is given a share of the good of this world and the Hereafter." Meeting with relatives, treating neighbors well, and maintaining homes increase lifespan. (Musnad Ahmad). In another narration, it is added that this also prevents an evil death. (Imam Hakim / Imam Bazzaz). This is the society that Islam practically established for the world.

Among the Sufis, having family and fulfilling human duties are not obstacles in the state of Wilayat (spiritual leadership), provided the heart remains attached to Allah. Erasing involves erasing the discussions of intellect and thoughts and confirming the remembrances and illuminations, becoming absorbed in them.

Poetry:

"Without hesitation, he plunged into Nimrod's fire of love...

While intellect remains engaged in watching from the edge of the roof."

Absorption involves erasing the events from the pages of hearts and confirming the blessings and divine knowledge. The unveiling of the gnostic in the majesty of Allah involves annihilating oneself and eventually enjoying the beauty of Allah. Ibn Ata (may Allah have mercy on him) says, "Erasing human distractions and confirming divine secrets because they are the moments of witnessing."

وَ اِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِیْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِنَّمَا عَلَيْكَ الْبَلٰغُ وَ عَلَيْنَا الْحِسَابُ﴿۴۰﴾

13|40| And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account.

اَوَ لَمْ يَرَوْا اَنَّا نَاْتِى الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ وَ اللّٰهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهٖ ؕ وَ هُوَ سَرِيْعُ الْحِسَابِ ﴿۴۱﴾

13|41| Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account.

وَ قَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَلِلّٰهِ الْمَكْرُ جَمِيْعًا ؕ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ؕ وَ سَيَعْلَمُ الْكُفّٰرُ لِمَنْ عُقْبَى الدَّارِ ﴿۴۲﴾

13|42| And those before them had plotted, but to Allah belongs the plan entirely. He knows what every soul earns, and the disbelievers will know for whom is the final home.

وَ يَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا ؕ قُلْ كَفٰى بِاللّٰهِ شَهِيْدًۢا بَيْنِىْ وَ بَيْنَكُمْ ۙ وَ مَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ ﴿۴۳﴾

13|43| And those who have disbelieved say, "You are not a messenger." Say, [O Muhammad], "Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture."

The blessed verses were revealed in Makka when the persecution and opposition of the disbelievers of Makka were at their peak. The Prophet (peace be upon him) was reassured that he would witness the greatness of Islam. If, before achieving complete success, he had to leave this world, he had fulfilled his duty of preaching and invitation. Holding these disbelievers accountable is our responsibility. Rest assured, nothing can stop Allah's decree, and the land of the disbelievers will become narrow. This implies the failure and defeat of disbelief. Eventually, their leaders were killed, and within twelve years, Islam not only spread in Makka but across the land of Hejaz, Najd, and Yemen.

The scientific explanation being given for the shrinking of the earth is that minerals and production are decreasing. There is a reduction in natural resources (eco) and forests. Additionally, due to the increase in heat in the earth's atmosphere, the melting of polar ice is raising the water level, reducing the volume or size of dry land.

If the disbelievers doubt your prophethood and object to you, do not be distressed. Allah Himself is bearing witness to your prophethood. Other people of the book, Jews, and Christians also know. They had been foretold about your arrival. Those who denied did the same with all the prophets. And wherever they succeeded in their deceit and stopped the preaching of Islam, Allah ended their deceit. They eventually failed. The hereafter will be good only for the believers. The disbelievers will know their fate due to their failure and death. The blessed Surah ends with the consolation of the Muslims, as this period was extremely severe for them.

End of Sura Al-Ra'ad.

14 - Surah Ibrahim

Introduction

The name of the Surah is due to the mention of Prophet Ibrahim (Abraham) (peace be upon him) which is in verse 35. The name of the Surah is not due to its central theme but because of the mention of Prophet Ibrahim. Surah Ibrahim is a Makkan surah, consisting of fifty-two verses and seven sections (ruku). There are also two Medinan verses. In the order of revelation, it is the fourteenth Surah, and according to the sequence, it is the seventieth. Regarding its subjects, it includes the themes common to Makkan Surahs: arguments for monotheism, the character of the polytheists of Makka, and similar themes to Surah Ar-Ra'd. Because of this, the time of revelation of both is also close. The beginning and end of Surah Ar-Ra'd and Surah Ibrahim have a significant correlation.

The greatness of the Quran is described, emphasizing that it is not human speech and no one can produce anything like it. The Prophet (PBUH) is mentioned, explaining that he is human like other prophets and lives a normal human life, which is essential for explanation and practice, not against prophethood. Disobedient nations are warned of divine punishment so that they may take heed. The mention of Prophet Ibrahim (peace be upon him) and other prophets is included, providing scientific (cosmological) arguments for the oneness of Allah. The virtues of Islam and the condemnation of disbelief are highlighted.

الٓرٰ ۟ كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ۙ﴿۱﴾

14|1| Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy -

اللّٰهِ الَّذِيْ لَهٗ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ ؕ وَ وَيْلٌ لِّلْكٰفِرِيْنَ مِنْ عَذَابٍ شَدِيْدِ ۙ﴿۲﴾

14|2| Allah, to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment

الَّذِيْنَ يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ يَبْغُوْنَهَا عِوَجًا ؕ اُولٰٓئِكَ فِىْ ضَلٰلٍۢ بَعِيْدٍ ﴿۳﴾

14|3| The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allah, seeking to make it (seem) deviant. Those are in extreme error.

وَ مَاۤ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِيُبَيِّنَ لَهُمْ ؕ فَيُضِلُّ اللّٰهُ مَنْ يَّشَآءُ وَ يَهْدِىْ مَنْ يَّشَآءُ ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۴﴾

14|4| And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.

The Surah starts with disjointed letters (Huroof-e-Muqattaat), which are indicative of the grandeur and majesty of the Divine speech. Following this, the Holy Quran is mentioned, along with its purpose, which is exceedingly important. The words used for clarification are sufficient in themselves, as this great Book was revealed to a great entity with a great purpose: to bring humanity out of darkness and into light, so that the sufferings of humanity transform into comfort. This will make life in this world pleasant and peaceful, and the afterlife will be one of bliss and luxury.

Society of Light (Peace and Love):

The correct path to this great purpose is the one which humanity can follow to achieve success, as demonstrated by the practical example of the Holy Prophet (PBUH). Shortly after his passing, the fruits of this path began to appear. Within fifteen years of the Prophet's migration, the Islamic society became peaceful, economically stable, equal in terms of rights, protected the rights of women and children, upheld the rule of law, ensured economic equality and security, implemented laws for the freedom of slaves, promoted knowledge, and established an exemplary society based on the worship and obedience of the One God. This society not only existed but thrived for centuries. When the rulers and people abandoned the high principles of Islam, they became deserving of punishment under the divine system.

This path has been determined by the One who possesses great power and strength. His praise and glorification are boundless; He is deserving of praise for every grace. Whether anyone praises Him or not, He alone is the guide, and guidance comes from His blessing. The person of the Prophet (PBUH) is a significant means of guidance for all humanity, not limited to one region or nation. Despite the Prophet's efforts, divine enablement (tawfeeq) is necessary. Tawfeeq means providing the means for goodness and virtue, and Allah has provided all these means in our lives. Therefore, His enablement is present. However, if someone does not take advantage of this and remains in misguidance, it is their own action and its consequences are upon them. Hence, all prophets and their followers repeatedly delivered the message. Following it was, and still is, an individual decision and action.

The great entity who provided the path of guidance and the enablement is Allah. The word 'Allah' is a personal name, not an attribute. There are other attributive names. Its meaning is 'the one who is worshipped, deserving of worship'. His power is expressed so that humans may truly recognize Him. Everything perceived by human understanding on earth and in the heavens, which we call the sky, is under Allah's control and authority. Disobedience to Him is very dangerous, but the deniers of Islam do not accept these facts. Due to their disobedience, they will face severe punishment.

Why Distance from Allah?

The Holy Quran also clarifies the analysis of human psychology and actions. Despite knowing these facts and human helplessness, why does a person forget their true Creator? The reason is the dominance of their desires. Due to the dominance of desires, they remain engrossed in worldly life, and become so lost that they forget the afterlife, as they do not have faith in it. Even though everyone knows they will not remain in this world forever, and one day it will all end. They remain engaged in various pleasures of the world. The duration of these worldly pleasures is very short. Then there is always the grief of losing them. The reality is that everything ends at a set time. Human life itself becomes a burden, but by then, the power to act is also gone. Those who deny these facts and the commands of Allah will be caught in punishment for prioritizing worldly love over divine commands. This clarifies that the love of the world or comfort in human life is not prohibited or deemed bad by Allah. Rather, prioritizing it over the commands of Islam or the afterlife is what is considered bad and punishable. This priority means neglecting or abandoning the commands of Islam (obligations and duties) in favor of human desires. This will lead to punishment.

Crookedness

The Holy Quran highlights a diabolical act in which humans often become entangled. To fulfil their desires, they resort to various excuses and tricks, which the Quran describes as "crookedness." This crookedness manifests in three ways:

(1) **Complete Denial:** At times, individuals outright reject the divine commandments.
(2) **Creating Obstacles:** Sometimes, they create obstacles in the way of following these commandments.
(3) **Acknowledgement with Deviation:** Occasionally, they acknowledge the commandments but evade them through distortions, misinterpretations, or excuses.

This form of misguidance is severe and not trivial.

Allah loves all His creation, especially humans. To guide them, He sent prophets and revealed commandments in the language of the people among whom the prophets were sent. This facilitated understanding and encouraged adherence to the guidance. Allah created all languages because He endowed humans with the power of expression through words. His name may vary in different languages, but these languages are a part of His grace and favor. Therefore, the true reason for acting on guidance is His essence and guidance.

However, Satan and his followers are given respite, and they strive with all their might to mislead people, causing them to stray. Despite the presence of means for guidance, people sometimes choose the wrong path and become deserving of punishment. The existence of means for both guidance and misguidance, along with the signs and roles of Allah's power, greatness, and wisdom, serve as evidence in this world. It is incumbent upon humans, due to their superior intellect, to choose the right path that ensures success in both this world and the hereafter.

وَ لَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَاۤ اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ وَ ذَكِّرْهُمْ بِاَيّٰىمِ اللّٰهِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۝٥

14|5| And We certainly sent Moses with Our signs, [saying], "Bring out your people from darknesses into the light and remind them of the days of Allah." Indeed in that are signs for everyone patient and grateful.

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ اَنْجٰىكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ وَ يُذَبِّحُوْنَ اَبْنَآءَكُمْ وَ يَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَ فِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ۝٦

14|6| And [recall, O Children of Israel], when Moses said to His people, "Remember the favor of Allah upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.

وَ اِذْ تَاَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَ لَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ ۝٧

14|7| And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' "

وَ قَالَ مُوْسٰۤى اِنْ تَكْفُرُوْۤا اَنْتُمْ وَ مَنْ فِي الْاَرْضِ جَمِيْعًا ۙ فَاِنَّ اللّٰهَ لَغَنِيٌّ حَمِيْدٌ ۝٨

14|8| And Moses said, "If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy."

Guidance and Mention of Prophets Continue

The discussion continues about guidance and the prophets. The story of Prophet Moses (peace be upon him) is mentioned for the Quraysh of Makka and Muslims, highlighting that he too received the book of guidance, the Torah, and was granted miracles. He was

also responsible for guiding his people, which is referred to as light and darkness. When the Israelites followed him, they were blessed by Allah. Prior to this, they were subjected to the oppression of the Egyptian people, which included the killing of newborn boys and sparing the girls. This was to reduce the chances of rebellion due to a lack of men and to keep the women for servitude and slavery. Then Allah granted them salvation. Along with this, He provided a way to perpetuate and increase His blessings, which is gratitude.

Gratitude:

The mention of gratitude has appeared in several previous verses. In particular, Surah Yusuf details this concept. Gratitude is a force that brings joy in life, enhances health, and provides comfort in social life. The gratitude towards Allah is boundless, just as His blessings are innumerable. Gratitude can be expressed through the heart by feeling and acknowledging the blessing, through the tongue by praising the Giver of the blessing, and through actions by using one's limbs. Furthermore, reciprocating a blessing or favor is also a form of gratitude. According to the pure-hearted Sufis, if you show gratitude for a favor (with sincerity), your spiritual knowledge will increase. Gratitude for knowledge will grant you the blessing of closeness, and gratitude for closeness will grant you the honor of intimacy with Allah. This cycle will continue endlessly. One form of gratitude is acknowledging one's helplessness. Prophet David (peace be upon him) said: "O my Lord, how can I thank You, because thanking You is also a blessing from You" (Reference: Hadith Shu'ab al-Iman).

From a social perspective, the importance of gratitude, which we now understand better due to modern psychology, is immense. Our Prophet (peace be upon him) said, "He who does not thank people does not thank Allah." This makes it clear that gratitude to Allah will not be accepted if one does not thank people. This hadith highlights the importance of social relationships and how the blessings of gratitude can spread in society.

Gratitude and Human Health:

When someone thanks us or treats us kindly, our body produces the hormone oxytocin. This hormone improves our mood and helps us stay happy and healthy. These are Quranic and Islamic truths revealed to us centuries ago, which modern research is now confirming. Prophet Noah (peace be upon him) used to say "Alhamdulillah" (praise be to Allah) whenever he ate, drank, walked, or wore clothes, which is why he is referred to as a grateful servant.

Remedy for Anxiety:

According to a narration from Abu Hurairah (may Allah be pleased with him), the Prophet (peace be upon him) said: When any of you wants to appreciate Allah's blessings, let him look at those who are below him and not those who are above him. This is a beautiful remedy for human anxieties. In another narration, the Prophet (peace be upon him) said: "Whoever possesses three qualities, Allah will enter him into His mercy and show him His love: 1) He thanks when given something, 2) He forgives when able to retaliate, and 3) He restrains his anger when angry" (Shu'ab al-Iman).

The Prophet (peace be upon him) used to stand in late night prayer (Tahajjud) for such long periods that his blessed feet would swell. When asked why he did this when Allah had forgiven him, he replied: "Should I not be a grateful servant to Allah?"

Narrated by Suhaib (may Allah be pleased with him): The Prophet (peace be upon him) said: "Amazing is the affair of the believer, for there is good for him in every matter. If he experiences something pleasing, he thanks (Allah), and it is good for him. If he suffers harm, he shows patience, and it is good for him" (Shu'ab al-Iman). What great guidance

this is! O Allah, grant us the strength to follow the teachings of Your Prophet (peace be upon him).

If a person does not thank Allah, it is his own misfortune. For Allah, this entire world and its blessings, the efforts, worship, disobedience, and denial of people do not make the slightest difference to His power and greatness. The example given is that of a needle dipped in the sea; removing it does not diminish the sea in the slightest. The purpose of this example is to illustrate something so minute that it is almost beyond imagination or measurement (as mentioned in various Hadith books). Obedience benefits the person themselves, and disobedience harms them. One clarification is made: remembering and mentioning Allah's blessings and being grateful for them is good, but it should be done without showmanship.

اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ مِنْ قَبْلِكُمْ قَوْمِ نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدَ ۛؕ وَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ ۛؕ لَا يَعْلَمُهُمْ اِلَّا اللّٰهُ ؕ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرَدُّوْۤا اَيْدِيَهُمْ فِيْۤ اَفْوَاهِهِمْ وَ قَالُوْۤا اِنَّا كَفَرْنَا بِمَاۤ اُرْسِلْتُمْ بِهٖ وَ اِنَّا لَفِيْ شَكٍّ مِّمَّا تَدْعُوْنَنَاۤ اِلَيْهِ مُرِيْبٍ ﴿۹﴾

14|9| Has there not reached you the news of those before you - the people of Noah and 'Aad and Thamud and those after them? No one knows them but Allah. Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt."

قَالَتْ رُسُلُهُمْ اَفِى اللّٰهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يَدْعُوْكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُؤَخِّرَكُمْ اِلٰۤى اَجَلٍ مُّسَمًّى ؕ قَالُوْۤا اِنْ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ؕ تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا عَمَّا كَانَ يَعْبُدُ اٰبَآؤُنَا فَاْتُوْنَا بِسُلْطٰنٍ مُّبِيْنٍ ﴿۱۰﴾

14|10| Their messengers said, "Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays your death for a specified term." They said, "You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority."

The discourse on the duties of the prophets and their preaching continues, mentioning Prophet Noah (peace be upon him) and the prophets sent to the people of 'Ad and Thamud. These prophets performed miracles, preached to their people, and showed them the path of guidance. However, their communities rejected them, often responding with intense anger and complete opposition, even to the point of metaphorically biting their fingers in rage. The people denied the truth of their message. The exact number of these prophets cannot be stated because there are no written records from the time of Prophet Adam (peace be upon him) to Prophet Moses (peace be upon him). Hence, only Allah knows their genealogies, and the family trees or lineages commonly mentioned are based on estimates.

The prophets presented the great phenomena of the universe, such as the earth, sky, moon, stars, and other creations as evidence. They explained the helplessness of human life and the reality of death, which represents the time given by Allah for individuals to live in this world and perform good deeds. This allotted time applies not only to individuals but also to nations. Nations that uphold social justice, good deeds, and human rights enjoy this time until their actions turn towards oppression and evil, at which point their time begins to diminish. The ultimate end of this period is the Day of Judgment. Similarly, if a nation or society turns away from evil deeds and returns to reform and righteousness,

their time is extended. This principle of the recompense of deeds is repeatedly emphasized in the Holy Quran.

Those who denied the truth and the reformation of society relied on the argument that the prophets were human like them, with similar needs such as eating, drinking, having children, and earning a livelihood. They believed that the prophets shared the same human weaknesses. However, despite witnessing the prophets' exemplary character, they rejected their message because it called for a change in their entrenched way of life, which they were reluctant to accept. This hesitation was a result of the devil's whisperings within them. Additionally, the ruling class wanted to maintain their power and thus made excuses to reject the prophets' messages. These narratives reflected the circumstances of the time and the behavior of the Quraysh of Makka, offering reassurance to Muslims that challenges have always been part of the path of truth.

قَالَتْ لَهُمْ رُسُلُهُمْ اِنْ نَّحْنُ اِلَّا بَشَرٌ مِّثْلُكُمْ وَ لٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ مَا كَانَ لَنَاۤ اَنْ نَّاْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۱﴾

14|11| Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of Allah. And upon Allah let the believers rely.

وَ مَا لَنَاۤ اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَ قَدْ هَدٰىنَا سُبُلَنَا ؕ وَ لَنَصْبِرَنَّ عَلٰى مَاۤ اٰذَيْتُمُوْنَا ؕ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿۱۲﴾

14|12| And why should we not rely upon Allah while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely [indeed] rely."

وَ قَالَ الَّذِيْنَ كَفَرُوْا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ اَرْضِنَاۤ اَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا ؕ فَاَوْحٰۤى اِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظّٰلِمِيْنَ ۙ﴿۱۳﴾

14|13| And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers.

وَ لَنُسْكِنَنَّكُمُ الْاَرْضَ مِنْۢ بَعْدِهِمْ ؕ ذٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَ خَافَ وَعِيْدِ ﴿۱۴﴾

14|14| And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat."

وَ اسْتَفْتَحُوْا وَ خَابَ كُلُّ جَبَّارٍ عَنِيْدٍ ۙ﴿۱۵﴾

14|15| And they requested victory from Allah, and disappointed, [therefore], was every obstinate tyrant.

The discourse continues on the character of those who deny, idolaters, and oppressors, along with the connections and hardships faced by the prophets in their mission to preach Islam. The prophets made it clear that although they were humans like the rest, living, eating, and drinking similarly, they were blessed with special grace from Allah. Due to this grace, their knowledge, wisdom, and character were significantly different. Allah bestows this honor upon whomever He chooses. Despite being human, they are Allah's chosen servants and messengers. It is not necessary for the conveyer of Allah's message to be a jinn, angel, or any other non-human entity. Thus, they call humans away from misguidance and oppression towards the truth. They endure great hardships and opposition in this mission and bear it with patience. The miracles and supernatural

occurrences demanded by deniers occur solely by the command of the Creator of the universe, not by the prophets' will. They place their complete trust in the Creator in all aspects of their lives and actions and do not fear the difficulties and opposition they face.

The opposition from those who denied Allah intensified, and they fully intended to harass the prophets and preachers until they reverted to their ways. As the oppression escalated, the prophets prayed to Allah to end the tyranny, recalling the suffering endured previously. Allah accepted their prayers, resulting in the destruction of the oppressors. The followers of truth triumphed and became rulers and masters of the very land where they were once oppressed and helpless. During the revelation of these surahs, the Muslims were victims of the Quraysh's oppression in Makka. These verses served as a message of hope, and only a few years after the migration, the Muslims entered Makka as victors, with the deniers and enemies failing before them.

The blessed verses emphasize the importance and blessings of patience and trust in Allah. Numerous hadiths also address this subject. Along with trust, the use of means and resources is essential, as exemplified by the prophets.

Who Are the Successful and the Unsuccessful?

The characteristics of those who succeed and those who fail are briefly described. Those who fear Allah, adhere to His commands, especially in fulfilling the rights of others, maintain piety, and possess fear of Allah, will be successful. Their character will be vastly different from that of oppressors, arrogant individuals, and disobedient ones, which will be the reason for their success.

The character of the unsuccessful is described with the term "Jabbar" (tyrant), which is a flaw in humans, referring to someone who imposes forcefully, seizes positions by force, and is arrogant. When this term is used for Allah, it signifies His power and compulsion in organizing and subjecting the universe. Another characteristic is "Anid" (stubborn), referring to a person who is antagonistic and obstinate. One meaning is to deny the truth despite knowing it, out of stubbornness. People with such characteristics ultimately fail. Numerous hadiths emphasize avoiding these negative traits and actions.

مِّنْ وَّرَآىِٕهٖ جَهَنَّمُ وَ یُسْقٰی مِنْ مَّآءٍ صَدِیْدٍۙ﴿۱۶﴾

14|16| Before him is Hell, and he will be given a drink of purulent water.

یَّتَجَرَّعُهٗ وَ لَا یَكَادُ یُسِیْغُهٗ وَ یَاْتِیْهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَّ مَا هُوَ بِمَیِّتٍؕ وَ مِنْ وَّرَآىِٕهٖ عَذَابٌ غَلِیْظٌ﴿۱۷﴾

14|17| He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.

After describing the character of those who deny the truth, the severity of their punishment is detailed. They will be cast into Hell, where instead of water to quench their thirst, they will be given pus oozing from their own bodies. The repulsiveness of this substance will prevent them from drinking it, yet their thirst will be intense. According to a hadith, they will be given boiling water, the steam of which will scorch their faces. If they attempt to drink it out of extreme thirst, this pus will not pass down their throats but will get stuck, causing even more agony.

Every moment, they will experience the bitterness of the throes of death without actually dying. They will be trapped in this torment of the struggle between life and death. Once this phase ends, the torment of Hell will begin, which will be even more severe.

مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ اَعْمَالُهُمْ كَرَمَادِ ِۨاشْتَدَّتْ بِهِ الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ ؕ لَا يَقْدِرُوْنَ مِمَّا كَسَبُوْا عَلٰى شَيْءٍ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ﴿۱۸﴾

14|18| The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.

اَلَمْ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ وَ يَاْتِ بِخَلْقٍ جَدِيْدٍ ۙ﴿۱۹﴾

14|19| Have you not seen that Allah created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation.

وَّ مَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ﴿۲۰﴾

14|20| And that is not difficult for Allah.

Heap of Ashes:

The state of the punishment for those who deny the truth is described as a heap of ashes. Their deeds, which would be needed in the afterlife, are likened to ashes. If we consider it, an ash particle is so tiny that it is even smaller than a grain of sand and scatters like smoke in the air, making it impossible to gather again. This is the reality of their bad deeds in this world. Because of their evil actions and denial of Allah's oneness, they will gain nothing. In the afterlife, their palaces, wealth, and prestige in this world will be like a heap of ashes blown away by a storm, never to be reassembled. Consequently, the outcome of their deeds will lead them to the punishment of Hell.

One important point to note is that Allah appreciates human acts of goodness and benevolence. Thus, if such deeds are present, they will experience development and ease in this world under the law of justice and retribution. However, due to their denial of the Creator, they will face the punishment of Hell for this rejection. The entire universe and its contents are evidence of Allah's existence. The entity that controls such a vast system can obliterate human existence or replace it with another nation, as seen in the history of the rise and fall of civilizations. This act is trivial before Allah's power and dominance. Therefore, it is essential for humans to repent and follow His commands.

وَ بَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ ؕ قَالُوْا لَوْ هَدٰىنَا اللّٰهُ لَهَدَيْنٰكُمْ ؕ سَوَآءٌ عَلَيْنَآ اَجَزِعْنَآ اَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيْصٍ ﴿۲۱﴾

14|21| And they will come out [for judgement] before Allah all together, and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allah?" They will say, "If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape."

وَ قَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ اللّٰهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَ وَعَدْتُّكُمْ فَاَخْلَفْتُكُمْ ؕ وَ مَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّآ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِيْ ۚ فَلَا تَلُوْمُوْنِيْ وَ لُوْمُوْٓا اَنْفُسَكُمْ ؕ مَآ اَنَا بِمُصْرِخِكُمْ وَ مَآ اَنْتُمْ بِمُصْرِخِيَّ ؕ اِنِّيْ كَفَرْتُ بِمَآ اَشْرَكْتُمُوْنِ مِنْ قَبْلُ ؕ اِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۲۲﴾

14|22| And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my

aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment."

The verses describe the state of the sinners (deniers) on the Day of Judgment. The purpose is to urge adherence to divine commandments in this world to avoid the dreadful fate where deeds scatter like ashes and the torment of death lingers. The scene is depicted thus: When all humans emerge with their bodies and deeds on Judgment Day, it will be announced that the wrongdoers are to be sent to Hell. Those who followed misguided leaders for their favor or worldly benefits will then address their leaders, saying that they followed them and committed the deeds that led them to Hell today because of their guidance. Therefore, the leaders should now intercede with Allah to lessen their punishment since their sins were due to following them.

The leaders, also being criminals, will respond that they are in the same predicament and cannot do anything. Lamenting and wailing will be of no use. They will attribute their misguidance to the lack of guidance and will claim that because they had no guidance, they couldn't guide others, and thus, everyone remained astray, even though the means of guidance were available to them.

The Outcome of Blind Following:

They will blame Satan for misleading them and argue with him. Satan's reply is noteworthy. He will say that Allah's promise of reward for good deeds and punishment for evil deeds was true. He admits that he deceived them by saying nothing would happen and that he would protect them through certain means. However, his promise was false, and Allah's promise was true. He will tell them that he cannot help them today. They should not have trusted him. They accepted his invitation because of their desires or self-interest. Therefore, they will bear the punishment for their actions, and he will bear the punishment for his. He will ask them not to blame him but to blame their own deeds and desires. They trusted him and violated Allah's commands; thus, they alone are responsible for their actions. This scenario will be terrifying. Therefore, it is essential for a Muslim to avoid this fate and help others avoid it as well. Thought and reflection are necessary before taking any action.

Following this, the verses describe the state of the people of Paradise to inform the readers of the reality and encourage righteous deeds.

وَ اُدْخِلَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا بِاِذْنِ رَبِّهِمْ ؕ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ﴿۲۳﴾

14|23| And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, "Peace!"

It is mentioned that the believers and those who were obedient, who performed righteous deeds in their lives, will be rewarded by being admitted into Paradise. There, beneath their palaces, rivers will flow, and they will dwell there forever. They will meet their companions who also reside in Paradise, exchanging prayers, peace, and good wishes with each other. As they pass by, angels will also greet them with prayers for peace. This will be their honor.

اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّ فَرْعُهَا فِى السَّمَآءِ ﴿۲۴﴾

14|24| Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?

تُؤْتِیْۤ اُكُلَهَا كُلَّ حِیْنٍ بِاِذْنِ رَبِّهَا ؕ وَ یَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ یَتَذَكَّرُوْنَ ﴿۲۵﴾

14|25| It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.

وَ مَثَلُ كَلِمَةٍ خَبِیْثَةٍ كَشَجَرَةٍ خَبِیْثَةِ ِاجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿۲۶﴾

14|26| And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.

یُثَبِّتُ اللّٰهُ الَّذِیْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِی الْحَیٰوةِ الدُّنْیَا وَ فِی الْاٰخِرَةِ ۚ وَ یُضِلُّ اللّٰهُ الظّٰلِمِیْنَ ۙ۫ وَ یَفْعَلُ اللّٰهُ مَا یَشَآءُ ﴿۲۷﴾

14|27| Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.

Fruitful Tree:

The analysis of human deeds and character is further clarified with an example of a fruitful tree. This example of a pure tree, which constantly provides fruit, shade, and beauty, benefits humans. It represents a person of good character, who embodies goodness and virtue, adheres to divine commandments, and is a source of mercy and blessings for society. One interpretation of this is that it refers to the Kalima Tayyiba (the good word) or Islam, while another interpretation is that it refers to a believer.

Hazrat Anas narrates that the Prophet Muhammad (peace be upon him) said: The example of a believer is like that of a tree whose roots are firmly planted in the ground. Faith is its roots, prayer is its trunk, Zakat (charity) is its branches, fasting is its leaves, enduring hardships in the way of Allah is its growth, and good morals are also its leaves. Avoiding unlawful actions are its fruits (Al-Jami' al-Ahkam al-Quran).

Hazrat Ibn Umar narrates that the Prophet Muhammad (peace be upon him) said: The example of a believer is like that of a date tree. If you keep a believer as your companion, he will benefit you. If you consult him, he will benefit you. If you sit with him, he will benefit you. He is beneficial in every condition, just as every part of the date tree is beneficial (Shu'ab al-Iman).

According to one narration, the pure tree refers to the date tree, which remains green all year round. The date tree's fruit can be consumed fresh and dried. When it falls, it does not break. Its trunk is used for beams, and its leaves are used to make mats. Even the pulp of its roots is used as food. The date tree holds significant importance in botany and is one of the ancient trees with a long life span of approximately 150 years. Its fruit is a complete food. It is the only tree with separate male and female trees, and pollination between them produces fruit, giving it a high status in the plant kingdom.

One interpretation of the tree is that it represents the Tree of Knowledge(Devine understanding) . Allah's manifestations descend upon the heart of the believer. Its branches reach the heavens, signifying respect for Allah's commands, and it extends mercy to Allah's creation on earth. It forgives their mistakes, removes evil from them, and strives to bring them goodness. This tree bears fruit at all times with its Lord's permission (Imam Razi, Tafsir al-Kabir).

In contrast, individuals of bad character are likened to an impure and malicious tree whose roots are not firm, and its fruit is bitter and harmful. According to one narration,

this refers to the colocynth (bitter apple) tree, known for its extremely bitter fruit. One interpretation from Hazrat Ibn Abbas states that the impure tree refers to those who deny Allah's commands. Due to their denial, their deeds are not accepted.

The purpose of these metaphors is to compare the good character (Kalima Tayyiba) with bad character (Kalima Khabeetha). Individuals with pure character possess high morals in their beliefs and dealings. A society that flourishes on divine commandments is like a tree that is evergreen and always fruitful.

Regarding the believers who act upon the Kalima Tayyiba, Allah grants them steadfastness in faith and divine love in both this world and the hereafter. They avoid misguidance and spread goodness. They experience peace in this world and, due to their righteous deeds, Allah grants them immense rewards in the hereafter. Humanity benefits from this. On the other hand, a society that goes against divine commandments and oppresses humanity creates a life of torment. Fear, insecurity, economic and social troubles are like a tree with bitter leaves, severe thorns, and no fruit. Due to its lack of roots, it has a very short lifespan. Therefore, the Kalima Tayyiba is the best path in choosing a way of life, exemplified by the state of Medina, which established an exemplary society within twenty years.

One interpretation of the Kalima Tayyiba's permanence until the hereafter is that a believer remains steadfast in Islam when questioned by angels about his religion in the grave, which is a result of his faith, deeds, and Allah's grace.

Those who deny and possess impure words and character are deprived of truth and guidance due to their oppression and denial. Their hereafter is ruined. Allah's power and might are supreme, and He does as He wills.

اَلَمْ تَرَ اِلَى الَّذِيْنَ بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا وَّ اَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿۲۸﴾

14|28| Have you not considered those who exchanged the favor of Allah for disbelief and settled their people [in] the home of ruin?

جَهَنَّمَ ۚ يَصْلَوْنَهَا ؕ وَ بِئْسَ الْقَرَارُ ﴿۲۹﴾

14|29| [It is] Hell, which they will [enter to] burn, and wretched is the settlement.

وَ جَعَلُوْا لِلّٰهِ اَنْدَادًا لِّيُضِلُّوْا عَنْ سَبِيْلِهٖ ؕ قُلْ تَمَتَّعُوْا فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ ﴿۳۰﴾

14|30| And they have attributed to Allah equals to mislead [people] from His way. Say, "Enjoy yourselves, for indeed, your destination is the Fire."

The polytheists and deniers of Makka are being made aware of their foolishness. These are the individuals who turn away from the truth and Islam. Allah has granted them health, knowledge, intellect, and all the means of comfort in this worldly life. Yet, they destroy their lives through denial and evil deeds, ultimately becoming the fuel for Hell in the hereafter. Due to Prophet Ibrahim (peace be upon him), this city became a sanctuary, a center for pilgrimage and trade. Furthermore, the great blessing of guidance and the Quran was bestowed upon them in the form of the Prophet Muhammad (peace be upon him). However, instead of benefiting from it, they opposed it. They associated partners with Allah and made the lives of those who followed Islam difficult. The power and influence of these disobedient ones, and indeed any human, is very limited because human life itself is finite.

Muslims gained control over Makka just a few years after migrating to Medina, and the disbelievers failed and were disgraced.

قُلْ لِّعِبَادِیَ الَّذِیْنَ اٰمَنُوْا یُقِیْمُوا الصَّلٰوةَ وَ یُنْفِقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّ عَلَانِیَةً مِّنْ قَبْلِ اَنْ یَّاْتِیَ یَوْمٌ لَّا بَیْعٌ فِیْهِ وَ لَا خِلٰلٌ﴿۳۱﴾

14|31| [O Muhammad], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships.

اَللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ وَ سَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِیَ فِی الْبَحْرِ بِاَمْرِهٖ ۚ وَ سَخَّرَ لَكُمُ الْاَنْهٰرَ ۚ﴿۳۲﴾

14|32| It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers.

وَ سَخَّرَ لَكُمُ الشَّمْسَ وَ الْقَمَرَ دَآىِٕبَیْنِ ۚ وَ سَخَّرَ لَكُمُ الَّیْلَ وَ النَّهَارَ ۚ﴿۳۳﴾

14|33| And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.

وَ اٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَ اِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ﴿۳۴﴾

14|34| And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.

The Blessing of Allah's Grace:

After discussing the polytheists and disbelievers, the focus shifts to the believers. The teachings mentioned are the foundation of Islam. Among the rights of Allah is the establishment of prayer. This involves not only performing the five daily prayers but also ensuring that the prayer transforms one's character. Alongside this, the importance of fulfilling the rights of fellow human beings is emphasized. This includes sharing one's wealth with the poor, needy, and weak members of society. This should be done openly so others may see, but also secretly to preserve the dignity of those being helped. The giver should also avoid self-deception. This principle applies to both formal and voluntary acts of worship. According to a hadith, God's creation is God's family (Ayāl Allah). Helping the deprived, weak, and needy, as well as promoting public welfare and knowledge, are all part of this responsibility. These actions must be performed in this life to be beneficial, as nothing can be done after death.

For those without wealth, Allah has provided other blessings such as knowledge and technical skills. These should be shared with those in need as charity for the sake of Allah. Healthy individuals can fulfill this duty by serving the weak and the sick. These obligations are necessary for everyone because Allah has bestowed countless blessings on humans, both on land and in the sky, which are impossible to enumerate. Just considering the human body's functions reveals a great deal. Additionally, animals, plants, fruits, crops, rain, rivers, seas, winds, the sun, the moon, the earth's orbit, and the cycle of night and day, everything is organized and interconnected. The benefits humans derive from these, directly or indirectly, are countless. Therefore, humans must be grateful to Allah.

Those who possess these qualities, whose wealth includes the remembrance of Allah and who consider others as partners in their sustenance, are honored with the title "My faithful servants."

If we reflect, we observe that despite having many comforts and facilities in the world and the capacity for knowledge and intellect, humans remain distracted by their thoughts and goals and forget the Being who has granted them countless blessings. Very few are truly grateful and obedient. This is why it is said that one who does not appreciate their Creator and Benefactor is unjust. Such a person does not fulfill their duty and the demands of justice, showing no gratitude for these blessings. These commandments aim to establish peace and love in the world, and to save humans from torment on the Day of Judgment. On that day, everyone will be rewarded or punished based on their deeds, and no one will be able to help anyone else. Life in this world is a precious opportunity where good deeds can save one from punishment. These teachings and arguments are repeatedly given in the Holy Quran and the blessed Hadiths.

وَ اِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّ اجْنُبْنِيْ وَ بَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَؕ﴿۳۵﴾

14|35| And [mention, O Muhammad], when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَ مَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ﴿۳۶﴾

14|36| My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.

رَبَّنَاۤ اِنِّيْۤ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ رَبَّنَا لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْئِدَةً مِّنَ النَّاسِ تَهْوِيْۤ اِلَيْهِمْ وَ ارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ﴿۳۷﴾

14|37| Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

رَبَّنَاۤ اِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَ مَا نُعْلِنُ ؕ وَ مَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ فِى الْاَرْضِ وَ لَا فِى السَّمَآءِ﴿۳۸﴾

14|38| Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ وَهَبَ لِيْ عَلَى الْكِبَرِ اِسْمٰعِيْلَ وَ اِسْحٰقَ ؕ اِنَّ رَبِّيْ لَسَمِيْعُ الدُّعَآءِ﴿۳۹﴾

14|39| Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.

رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَ مِنْ ذُرِّيَّتِيْ ۖ رَبَّنَا وَ تَقَبَّلْ دُعَآءِ﴿۴۰﴾

14|40| My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

رَبَّنَا اغْفِرْ لِيْ وَ لِوَالِدَيَّ وَ لِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ﴿۴۱﴾

14|41| Our Lord, forgive me and my parents and the believers the Day the account is established."

The Story of Prophet Ibrahim (A.S.)

The verses narrate the story of Prophet Ibrahim (A.S.) when he left Prophet Ismail (A.S.) in the barren valley of Makka. This was done according to a divine command. Upon his return, he prayed for Makka, which at that time had nothing, not even the Kaaba, which had been washed away by the flood of Noah and left no trace. Prophet Hagar and

Prophet Ismail grew up there, and the spring of Zamzam brought life back to the area. The tribe of Jurhum settled there. During this long period, Prophet Ibrahim (A.S.) visited this place (Makka) several times and, under divine command, rebuilt the Kaaba with Prophet Ismail (A.S.) on its original site. The memory of this event is preserved at the Maqam Ibrahim, where his footprints are. The prayers he offered during this time reflect his sincerity, love for Allah, humanity, and serve as a guide for us.

He prayed for mercy, sustenance, trade, and the love and affection of people for the inhabitants of Makka so that trade would flourish with the arrival of people. Since the land was mountainous and lacked water, agriculture was impossible, and trade was the only means of livelihood. He prayed for peace so that the creation could benefit and trade could prosper. Peace leads to increased trade. He taught the oneness of God and prayed for guidance for his descendants to worship Allah alone, and protection from idolatry and the temptations of Satan, especially for his loved ones.

وَ لَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُوْنَ ؕ اِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيْهِ الْاَبْصَارُ ۙ﴿۴۲﴾

14|42| And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].

مُهْطِعِيْنَ مُقْنِعِیْ رُءُوْسِهِمْ لَا يَرْتَدُّ اِلَيْهِمْ طَرْفُهُمْ ۚ وَ اَفْـِٕدَتُهُمْ هَوَآءٌ ﴿۴۳﴾

14|43| Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.

وَ اَنْذِرِ النَّاسَ يَوْمَ يَاْتِيْهِمُ الْعَذَابُ فَيَقُوْلُ الَّذِيْنَ ظَلَمُوْا رَبَّنَاۤ اَخِّرْنَاۤ اِلٰۤى اَجَلٍ قَرِيْبٍ ۙ نُّجِبْ دَعْوَتَكَ وَ نَتَّبِعِ الرُّسُلَ ؕ اَوَ لَمْ تَكُوْنُوْۤا اَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ ۙ﴿۴۴﴾

14|44| And, [O Muhammad], warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no cessation?

وَّ سَكَنْتُمْ فِیْ مَسٰكِنِ الَّذِيْنَ ظَلَمُوْۤا اَنْفُسَهُمْ وَ تَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَ ضَرَبْنَا لَكُمُ الْاَمْثَالَ ﴿۴۵﴾

14|45| And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples."

Lineage vs. Deeds:

Among his descendants, he expressed disassociation from those who would not follow his religion and the truth, thus prioritizing deeds over personal lineage. However, due to his kindness and love for humanity, he did not curse those who did not act accordingly, leaving their matter to Allah.

He desired to be grateful, thanked Allah for his progeny, and urged others to be grateful as well. He always believed in the acceptance of prayers and hoped for mercy.

The acceptance of his prayers is so significant that his prayer is part of our daily prayers, repeated by every Muslim several times a day. The result of his prayers was the arrival of the Prophet Muhammad (PBUH), making Makka a true sanctuary and a place of peace. Due to the pilgrimage, people from all over the world were drawn to it, turning it into a center of trade. During this period, idols were placed in the Kaaba, but the final Prophet (PBUH) removed them, purified the Kaaba, and completed the establishment of monotheism.

وَ قَدْ مَكَرُوْا مَكْرَهُمْ وَ عِنْدَ اللّٰهِ مَكْرُهُمْ ؕ وَ اِنْ كَانَ مَكْرُهُمْ لِتَزُوْلَ مِنْهُ الْجِبَالُ ﴿۴۶﴾

14|46| And they had planned their plan, but with Allah is [recorded] their plan, even if their plan had been [sufficient] to do away with the mountains.

فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهٗ ؕ اِنَّ اللّٰهَ عَزِيْزٌ ذُو انْتِقَامٍ ﴿۴۷﴾

14|47| So never think that Allah will fail in His promise to His messengers. Indeed, Allah is Exalted in Might and Owner of Retribution.

يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَ السَّمٰوٰتُ وَ بَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿۴۸﴾

14|48| [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing.

The verses discuss the characters of both the good and the bad, the obedient and the disobedient, and the corresponding rewards and punishments. Alongside, the suffering Muslims in Makka are reassured about the persecution they face from the polytheists of Makka, indicating that Allah is not unaware of the injustices inflicted upon them. The polytheists will face their full punishment, if not in this life, then certainly on the Day of Judgment.

The terrifying scene of the Day of Judgment is described, where sinners and disbelievers will be struck with fear. Their eyes will be wide open, and they will be bewildered and panic-stricken, running aimlessly. Out of the dread of the impending punishment, they will beg for another chance to return to the world. They will promise to follow the messengers and adhere to the guidance of the holy books if given the opportunity.

They will be reminded of their denial of the divine punishment, yet they will plead desperately, but there will be no forgiveness granted.

وَ تَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُّقَرَّنِيْنَ فِى الْاَصْفَادِ ﴿۴۹﴾

14|49| And you will see the criminals that Day bound together in shackles,

سَرَابِيْلُهُمْ مِّنْ قَطِرَانٍ وَّ تَغْشٰى وُجُوْهَهُمُ النَّارُ ﴿۵۰﴾

14|50| Their garments of liquid pitch and their faces covered by the Fire.

لِيَجْزِيَ اللّٰهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۵۱﴾

14|51| So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account.

هٰذَا بَلٰغٌ لِّلنَّاسِ وَ لِيُنْذَرُوْا بِهٖ وَ لِيَعْلَمُوْٓا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّ لِيَذَّكَّرَ اُولُوا الْاَلْبَابِ ﴿۵۲﴾

14|52| This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.

Surah Ibrahim is a Makki Surah, thus providing reassurance to Muslims against the oppression of the Quraysh. It declares that Allah only grants oppressors a limited respite and is fully aware of their injustices. This reassurance is given twice in the last ten verses. The terrifying scene of the Day of Judgment is presented as a lesson for the disbelievers and polytheists. Those previous nations that defied divine commands were destroyed. These nations were settled in regions like Arabia, Sham, Yemen, and Iraq, and other nations later inhabited their lands to draw lessons from their fate. The disbelievers

conspired extensively against divine commands, attempting to shake even the mountains with their schemes, but ultimately failed.

On the Day of Judgment, the earth and sky will be transformed due to the immense severity. The seas will dry up, the mountains will crumble into dust, creating a barren plain. Similarly, the stars will disappear, and the solar system will come to an end. The color of the sky will change. This is mentioned in the Hadiths and is now acknowledged by science.

The state of the criminals against Allah and His Messenger is also described: they will be bound in chains, wearing garments of pitch or a flammable liquid, with faces engulfed in flames. This is the punishment for their deeds.

The Prophet Muhammad (PBUH) is delivering his message of guidance to save all of humanity from this punishment. He urges people to change their behavior, obey Allah's commands, and use their intellect to grasp this advice. Allah is One without partners, and worship should be directed to Him alone. Only those who are wise and heed the lessons of knowledge will understand these matters.

The Surah begins with the affirmation of the truth of the divine word, guidance, and leading people from darkness to light. It concludes with the necessity of adhering to these teachings. May Allah grant the ability to act upon them and protect from punishment in this world and the hereafter.

End of Sura Ibrhim.

15-Sura Al-Hijar

Introduction:

Surah Name: Al-Hijr - Named after the mention of the people (valley) of Hijr. It has six (6) rukus and ninety-nine (99) verses. It was revealed in Makka. The time of its revelation coincides with Surah Ibrahim when the persecution of the Quraysh was at its peak.

Meaning of Hijr: The word Hijr means to prevent or restrain. It is also used for intellect because the intellect prevents wrong and evil actions. It also refers to a house made of stones. The dwellings of the Thamud people were carved out of stones, hence they were called Hijr. The settlement (habitation) of Thamud was named Hijr. This area is near Wadi Al-Qura towards Sham. According to a tradition by Abu Abdullah Yaqut Al-Hamawi, the settlement of the Thamud people was named Hijr, located between Medina and Sham in Wadi Al-Qura. They built secure houses by carving into the mountains.

When the Prophet Muhammad (PBUH) and the Muslims passed by this place on their way to Tabuk, they were instructed not to draw water from the wells where the punishment had descended. Instead, they were told to use water from the well where the she-camel used to come for water. It is advised to pass quickly through areas that were subjected to divine punishment and not to establish homes there.

In this Surah, the confirmation of the Holy Quran is given. The polytheists and disbelievers are immersed in their desires and are warned of the consequences of rejecting guidance. Instead of demanding miracles, they are instructed to take guidance

from the Holy Quran. The resurrection after death and the dignity and honor of humans are presented with arguments. Mention is made of Prophet Ibrahim (A.S.), Prophet Lut (A.S.), the people of the Wood, and the people of Hijr. Jinn are also mentioned.

This Surah was revealed in the last period of Makka. In terms of revelation, it is number fifty-four (54). It was revealed after Surah Yusuf. Surah Ibrahim ends with the mention of the Quran, and Surah Al-Hijr begins with the mention of the Quran.

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ وَ قُرْاٰنٍ مُّبِيْنٍ ﴿١﴾

15|1| Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an.

The beginning of the Surah is marked by the use of the disjointed letters (Huroof Muqatta'at) due to its significant message and subject matter. The explanation of these disjointed letters is provided at the beginning of Surah Al-Baqarah. The term "تِلْكَ" (This) refers to the verses of the book and the Glorious Qur'an. The Qur'an is described as 'Mubeen' (clear), distinguishing truth from falsehood, right from wrong, and elucidating various stories, news, and conditions of the universe.

Today, we observe that many scientific facts, which have been uncovered with modern tools, were mentioned in the Holy Qur'an fifteen hundred years ago. The manner in which these facts were presented was so beautiful that their significance remains the same today as it was back then. For instance, the creation of humans, the nature of mountains, the conditions within the sea (waves, darkness), the facts about rain, vegetation, and the eventual end of the universe, among others.

This book also encompasses the news from other scriptures, including the Torah, Psalms, and the Gospel, and serves as their completion.

رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ ﴿٢﴾

15|2| Perhaps those who disbelieve will wish that they had been Muslims.

ذَرْهُمْ يَاْكُلُوْا وَ يَتَمَتَّعُوْا وَ يُلْهِهِمُ الْاَمَلُ فَسَوْفَ يَعْلَمُوْنَ ﴿٣﴾

15|3| Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.

وَ مَاۤ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا وَ لَهَا كِتَابٌ مَّعْلُوْمٌ ﴿٤﴾

15|4| And We did not destroy any city but that for it was a known decree.

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا يَسْتَاْخِرُوْنَ ﴿٥﴾

15|5| No nation will precede its term, nor will they remain thereafter.

These verses were revealed when the oppression of the Quraysh was at its peak. Muslims were informed that their period of suffering and hardship was temporary. Those who are powerful in society today have a brief respite. According to a narration, on the Day of Judgment, those who denied Allah's commands, whether they were Muslims or non-Muslims, will go to Hell because of their deeds. When the non-Muslims see them, they will taunt them because they knew them in the world, saying, "You believed in the One God and worshipped Him, yet you are being thrown into Hell." They will respond that this happened because of their bad deeds. When their period of punishment ends, Allah will take them out of Hell and send them to Paradise. The disbelievers, seeing them leave Hell, will wish that they were also Muslims so that they could be saved from the punishment after serving their sentence. Another interpretation is that when they see

Islam gaining acceptance and power, they will also wish, like in the Battle of Badr when many prominent disbelievers were killed.

Then, the divine law is mentioned, stating that those who disobey Allah are given a fixed period to repent from their misguidance and start performing righteous deeds. Disobedience to the commands is only due to their misunderstanding and ignorance because they are trapped in the snare of Satan. The worldly life keeps them busy, even though they know life is temporary. They are so engrossed that they have forgotten the truth. For the sake of their worldly comfort, they commit oppression and deny the divine commands. One day, they will deeply regret this, but it will be of no use then. The disbelievers repeatedly ask for punishment, saying, "When will the punishment come?" The answer to their question is that Allah has fixed its time. When that time comes, the punishment begins. It is not within any human's control. Previously, this punishment came upon towns or societies in the regions of Iraq, Sham, and Yemen, and none could escape it.

Analysis of Desires: The condemnation of long worldly desires is twofold. The most important aspect is the greed for worldly gains. To achieve this, principles, morals, and divine commands are ignored, and every effort is made to fulfill the goal, just like the polytheists of Makka, who had no regard for the hereafter or humanity. Love for the world is a natural behavior intended to live comfortably, and Allah has commanded not to forget one's share of the world. Planning and effort are necessary for this, as demonstrated by our Prophet (PBUH) in all his worldly affairs, whether in war or peace. Further, individuals with higher values make the world not only comfortable for themselves but also for others, which elevates their status even more. Our Prophet (PBUH) and the Rightly Guided Caliphs dedicated their entire lives to the betterment of others, living extremely simple lives. In Islamic teachings, serving humanity holds a high rank, and charitable works are part of it.

In worldly matters, any act that involves oppression or deprivation of others' rights for personal gain is not only condemnable but also a crime under Islamic laws. The only way to make amends is to return the rights to the oppressed or seek their forgiveness.

وَ قَالُوْا يٰۤاَيُّهَا الَّذِیْ نُزِّلَ عَلَيْهِ الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌ ۟ ﴿۶﴾

15|6| And they say, "O you upon whom the message has been sent down, indeed you are mad.

لَوْ مَا تَاْتِيْنَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۷﴾

15|7| Why do you not bring us the angels, if you should be among the truthful?"

مَا نُنَزِّلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَ مَا كَانُوْۤا اِذًا مُّنْظَرِيْنَ ﴿۸﴾

15|8| We do not send down the angels except with truth; and the disbelievers would not then be reprieved.

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ ﴿۹﴾

15|9| Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

وَ لَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ فِیْ شِيَعِ الْاَوَّلِيْنَ ﴿۱۰﴾

15|10| And We had certainly sent [messengers] before you, [O Muhammad], among the sects of the former peoples.

وَ مَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۱۱﴾

15|11| And no messenger would come to them except that they ridiculed him.

This Surah is Makki, revealed during a particularly harsh time for Muslims and the Prophet Muhammad (PBUH) in Makka. The Quraysh of Makka mocked the Muslims, the Prophet, and the Holy Qur'an, making various demands and excuses. Despite their efforts to entice the Prophet away from his mission with offers of wealth, promises of leadership, marriage to a beautiful and wealthy woman, and other such inducements, they eventually labeled him as insane when he rejected all these temptations. In their view, no sane person would refuse such offers. They also criticized the Qur'an, calling it poetic speech, and used the excuse of denying prophethood by demanding that an angel should come down in front of them with the revelation.

Allah addressed these objections and hardships by stating that there is no doubt in the Qur'an being a reminder and the divine speech. Angels do not come on demand but arrive at the appointed time when divine punishment is to be inflicted on a nation, and once they arrive, the punishment cannot be averted. Their demand for destruction was noted. Allah reassured the Muslims that every misguided nation or society had prophets sent to them with Allah's message, but the misguided and those who turned away from the truth mocked, tormented, and resisted them. Thus, these trials are part of the divine mission.

Protection of the Qur'an and Hadith: Since the Qur'an is Allah's message, He has made arrangements for its preservation. All means of protection, from its revelation to its transmission to the people, have been provided. Therefore, the objections of the disbelievers hold no weight. Historically, it is proven that the writing of the Qur'an began immediately, with around eleven scribes of revelation in Makka. In Medina, more people were involved, as many young companions learned writing after the Battle of Badr. The Qur'an remains in the same form to this day. A year after the Prophet's passing, at the request of Umar (RA), Abu Bakr (RA) officially compiled the Qur'an, and this compilation remained under the state's custody. Later, Uthman (RA) standardized the text according to the Hashimite dialect and sent copies to all provinces, ordering the use of these official copies and prohibiting the use of individual copies to maintain uniformity. This text remains unchanged to this day, with only diacritical marks added. Moreover, from the beginning until now, hundreds, then thousands, and now millions of memorizers (Hafiz) have preserved the Qur'an by heart, and this will continue until the Day of Judgment.

Another interpretation is that the reminder (dhikr) includes not just the words, order, and meanings of the Qur'an, but also the teachings and sayings of the Prophet Muhammad (PBUH), which are part of the guidance and meaning, and their protection has also been ensured. The means for this were also provided. During the Makkan period, companions started writing Hadiths. However, since the Qur'an was also being revealed and its importance was greater, the Prophet (PBUH) initially forbade writing Hadiths. Later, in Medina, after the establishment of the Muslim state, individuals resumed writing Hadiths. This continued, and over time, the authenticity of each narration was verified by documenting the life and character of every narrator. This field of study is known as 'Ilm al-Rijal (the knowledge of men), and it involves the biographical evaluation of around one hundred thousand narrators to determine the reliability and authenticity of each Hadith.

كَذٰلِكَ نَسْلُكُهٗ فِيْ قُلُوْبِ الْمُجْرِمِيْنَۙ﴿۱۲﴾

15|12| Thus do We insert denial into the hearts of the criminals.

لَا يُؤْمِنُوْنَ بِهٖ وَ قَدْ خَلَتْ سُنَّةُ الْاَوَّلِيْنَ﴿۱۳﴾

15|13| They will not believe in it, while there has already occurred the precedent of the former peoples.

وَ لَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَآءِ فَظَلُّوْا فِيْهِ يَعْرُجُوْنَۙ﴿۱۴﴾

15|14| And [even] if We opened to them a gate from the heaven and they continued therein to ascend,

لَقَالُوْٓا اِنَّمَا سُكِّرَتْ اَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُوْرُوْنَ﴿۱۵﴾

15|15| They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic."

The Cause of Denial:

The verses of the Holy Qur'an discuss the obstinate and negative attitude of disbelievers or human beings in general. It highlights that humans often exhibit stubbornness out of arrogance, believing that their wealth, power, or other attributes make them superior to others. Consequently, they consider others inferior and do not give importance to their words or actions. This was precisely the attitude of the polytheists and disbelievers of Makka, who mocked the poor and weak Muslims. Previous prophets did not possess individual or social power (tribal leadership or military force), so people were not impressed by them. However, Allah does not impose anything on His creation through His prophets; hence, they were not given worldly power so that people would accept the religion willingly and happily.

People often reject the restrictions from Allah, which are for the common good but against the interests of powerful individuals or personal desires. To expand their groups, they even force weak people to join them. This social behavior has persisted throughout all societies and continues today. Eventually, they become entangled in their wrongdoing.

This stubbornness becomes so intense that even when given clear evidence, people turn away from it, denying miracles and claiming they have been deceived. The Qur'an provides a beautiful example: even if the heavens were opened and they could see the vastness of the universe, they would still deny the existence of God and make excuses (like claiming it was magic). Today, despite our understanding of space and the vastness of the universe, scientists use the term 'nature' and still deny the existence of the One God, even while witnessing the wonders of creation. These are the psychological truths of humanity that the Qur'an reveals.

The Qur'an states that humans are oppressive and ignorant (ظَلُومًا جَهُولًا) because they interpret observations and information not according to the facts but according to their preferences or biases. To avoid this, divine guidance is necessary, which is present in the form of the Holy Qur'an.

وَ لَقَدْ جَعَلْنَا فِى السَّمَآءِ بُرُوْجًا وَّ زَيَّنّٰهَا لِلنّٰظِرِيْنَۙ﴿۱۶﴾

15|16| And We have placed within the heaven great stars and have beautified it for the observers.

وَ حَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍۙ﴿۱۷﴾

15|17| And We have protected it from every devil expelled [from the mercy of Allah]

اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ مُّبِيْنٌ﴿۱۸﴾

15|18| Except one who steals a hearing and is pursued by a clear burning flame.

Celestial Bodies:

The blessed verses point to all the scientific and scholarly evidence of Allah's existence, power, and strength. These references were made fourteen hundred years ago when science did not exist, yet they were stated so accurately and eloquently that, from then until today and in the future, all scientific discoveries will continue to confirm them. People of all eras will be able to understand them. Stars and planets in the sky or space have always been the focus of human curiosity. Their grandeur and majesty have fascinated humanity, leading some to worship them. The effects of the sun and the moon are very clear: they influence heat, cold, autumn, spring, darkness, light, rain, agriculture, oceans, and storms. With further information now available, it is evident that the entire solar system is a single unit. In ancient times, people also considered other stars to be significant, thinking they too affected the seasons and even humans.

In reality, all these celestial bodies are creations and means. According to Islamic teachings, considering them as powerful in themselves is a major sin, and the Prophet Muhammad (PBUH) has referred to it as disbelief in multiple Hadiths. On the other hand, all these creations are part of Allah's system, fulfilling their roles. For a believer, their reality is nothing more than that of existing beings obedient to Allah's command. They do have their benefits because Allah has not created anything in the universe without purpose (ما خلقت هذا باطلاً).

Constellations:

In Arabic, 'Burooj' means fortresses or high places. Muslim astronomers have significantly contributed to the science of astronomy and celestial bodies. They divided the sun's orbit into twelve months, each represented by a constellation visible during that month, named Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. As seasons change throughout the year, impacting agriculture and growth on earth, people associated these changes with the stars. This association was due to the lack of information about the sun and moon from space at that time (this is part of astrology).

Modern astronomy involves the study of celestial bodies within the universe, using physics, chemistry, and mathematics. The complete cycle of the sun and the earth is one year, a fact mentioned in the Holy Qur'an. Experts have divided the entire circle into twelve parts, with each 30-degree segment called a zone or constellation. The starting point is when day and night are equal (Equinox), occurring twice a year (March and September). However, the first constellation begins in March, marking the beautiful change of spring, celebrated with various festivals across societies. The shape of the stars in this segment, most visible at that time, gives the constellation its name. This beautiful system, with its intricate details that humans are gradually uncovering and have yet to fully understand, is evidence of Allah's greatness and power.4o

Shooting Stars:

In the night sky, the streaks of light commonly known as falling stars or meteors are a fascinating phenomenon. There are many types of meteors; some are very large and burn up due to the heat when they enter Earth's atmosphere. These are modern estimates, as no one has physically touched a meteor, only observed them. However, some large meteors have fallen to Earth, creating deep craters and leaving large rocks. These are believed to be parts of meteors from space, mainly composed of iron and rock. Modern astronomy has classified meteors into different types. Some are small and burn up entirely before reaching Earth, while others are large enough to be seen burning in Earth's orbit. The Companions (Sahabah) of the Prophet Muhammad (PBUH) asked about these meteors, and their mentions are found in Hadith.

Some rocky bodies orbit the sun but are not large. According to current knowledge, most of them orbit between Mars and Jupiter. Comets are also made of rock, dust, and ice, with diameters spanning several miles. They orbit the sun and, when passing close to it, their gases ignite. It is estimated that 25 million meteoroids, micrometeoroids, and other bodies fall toward Earth from space, burning up in the atmosphere. They are visible at night but not during the day. The vastness of the atmosphere and various other factors cause them to disintegrate before reaching Earth, keeping the planet safe. All these signs point to their Creator.

Hadith Reference:

Narrated by Abu Huraira (RA), the Prophet Muhammad (PBUH) said: "When Allah decrees a matter in the heavens, the angels beat their wings in submission to His decree, which sounds like a chain dragged over a rock. When the fear in their hearts subsides, they ask, 'What has your Lord said?' They respond, 'The truth. And He is the Most High, the Most Great.' Then those who steal a hearing (the jinn) listen out for it, one above another. Sometimes a flaming fire (meteor) hits them before they can pass it down, and sometimes they pass it on until it reaches the lips of a magician or fortune-teller. They mix it with a hundred lies. People then say, 'Did he (the magician) not tell us on such and such a day that such and such would happen?' So, they believe him because of that truth which was heard from the heavens" (Bukhari/Tirmidhi/Ibn Majah).

Another Hadith mentions that the jinn who steal a hearing pass the information to their friends. If they tell the truth, it is mixed with additional lies (Tirmidhi).

Scientific Perspective:

Modern science has yet to fully understand the causes and purposes of meteors, as information is limited. However, according to Hadith, meteors serve to protect divine commands. Similar to how important internet messages are protected, meteors protect heavenly messages from the lower heavens to Earth. This distance spans thousands of light years, and signals from stars are beyond our hearing range, as human ears can only hear up to 250-300 MHz. Subsonic and supersonic waves are inaudible to us. These signals are like knocking, as described in the Hadith about chains hitting stones, and mentioned in the Qur'an (Al-Tariq).

Modern astronomy detects these signals using radio telescopes. The Qur'an mentions several times that earthly matters are controlled from the heavens, indicating their true causes originate from space. According to Hadith, angels, who are beings of light, manage the universe's affairs through natural causes and effects. Light, according to modern physics, is produced by electrical and magnetic waves. Jinn, as described in the Qur'an, are created from fire, which produces heat and light through chemical reactions. Large flames, which could be meteors, extinguish smaller forces, possibly jinn, to protect divine commands and ensure the smooth execution of cosmic affairs. Further research will provide more insights.

وَ الْاَرْضَ مَدَدْنٰهَا وَ اَلْقَيْنَا فِيْهَا رَوَاسِيَ وَ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ شَيْءٍ مَّوْزُوْنٍ ﴿١٩﴾

15|19| And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing.

وَ جَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ وَ مَنْ لَّسْتُمْ لَهٗ بِرٰزِقِيْنَ ﴿٢٠﴾

15|20| And We have made for you therein means of living and [for] those for whom you are not providers.

وَ اِنْ مِّنْ شَیْءٍ اِلَّا عِنْدَنَا خَزَآىِٕنُهٗ ۫ وَ مَا نُنَزِّلُهٗۤ اِلَّا بِقَدَرٍ مَّعْلُوْمٍ(۲۱)

15|21| And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.

وَ اَرْسَلْنَا الرِّیٰحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَسْقَیْنٰكُمُوْهُ ۚ وَ مَاۤ اَنْتُمْ لَهٗ بِخٰزِنِیْنَ(۲۲)

15|22| And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers.

Earthly Facts and Blessings:

After mentioning the facts of the sky (universe), the Qur'an discusses Allah's power and blessings on Earth, providing scientific and intellectual evidence. Although the Earth is round, it appears flat. Most of its surface is covered by water, which maintains a level surface, and the adjoining land also appears flat, making it beneficial for human use.

Mountains are established on Earth. The Qur'an describes them as pegs driven into the ground to stabilize the Earth and prevent it from shaking. Modern geophysics confirms that mountains have roots embedded deep into the Earth, where tectonic plates meet and material rises to form mountains. These roots stabilize the movement of the plates. This aligns with the Qur'anic reference. Moreover, mountains bring mineral deposits close to the surface. Earthquakes are more frequent in mountainous regions, where tectonic activity is prominent. The height of mountains also significantly impacts weather patterns. Moisture in the air turns into snow on mountains, acting as a natural reservoir. (The effects of mountains are also mentioned in Surah Ar-Ra'd).

The Earth's surface, with its vegetation, minerals, and rain, is well-suited for agriculture, benefiting human life. Forests and various plants and crops emerge from the land, providing sustenance not only for humans but for thousands of other creatures, including animals and birds. Similarly, the sea contains food supplies for numerous marine species.

Water and Agriculture:

Water is essential for life, and rainfall is crucial for agriculture. Winds carry millions of tons of water vapor as clouds, containing both water and electrical particles. In science, cumulus clouds, which form at altitudes above one thousand meters, can weigh about 101 million pounds of water. The atmosphere holds countless such clouds, which distribute water to different parts of the Earth through rain (detailed in Surah Al-Baqarah). Rain nourishes the Earth, supporting agriculture, vegetation, and providing food for humans, animals, and birds. This sustenance has been available since ancient times and remains abundant today. Humans cannot store life's necessities; they are continuously provided in necessary amounts and vary with human efforts. This system operates perfectly to meet the needs of all Earth's inhabitants, proving the existence of a single Creator.

Unfortunately, many scientists attribute these phenomena to nature and focus on studying the creation, neglecting the Creator. The scarcity of Muslim scientists means this truth remains hidden from non-Muslim scientists. These verses highlight the necessity of science education for Muslims, especially religious scholars, to understand the facts of the Qur'an and educate others. Similarly, natural sciences education is crucial for Muslims to uncover the mysteries of the universe, serve humanity, and provide evidence of the true Creator.

وَ اِنَّا لَنَحْنُ نُحْیٖ وَ نُمِیْتُ وَ نَحْنُ الْوٰرِثُوْنَ(۲۳)

15|23| And indeed, it is We who give life and cause death, and We are the Inheritor.

وَ لَقَدْ عَلِمْنَا الْمُسْتَقْدِمِيْنَ مِنْكُمْ وَ لَقَدْ عَلِمْنَا الْمُسْتَاْخِرِيْنَ﴿۲۴﴾

15|24| And We have already known the preceding [generations] among you, and We have already known the later [ones to come].

وَ اِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ؕ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ﴿۲۵﴾

15|25| And indeed, your Lord will gather them; indeed, He is Wise and Knowing.

The verses complete the previous theme by emphasizing the immense power of Allah, the creator and sustainer of stars, the sun, the moon, galaxies, clouds, the earth, forests, animals, mountains, seas, rain, vegetation, and sustenance. He alone has created and owns everything in its entirety. This same powerful being is the one who creates human beings and gives them life. He also causes their death and is the master of all affairs.

Not only this, but Allah is also fully aware of every human being who has ever lived and those who will come in the future. He knows the righteous, who are elevated in rank, and the wicked, who are of lesser status. On the Day of Judgment, He will resurrect all these individuals to hold them accountable for their deeds.

This message underscores the comprehensive knowledge and authority of Allah over all creation, and the ultimate accountability that awaits all human beings for their actions in the Hereafter.

وَ لَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ﴿۲۶﴾

15|26| And We did certainly create man out of clay from an altered black mud.

وَ الْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ﴿۲۷﴾

15|27| And the jinn We created before from scorching fire.

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ﴿۲۸﴾

15|28| And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud.

فَاِذَا سَوَّيْتُهٗ وَ نَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ﴿۲۹﴾

15|29| And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

Human Existence:

After discussing the celestial bodies (sun and stars), then the massive bodies on Earth (mountains), and agriculture and livelihood, the Qur'an mentions the creation of its distinguished creation: humans. The human form was created from clay because all the necessary components for human existence are found in it (proteins, fats, minerals, carbohydrates, and growth elements). The Qur'an describes the creation process: clay was kneaded like dough, then chemical elements were added, and physical effects were produced, resulting in a resounding surface. When life appeared, an odor was produced (referred to as صلصال and حمأ مسنون). This entire process was explained succinctly, long before the advent of biology, science, or genetic engineering. The Qur'an hinted at it, and it is still relevant in modern research.

Modern science states that humans are made from five elements: earth, water, fire, air, and space (carbon). In Qur'anic terms, these elements correspond to wet clay, kneaded clay, and resounding clay. According to current research, the seed of life (a cell) is enclosed in a nucleus protected by a cytoplasmic membrane. These are hidden in billions of numbers within a shell. In the mother's womb, it transforms from a clot of blood to bones, flesh, and finally, a human form. Both male and female contribute to this process. The X and Y chromosomes from the male's sperm combine with the XX chromosomes in the female's egg. When the male's Y cell meets the female's X cell, a new cell is formed, creating XX and XY chromosomes. This cell then divides, initially being the size of a grain of sand. The Qur'an refers to this as علقہ, and reproductive science calls it a zygote.

After eight weeks, the cells divide and multiply into millions, increasing in size by ten thousand times from a grain of sand. It reaches a length of ¼ inch, referred to as مضغہ in the Qur'an and an embryo in biology. It continues to grow, with parts forming flesh, veins, muscles, arteries, and bones. By three months, a new human of over twenty inches, consisting of more than two hundred million cells, is formed. The Qur'an calls this خلقاً آخر, and science refers to it as a gene. After nine months, the baby is born and starts its journey in life. Biological research may evolve, but it will remain within the framework of صلصال, حماً مسنون. "Blessed be Allah, the best of creators."

These scientific facts in the Qur'an invite Muslims to research science and engineering. When Muslims led in research, they were the greatest nation and guided humanity in both religion and worldly matters. However, when they abandoned research and became bound by customs and traditions, their character weakened, and internal conflicts and selfishness arose among religious and political leaders, leading to their subjugation.

The special mercy and blessing of Allah within humans, called the soul (روح), reflect divine attributes such as life, knowledge, power, will, choice, and others. The soul was previously mentioned in Surah Al-Baqarah. The soul is a subtle, non-material entity. Some scholars equate it with human life, while others consider the flow of blood in the body as life. The prostration was to Adam, the father of all inhabitants of the Earth, indicating the high status of humans. The next verse mentions this prostration.

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَۙ﴿۳۰﴾

15|30| So the angels prostrated - all of them entirely,

اِلَّاۤ اِبْلِيْسَ ؕ اَبٰۤى اَنْ يَّكُوْنَ مَعَ السّٰجِدِيْنَ﴿۳۱﴾

15|31| Except Iblees, he refused to be with those who prostrated.

قَالَ يٰۤاِبْلِيْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ﴿۳۲﴾

15|32| [Allah] said, O Iblees, what is [the matter] with you that you are not with those who prostrate?"

قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ﴿۳۳﴾

15|33| He said, "Never would I prostrate to a human whom You created out of clay from an altered black mud."

قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌۙ﴿۳۴﴾

15|34| [Allah] said, "Then get out of it, for indeed, you are expelled.

وَّ اِنَّ عَلَيْكَ اللَّعْنَةَ اِلٰى يَوْمِ الدِّيْنِ﴿۳۵﴾

15|35| And indeed, upon you is the curse until the Day of Recompense."

قَالَ رَبِّ فَاَنْظِرْنِیْۤ اِلٰی یَوْمِ یُبْعَثُوْنَ﴿۳۶﴾

15|36| He said, "My Lord, then reprieve me until the Day they are resurrected."

قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِیْنَۙ﴿۳۷﴾

15|37| [Allah] said, "So indeed, you are of those reprieved

اِلٰی یَوْمِ الْوَقْتِ الْمَعْلُوْمِ﴿۳۸﴾

15|38| Until the Day of the time well-known."

قَالَ رَبِّ بِمَاۤ اَغْوَیْتَنِیْ لَاُزَیِّنَنَّ لَهُمْ فِی الْاَرْضِ وَ لَاُغْوِیَنَّهُمْ اَجْمَعِیْنَۙ﴿۳۹﴾

15|39| [Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all

The blessed verses carry a significant message for humanity. Allah has mentioned the creation of humans multiple times, consistently warning against falling prey to Satan (Iblis). According to the Qur'an and Hadith, angels are created from light, a form of energy, while jinn are created from smokeless fire, implying a process not involving carbon and oxygen—essentially, a hot, luminous flame producing heat and light, another form of energy. In science, the transformation of energy into different forms, such as light, sound waves, magnetic waves, and heat waves, and their interconversion is a crucial topic.

The Consequences of Arrogance:

The prostration to Adam was a gesture of respect and honor. In Islam, prostration to anyone other than Allah is forbidden. When commanded to prostrate, all the angels complied, and Iblis, who was present, refused. Most scholars agree that Iblis is different from the angels as he is made of fire. When Allah asked Iblis why he refused, Iblis arrogantly claimed superiority of fire over clay and refused to prostrate out of pride. As a result of his defiance, Allah punished and expelled him. Iblis then asked for a respite, which Allah granted for a specific period known only to Him, commonly believed to be until the Day of Judgment or the blowing of the trumpet.

Iblis's second mistake was not repenting for his action. Instead, he complained out of arrogance, blaming his expulsion on humans and vowing to mislead them from Allah's commands, making them worthy of the same punishment he faced. He aims to deceive by exaggerating worldly matters and making them seem attractive. This is why, whenever Iblis is mentioned, the importance of guidance is emphasized to protect people from going astray. Thus, the Qur'an repeatedly urges seeking refuge from both Iblis and Shaytan, mentioned eleven times each.

Nature of Jinn and Their Influence:

Most jinn are subordinate to Shaytan. Since they are made of fire, like Iblis, their numbers are vast. They have long lifespans and are invisible because of their non-material existence. Their movements are swift, and they can penetrate human bodies (similar to how radio or shock waves can pass through) and influence thoughts.

This understanding emphasizes the importance of remaining steadfast in faith and constantly seeking Allah's guidance to avoid the deceit of Shaytan and his followers. The Qur'an and the teachings of the Prophet Muhammad (PBUH) provide a framework for recognizing and resisting these influences, underscoring the need for vigilance and piety in the face of spiritual challenges.

اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ﴿۴۰﴾

15|40| Except, among them, Your chosen servants."

قَالَ هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ﴿۴۱﴾

15|41| [Allah] said, "This is a path [of return] to Me [that is] straight.

اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ﴿۴۲﴾

15|42| Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.

وَ اِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ اَجْمَعِيْنَ﴿۴۳﴾

15|43| And indeed, Hell is the promised place for them all.

لَهَا سَبْعَةُ اَبْوَابٍ ؕ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُوْمٌ﴿۴۴﴾

15|44| It has seven gates; for every gate is of them a portion designated."

After mentioning Shaytan's attempts to deceive, the verses discuss those individuals who do not fall for his tricks. These are the sincere people (اخلاص والے), whose life's purpose is to seek the pleasure and approval of Allah. They are free from worldly, sinful goals. Allah has given humans free will and the ability to understand, represented by the "Nafs al-Lawwama" (the self-reproaching soul), which acts as a barrier against evil. Similarly, the "Nafs al-Ammara" (the soul that incites to evil) represents carnal desires. Shaytan beautifies these desires to lead people astray. However, those who follow Allah's straight path and live according to divine commands, with sincerity and obedience to Allah, avoid this trap. They are promised paradise. Only those who misuse their free will and follow Shaytan's deceit fall into his trap.

The Status of Sincerity (Ikhlas):

Hazrat Anas bin Malik (RA) reported that the Prophet Muhammad (PBUH) said: "Whoever departs from this world with sincerity towards Allah, worshiping Him alone without associating partners with Him, establishing prayer, and paying Zakat, dies in a state that Allah is pleased with him."

Hazrat Mu'adh bin Jabal (RA) narrated that when he was sent to Yemen, he asked the Prophet (PBUH) for advice. The Prophet (PBUH) said: "Be sincere in your obedience to Allah, and even a little action will suffice for you."

Those who live with sincerity and follow the straight path are successful. Shaytan has no control over them. He can only tempt, and humans, due to their weaknesses, ignorance, arrogance, envy, hatred, and vile habits, follow him and become deserving of punishment, ending up in Hell.

Hell and Its Seven Gates:

Hell has seven gates, according to the Hadith, representing different levels or classes of punishment for sinners based on the severity of their crimes. Each gate corresponds to a specific level or category:

(1) **Jahannam**: The general term for Hell.

(2) **Al-Sa'ir**: The Blaze.

(3) **Ladha**: The Fierce Fire.

(4) **Al-Hutamah**: The Crushing Fire.

(5) **Saqar**: The Scorching Fire.

(6) **Al-Jaheem**: The Fierce Flame.

(7) **Al-Hawiyah**: The Abyss.

These levels indicate the severity of punishment that will be administered to the criminals, ensuring that each receives just retribution for their deeds.

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّ عُيُوْنٍ ؕ﴿۴۵﴾

15|45| Indeed, the righteous will be within gardens and springs.

اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ﴿۴۶﴾

15|46| [Having been told], "Enter it in peace, safe [and secure]."

وَ نَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ﴿۴۷﴾

15|47| And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.

لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَّ مَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ﴿۴۸﴾

15|48| No fatigue will touch them therein, nor from it will they [ever] be removed.

نَبِّئْ عِبَادِيْۤ اَنِّيْۤ اَنَا الْغَفُوْرُ الرَّحِيْمُ ۙ﴿۴۹﴾

15|49| [O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful.

وَ اَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ﴿۵۰﴾

15|50| And that it is My punishment which is the painful punishment.

After mentioning those who follow the devil and those destined for hell, it is stated about the believers and those who act upon the commandments. That paradise will have every economic and social comfort, an abundance of food, and streams of milk flowing. They will enter with dignity and respect. According to Hadith, wherever they pass, angels will greet them and pray for their peace. In paradise, all corrupt thoughts and habits from the world will be removed from human existence so that life is entirely peaceful and tranquil. Contemporary people will be together, and the differences that existed due to human weaknesses in the world will be completely eliminated. Hence, there will be total tranquility. The manner of sitting will be an expression of love, facing each other, not turning backs. There will be no fatigue, illness, or social or economic hardship. The rest of eternal life will be spent in this state.

Then, through His beloved Prophet (peace be upon him), Allah gave a message to His people, saying that He is very forgiving and merciful. There is a narration that the Prophet (peace be upon him) came from the gate of Banu Shaiba. When he saw the Muslims laughing, he said: "Why do I see you laughing?" and then left. He then returned and said: "Just now, Gabriel (peace be upon him) came to me and said: 'O Muhammad (peace be upon him), indeed Allah says, why are you making my servants despair? Tell them that I am very forgiving, very merciful. And indeed, my punishment is painful.'" (Tafsir Ibn Kathir, Ruh al-Bayan).

What a manner of love this is. During the opportunity of life in this world, seek forgiveness. Therefore, it is a notification for everyone that if one does not obey the divine

commandments and repent in this life, then the punishment of my Allah is very severe and painful.

وَ نَبِّئْهُمْ عَنْ ضَيْفِ اِبْرٰهِيْمَ﴿۵۱﴾

15|51| And inform them about the guests of Abraham,

اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ اِنَّا مِنْكُمْ وَ جِلُوْنَ﴿۵۲﴾

15|52| When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful of you."

قَالُوْا لَا تَوْجَلْ اِنَّا نُبَشِّرُكَ بِغُلٰمٍ عَلِيْمٍ﴿۵۳﴾

15|53| [The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy."

قَالَ اَبَشَّرْتُمُوْنِيْ عَلٰٓى اَنْ مَّسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُوْنَ﴿۵۴﴾

15|54| He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?"

قَالُوْا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ الْقٰنِطِيْنَ﴿۵۵﴾

15|55| They said, "We have given you good tidings in truth, so do not be of the despairing."

قَالَ وَ مَنْ يَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖٓ اِلَّا الضَّآلُّوْنَ﴿۵۶﴾

15|56| He said, "And who despairs of the mercy of his Lord except for those astray?"

قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ﴿۵۷﴾

15|57| [Abraham] said, "Then what is your business [here], O messengers?"

قَالُوْٓا اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمٍ مُّجْرِمِيْنَ ۙ﴿۵۸﴾

15|58| They said, "Indeed, we have been sent to a people of criminals,

اِلَّآ اٰلَ لُوْطٍ ؕ اِنَّا لَمُنَجُّوْهُمْ اَجْمَعِيْنَ ۙ﴿۵۹﴾

15|59| Except the family of Lot; indeed, we will save them all

اِلَّا امْرَاَتَهٗ قَدَّرْنَآ ۙ اِنَّهَا لَمِنَ الْغٰبِرِيْنَ﴿۶۰﴾

15|60| Except his wife." Allah decreed that she is of those who remain behind.

The Quran is a book of guidance. After discussing the rewards and punishments for those who follow the devil and those who obey Allah's commands, the story of the sincere leader, Prophet Ibrahim (peace be upon him), is narrated. This demonstrates how Allah bestows His blessings. Prophet Ibrahim (peace be upon him) is called "Khalilullah" (the friend of Allah) because of his sincerity and gentle nature. The Quran recounts instructive events at various times to provide readers with reminders and guidance as per their significance and need.

The angels reached Prophet Ibrahim (peace be upon him) and greeted him with peace, a beautiful way to begin an encounter (as previously detailed). Prophet Ibrahim (peace be upon him) felt somewhat uneasy about their not eating the food he offered, and he expressed this. He asked them the purpose of their visit. They informed him that they had come to give him good news from Allah, that he would have a son who would be knowledgeable, a prophet. This was the glad tidings of the birth of Prophet Isaac (peace be upon him), as Prophet Ishmael (peace be upon him) had already been left in Makka

during his early days. Since Prophet Ibrahim (peace be upon him) was very old, and his wife Sarah was also very old, this news was against normal expectations of health and birth, which he expressed. The intent was not despair. The angels' response was significant: this will happen as it is Allah's command (it was destined to happen and this was an advance notice). In further questioning, the angels revealed that they were going to the people of Lot, who had gone astray. Their punishment had been decreed, with the assurance of safety for the believers. However, since Prophet Lot's wife was among the disbelievers and sinners due to her actions, she too would be punished.

The following lessons can be derived from this story:

(1) It shows that Allah informs whom He wills about His commands.

(2) One should never despair of Allah's mercy but should always remain hopeful.

(3) Prophet Ibrahim's response that despair is only the trait of the misguided indicates that it leads a person astray. This misguidance is not necessarily in beliefs but can also be in the way of living, leading to distress and away from the comforts of life.

(4) The importance lies not in relationships but in character. If a wife or child is a disbeliever, they will be subject to punishment.

فَلَمَّا جَآءَ اٰلَ لُوْطِ ِۨالْمُرْسَلُوْنَ ۙ﴿۶۱﴾

15|61| And when the messengers came to the family of Lot,

قَالَ اِنَّكُمْ قَوْمٌ مُّنْكَرُوْنَ﴿۶۲﴾

15|62| He said, "Indeed, you are people unknown."

قَالُوْا بَلْ جِئْنٰكَ بِمَا كَانُوْا فِيْهِ يَمْتَرُوْنَ﴿۶۳﴾

15|63| They said, "But we have come to you with that about which they were disputing,

وَ اَتَيْنٰكَ بِالْحَقِّ وَ اِنَّا لَصٰدِقُوْنَ﴿۶۴﴾

15|64| And we have come to you with truth, and indeed, we are truthful.

فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَ اتَّبِعْ اَدْبَارَهُمْ وَ لَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ وَّ امْضُوْا حَيْثُ تُؤْمَرُوْنَ﴿۶۵﴾

15|65| So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded."

وَ قَضَيْنَاۤ اِلَيْهِ ذٰلِكَ الْاَمْرَ اَنَّ دَابِرَ هٰۤؤُلَآءِ مَقْطُوْعٌ مُّصْبِحِيْنَ﴿۶۶﴾

15|66| And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning.

وَ جَآءَ اَهْلُ الْمَدِيْنَةِ يَسْتَبْشِرُوْنَ﴿۶۷﴾

15|67| And the people of the city came rejoicing.

قَالَ اِنَّ هٰۤؤُلَآءِ ضَيْفِيْ فَلَا تَفْضَحُوْنِ ۙ﴿۶۸﴾

15|68| [Lot] said, "Indeed, these are my guests, so do not shame me.

وَ اتَّقُوا اللّٰهَ وَ لَا تُخْزُوْنِ﴿۶۹﴾

15|69| And fear Allah and do not disgrace me."

قَالُوْۤا اَوَ لَمْ نَنْهَكَ عَنِ الْعٰلَمِيْنَ﴿۷۰﴾

15|70| They said, "Have we not forbidden you from [protecting] people?"

قَالَ هٰۤؤُلَآءِ بَنٰتِيْۤ اِنْ كُنْتُمْ فٰعِلِيْنَ ؕ﴿۷۱﴾

15|71| [Lot] said, "These are my daughters - if you would be doers [of lawful marriage]."

لَعَمْرُكَ اِنَّهُمْ لَفِيْ سَكْرَتِهِمْ يَعْمَهُوْنَ﴿۷۲﴾

15|72| By your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly.

فَاَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ ۙ﴿۷۳﴾

15|73| So the shriek seized them at sunrise.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَ اَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ ؕ﴿۷۴﴾

15|74| And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.

اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْمُتَوَسِّمِيْنَ﴿۷۵﴾

15|75| Indeed in that are signs for those who discern.

وَ اِنَّهَا لَبِسَبِيْلٍ مُّقِيْمٍ﴿۷۶﴾

15|76| And indeed, those cities are [situated] on an established road.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ؕ﴿۷۷﴾

15|77| Indeed in that is a sign for the believers.

After narrating the story of Prophet Ibrahim (peace be upon him), the story of Prophet Lot (peace be upon him) and his people is mentioned. This account was also previously discussed in Surah Hud (verses 83-88) in detail. The people of Lot, unfortunately, were involved in the grievous sin of sodomy (seeking sexual gratification from young boys). Unfortunately, in modern Western civilization, under the guise of human freedom, this sexual freedom is also being propagated. Satan has deceived people by ignoring the natural and reproductive harms of this unnatural act, emphasizing only the importance of fulfilling carnal desires, which is a great deception.

The angels brought the command of punishment to the people of Lot and came to Prophet Lot's (peace be upon him) house in the form of handsome young men. When Prophet Lot (peace be upon him) was informed, he came home. Meanwhile, his wife informed the other people about their arrival. Prophet Lot (peace be upon him) was distressed by their arrival. The angels told him that due to the people's misguidance, the decree of destruction had been issued. Therefore, under the cover of darkness, he should take all the believers and leave the city. He was to walk at the back so that no believer would be left behind and not to look back during this time. By morning, the city was to be destroyed under divine punishment. When the disbelievers heard about the arrival of the handsome young men, they stormed Prophet Lot's (peace be upon him) house and demanded that they be handed over to them. He reproached them for their actions and told them that they had wives and daughters whom they could marry and fulfill their sexual desires with the women living in the city. They were so overcome with lust that they paid no heed. (This is detailed in Surah Hud). The reason for the angels coming in the form of handsome young men was to provide proof of their disobedience. They could not reach the angels, and under the cover of darkness, Prophet Lot (peace

be upon him) took all the believers and left the city, but his wife stayed behind due to her disobedience. By morning, the entire city was destroyed by a thunderous blast and an earthquake. Hot lava stones rained down like a storm, turning the city of Sodom into a sign of punishment. This city and region are on the route between Medina and Syria.

Importance of Reflection: Allah has said that these destroyed towns are a sign for people of insight and intellect. "See those who have eyes of understanding." From these, they can comprehend the reality of life and human strength. The word "Mutawassimeen" means those who ponder deeply and draw conclusions from it. Believers learn lessons from these events and signs, thus they are people of intellect and insight. They understand situations through evidence, experience, outward appearance, and inner qualities. This is mentioned in several Hadiths. Hazrat Anas (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Indeed, there are some servants of Allah who recognize people through their insight (foresight)" (Jami' al-Bayan/Tafsir Ibn Kathir). Hazrat Abu Saeed (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Beware of the believer's foresight because he sees with the light of Allah." Then the Prophet (peace be upon him) recited this verse, "Indeed in that are signs for those who discern" (Sunan al-Tirmidhi).

Given the circumstances that the Muslims were going through in Makka and the attitude of the disbelievers, mentioning these events was extremely important and necessary. On one hand, the consequences of disobedience were explained, and then the Muslims were informed of the history of the struggles on the path of truth, so that they understand that this conflict between truth and falsehood has been ongoing since the beginning.

The Importance of Oaths: (Verse 72).

An oath is taken to emphasize the importance of something. In Islam, swearing by anyone other than Allah is forbidden. The Quran swears by significant things like Mount Sinai (Tur), the fig (teen), and the city of Makkah (Balad), highlighting their importance. In verse 72, Allah swears by the life of the Prophet (peace be upon him), indicating the honor, prestige, and love Allah has for him.

Great Character:

When we look at the life of the Prophet (peace be upon him), he is indeed a great personality of the world. His childhood was spent in orphanhood. At the age of five or six, during a journey, his mother passed away. His grandfather raised him, and after his death, his uncle Abu Talib took him in. Abu Talib was financially weak, so the Prophet (peace be upon him) tended sheep, milked them, went on trade journeys, and assisted his uncle. He also took care of Hazrat Ali. His life is complete and offers comprehensive guidance for human existence. He honored orphans, shepherds, and milkmen. He washed his own clothes, mended his own shoes, dug the trench (with stones tied to his stomach), engaged in trade, led prayers, and prayed behind others as well. As a husband, father, ruler, trader, employer, and even as a laborer, his life is exemplary. No other prophet led such a comprehensive and multifaceted life. Whatever task he commanded, he also did it himself and demonstrated it. He not only performed obligatory prayers but also prayed voluntary prayers. Although zakat was one-fortieth, he would give away everything. He practiced justice among his wives. He forgave his mortal enemies. Despite being a king, he lived the life of a poor man. He freed slaves and supported widows. He loved slaves, as evidenced by the story of Zaid bin Harithah.

Zaid bin Harithah's mother, Sa'diya, went to visit her tribe and took Zaid along. The tribe of Banu Qayn bin Jasr raided the homes of Banu Ma'an during the pre-Islamic period and took Zaid as a captive. At that time, Zaid was a young boy. They brought him to the

market of 'Ukaz to sell him. Hakim bin Hizam bought him for his aunt Khadija for four hundred dirhams. When Khadija (may Allah be pleased with her) married the Prophet (peace be upon him), she gave Zaid to him. The Prophet (peace be upon him) freed him. Zaid's father and uncle were searching for him. They were informed that Zaid was in Makkah as a slave. So, Zaid's father Harithah and his uncle brought the ransom money and arrived in Makkah. They inquired about the Prophet (peace be upon him) and were told that he was in the mosque. They went to the mosque and called out: "O son of Abdul Muttalib! O leader of the people! You are the residents of Allah's sanctuary. You free captives and feed prisoners. We have come to you regarding our son and your slave. Do us a favor, take this ransom, and free him." The Prophet (peace be upon him) asked, "Who is he?" They said, "Zaid bin Harithah." The Prophet (peace be upon him) said, "I will call him and give him the choice. If he chooses to go with you, I will hand him over without taking any ransom. But if he chooses to stay with me, I will not turn away anyone who prefers to stay with me." They agreed to this proposal. The Prophet (peace be upon him) called Zaid and asked, "Do you recognize these people?" Zaid replied, "Yes, this is my father and my uncle." The Prophet (peace be upon him) said, "And do you know me and my companionship? Now you can choose either me or them." Zaid bin Harithah said, "I cannot choose anyone over you. You are like a father and uncle to me." Zaid's father and uncle said, "O Zaid, woe to you! Do you prefer slavery over freedom and choose him over your father, uncle, and family?" Zaid bin Harithah replied, "I have seen something in this noble person's life that I cannot prefer anyone over him." (Al-Isabah, Hafiz Ibn Hajar Asqalani). From that day on, Zaid bin Harithah became known as the adopted son of the Prophet (peace be upon him).

Your Character is of Great Nobality: Allah swore by your life.

Hazrat Yusuf's beauty, Hazrat Isa's breath, Hazrat Musa's radiant hand— You alone possess all that the best of them had (Poetry:Maulana Abdul Rahman Jami).

The beauty of Yusuf, the breath of Isa, the illuminated hand of Musa— you alone possess all these perfections. All prophets are worthy of respect. It is forbidden to disrespect any prophet, considering the differences in ranks as per Allah's discretion.

وَ اِنْ كَانَ اَصْحٰبُ الْاَيْكَةِ لَظٰلِمِيْنَۙ﴿۷۸﴾

15|78| And the companions of the thicket were [also] wrongdoers.

فَانْتَقَمْنَا مِنْهُمْ ۪ وَ اِنَّهُمَا لَبِاِمَامٍ مُّبِيْنٍ﴿۷۹﴾

15|79| So We took retribution from them, and indeed, both [cities] are on a clear highway.

The Story of Ayka:

Ayka refers to a cluster of trees or a dense forest. It is a settlement near Tabuk or Madian, known as Ayka. The people of Ayka refer to the people of Prophet Shu'ayb (peace be upon him). This nation was known as Bani Madyan. It is also said that Ayka was the ancient name of Tabuk. Both these settlements lie on common trade routes. The regions of Madian and the people of Ayka are on the way from Hejaz to Palestine and Syria.

The people of Ayka, or the people of Prophet Shu'ayb (peace be upon him), were described as unjust. They associated partners with Allah, committed highway robbery, and cheated in measurements and weights. Due to these actions, they were subjected to divine punishment. A mighty scream and an earthquake destroyed them. Their time came after the era of Prophet Lot (peace be upon him).

The people of Madian were named after the grandson of Prophet Ibrahim (peace be upon him) and were the followers of Prophet Shu'ayb (peace be upon him). They also

used to cheat in measurements and weights. They were struck by severe heat for seven days. When they sought shade under a cloud, fire emerged from the cloud and burned them. This punishment is known as the "Punishment of the Day of the Shadow." Both places serve as a lesson (mentioned in Surah Hud).

وَ لَقَدْ كَذَّبَ اَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَۙ﴿۸۰﴾

15|80| And certainly did the companions of Thamud deny the messengers.

وَ اٰتَيْنٰهُمْ اٰيٰتِنَا فَكَانُوْا عَنْهَا مُعْرِضِيْنَۙ﴿۸۱﴾

15|81| And We gave them Our signs, but from them they were turning away.

وَ كَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ﴿۸۲﴾

15|82| And they used to carve from the mountains, houses, feeling secure.

فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَۙ﴿۸۳﴾

15|83| But the shriek seized them at early morning.

فَمَاۤ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَؕ﴿۸۴﴾

15|84| So nothing availed them [from] what they used to earn.

The People of Al-Hijr:

After mentioning the people of Ayka and the people of Madian, the Quran speaks of the people of Al-Hijr. The Thamud inhabited stone-built dwellings. While traveling to Tabuk, the Prophet Muhammad (peace be upon him) passed through this city, which lies between Hejaz and Syria. According to Tabari's narration, this was the land of the people of Prophet Salih (peace be upon him). During the expedition to Tabuk, when the Prophet (peace be upon him) passed through here, he instructed the companions not to use the water from the well. Instead, he drew water from the well where the she-camel used to drink, and he ordered the companions to pass through this region quickly and humbly while crying, as it was a region subjected to divine punishment.

Prophet Salih (peace be upon him) invited the people to the truth, but they refused. Their demands were fulfilled, and the miracle of the she-camel occurred at their request. However, two wretched individuals killed the she-camel. The people lived in stone houses, believing themselves to be safe. Because of their tyranny and disobedience, Allah sent a punishment upon them, and a thunderous sound destroyed them all (the details are mentioned in Surah Al-A'raf). Even their strong houses built in the mountains could not save them.

All these events serve as lessons for the people of Makkah and for all those who are rebellious against Allah's commands. These stories also provide reassurance to Muslims that ultimate success and salvation lie in following the path of truth.

وَ مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَاۤ اِلَّا بِالْحَقِّؕ وَ اِنَّ السَّاعَةَ لَاٰتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ﴿۸۵﴾

15|85| And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.

اِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِيْمُ﴿۸۶﴾

15|86| Indeed, your Lord - He is the Knowing Creator.

Reward and Punishment:

After the conditions of the previous nations, as proof of Allah's power, it is stated that the same Allah who punished the disobedient created the earth, the heavens, and everything within them with a purpose and an interconnected system. This was known only through revelation at that time, but today's advancements and sciences have proven it word for word: the entire system is so interconnected, organized, harmonious, and interdependent that even a slight change can cause destruction. The moon, earth, sun, their distances, seasons, gravity, seas, clouds, air, and vegetation are all interconnected.

Alongside addressing the oppression, immorality, narrow-mindedness, and enmity towards Islam by the disbelievers, a high principle of guidance was given: forgive them beautifully so that the opponent is affected. Rather than harboring hatred or stubbornness, they should self-reflect. The highest level is when one is capable of taking revenge but still chooses to forgive. The same Allah who created them and is the owner of the entire universe, if He gives them respite despite their disobedience, is a lesson in morality. Allah, who created everything, knows well the reality and needs of each creation.

وَ لَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَ الْقُرْاٰنَ الْعَظِيْمَ﴿۸۷﴾

15|87| And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an.

لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ﴿۸۸﴾

15|88| Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of the disbelievers, and do not grieve over them. And lower your wing to the believers

وَ قُلْ اِنِّيْۤ اَنَا النَّذِيْرُ الْمُبِيْنُۚ﴿۸۹﴾

15|89| And say, "Indeed, I am the clear warner" -

The Greatest Blessing:

The context of revelation is that when seven Jewish trade caravans arrived, some individuals wondered about the extent of their trade. Regarding this, Allah said that He has given you the seven oft-repeated verses, which are a great treasure. The Quran itself is a great treasure, containing guidance for human life. Scholars believe this refers to Surah Al-Fatihah. This is supported by a Hadith narrated by Abu Hurairah in which the Messenger of Allah (peace be upon him) said: "Alhamdulillah (Surah Al-Fatihah) is the Umm al-Quran (Mother of the Quran), Umm al-Kitab (Mother of the Book), and the seven oft-repeated (verses)" (Sahih Bukhari).

It was also stated that the wealth, splendor, and grandeur of the world are very temporary for an individual, as when one leaves this world, everything remains behind (as in: "When Alexander left the world, he had empty hands"). Therefore, it is not right to be distressed by its lack. Those who have more wealth also face greater difficulties. Islam neither teaches hatred towards wealth nor commands that accumulating wealth is the purpose of human life. The proper use of wealth is highly commendable. Knowledge, health, and wealth are blessings from Allah. However, when wealth leads to arrogance, oppression, violation of human rights, or becomes an obstacle to justice, it is very harmful. This is a general rule. The Prophet (peace be upon him) personally did not prefer wealth; he preferred a life of simplicity but did not impose any restrictions on his companions.

This verse is a guidance for those who do not have an abundance of worldly possessions, reminding them that everything is temporary, and they should not be troubled by it. It also provides guidance on high moral conduct, teaching love and

affection through noble character. This lesson is for all humanity. Your purpose is to guide people, so focus on that. This also serves as a command for us to preach with good manners and adopt the principle of forgiveness.

كَمَآ اَنْزَلْنَا عَلَى الْمُقْتَسِمِيْنَۙ﴿۹۰﴾

15|90| Just as We had revealed [scriptures] to the separators

الَّذِيْنَ جَعَلُوا الْقُرْاٰنَ عِضِيْنَ﴿۹۱﴾

15|91| Who have made the Qur'an into portions.

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ اَجْمَعِيْنَۙ﴿۹۲﴾

15|92| So by your Lord, We will surely question them all

عَمَّا كَانُوْا يَعْمَلُوْنَ﴿۹۳﴾

15|93| About what they used to do.

These blessed verses were revealed in Makkah. Some prominent individuals of the Quraysh were leading the opposition against Islam and the Prophet (peace be upon him). During Hajj, they would prevent people from entering the Kaaba and from hearing the teachings of the Quran and the Prophet (peace be upon him). They would sometimes call him a sorcerer, poet, or soothsayer, and dismiss the Quran as stories, poetry, or tales. The deaths of these individuals occurred in a very distressing manner. Some people had even sworn to kill the Prophet (peace be upon him). Their names were Al-As bin Wa'il, Utbah bin Rabi'ah, Shaybah bin Rabi'ah, Abu Jahl bin Hisham, Abu Lahab bin Hisham, Al-Nadr bin Al-Harith, Umayyah bin Khalaf, and Nadhar bin Al-Hajjaj. All of them met a terrible end. Alongside this, it was decreed that there would be accountability for actions, and thus, a system of reward and punishment will be maintained.

فَاصْدَعْ بِمَا تُؤْمَرُ وَ اَعْرِضْ عَنِ الْمُشْرِكِيْنَ﴿۹۴﴾

15|94| Then declare what you are commanded and turn away from the polytheists.

اِنَّا كَفَيْنٰكَ الْمُسْتَهْزِءِيْنَۙ﴿۹۵﴾

15|95| Indeed, We are sufficient for you against the mockers

الَّذِيْنَ يَجْعَلُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۚ فَسَوْفَ يَعْلَمُوْنَ﴿۹۶﴾

15|96| Who make [equal] with Allah another deity. But they are going to know.

وَ لَقَدْ نَعْلَمُ اَنَّكَ يَضِيْقُ صَدْرُكَ بِمَا يَقُوْلُوْنَۙ﴿۹۷﴾

15|97| And We already know that your breast is constrained by what they say.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِّنَ السّٰجِدِيْنَۙ﴿۹۸﴾

15|98| So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him].

وَ اعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ﴿۹۹﴾

15|99| And worship your Lord until there comes to you the certainty (death).

These blessed verses were revealed in Makkah, portraying the oppression Muslims were facing there. The Quraysh of Makkah mocked the Quran and the Prophet (peace be upon him) and oppressed the poor Muslims. Before the revelation of these verses, the Prophet (peace be upon him) preached secretly. However, when verse 94 was revealed,

he was commanded to preach openly, which he then started doing. As the preaching intensified, so did the persecution from the polytheists of Makkah. These verses consoled the Muslims, advising them not to be disheartened by hardships but to continue their struggle. Those who were oppressing would face punishment, which indeed happened; the specific individuals who mocked were destroyed.

The solution provided for overcoming difficulties is very significant: remembrance of Allah, faith in Him, and worshiping Him. Keeping the remembrance of Allah constantly in one's heart helps in overcoming these troubles. The Surah begins with the mention of the Quran and concludes with the remembrance of Allah, highlighting the importance of divine remembrance.

The end of Surah Al-Hijar.

16-Surah Al-Nahal

Introduction:

Surah An-Nahl was revealed in Makka during the final years before the migration (pre-Hijrah). This chapter consists of 128 verses and is the sixteenth in sequence.

There is a tradition about one or two verses being revealed in Medina. The chapter is named Surah An-Nahl (The Bee) due to its mention of the bee's honey.

Similar to Makkan chapters, the themes in this Surah include the mention of Allah's oneness (Tawhid). The disbelievers are warned through their actions to correct them before the punishment, emphasizing Allah's existence and providing natural evidence of His power such as the sun, moon, stars, mountains, trees, seas, and water.

Proofs of Tawhid against polytheism are established. The denial of past nations and their mention of punishment is followed by incidents of previous prophets and their nations who faced punishment due to disobedience.

The people of Makka are cautioned about their deeds, while Muslims are reassured of the truth. Fear of human judgment can lead one to conceal their faith, provided there is acknowledgment of Allah in the heart.

Justice, kindness, goodwill towards people, fulfilling promises, and refraining from evil deeds are commanded. There is an order to avoid the snares of Satan.

It commands gratitude to Allah and repentance in case of sin. The command to preach with wisdom and gentleness is given, along with the promise of Allah's support.

اَتٰۤی اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ ؕ سُبْحٰنَهٗ وَ تَعٰلٰی عَمَّا یُشْرِكُوْنَ ﴿۱﴾

16|1| The command of Allah is coming, so be not impatient for it. Exalted is He and high above what they associate with Him.

یُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰی مَنْ یَّشَآءُ مِنْ عِبَادِهٖۤ اَنْ اَنْذِرُوْۤا اَنَّهٗ لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاتَّقُوْنِ ﴿۲﴾

16|2| He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."

The beginning of this Surah announces an important proclamation and warns against the behavior of the Quraysh of Makka, who are denying the significance of Allah's punishment. If respite is being granted to them, do not hasten to seek it, because the punishment will ultimately eradicate their society.

The context of revelation indicates that before the migration to Medina, the attitude of the people of Makka towards the Prophet and the Muslims was extremely hostile. They were indifferent to all signs and warnings, having nearly passed a decade without taking it seriously. They were informed that the situation was nearing its conclusion.

One of its admonitions concerns the defeat of the people of Makka at the Battle of Badr, which occurred several years later after the Muslims' migration. Another admonition is about the Day of Judgment, which is approaching closer every day.

The one who will deliver the punishment is the true God, free from the association of partners that afflict you. The people of Makka opposed the Prophet (peace be upon him) severely; they envied him because of his lineage from Banu Hashim and his association with the construction of the Kaaba. They objected to his prophethood. In response, Allah declared that the selection of a prophet is not based on wealth, leadership of a tribe, or abundance of offspring, but Allah chooses from among His servants based on responsibility, and He sends His messages through His angels, especially through the Archangel Gabriel (peace be upon him).

خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ تَعٰلٰی عَمَّا یُشْرِكُوْنَ ﴿۳﴾

16|3| He created the heavens and earth in truth. High is He above what they associate with Him.

خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِیْمٌ مُّبِیْنٌ ﴿۴﴾

16|4| He created man from a sperm-drop; then at once, he is a clear adversary.

وَ الْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِیْهَا دِفْءٌ وَّ مَنَافِعُ وَ مِنْهَا تَاْكُلُوْنَ ﴿۵﴾

16|5| And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.

وَ لَكُمْ فِیْهَا جَمَالٌ حِیْنَ تُرِیْحُوْنَ وَ حِیْنَ تَسْرَحُوْنَ ﴿۶﴾

16|6| And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].

وَ تَحْمِلُ اَثْقَالَكُمْ اِلٰی بَلَدٍ لَّمْ تَكُوْنُوْا بٰلِغِیْهِ اِلَّا بِشِقِّ الْاَنْفُسِ ؕ اِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِیْمٌ ﴿۷﴾

16|7| And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.

وَّ الْخَیْلَ وَ الْبِغَالَ وَ الْحَمِیْرَ لِتَرْكَبُوْهَا وَ زِیْنَةً ؕ وَ یَخْلُقُ مَا لَا تَعْلَمُوْنَ ﴿۸﴾

16|8| And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.

وَ عَلَی اللّٰهِ قَصْدُ السَّبِیْلِ وَ مِنْهَا جَآىِٕرٌ ؕ وَ لَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِیْنَ ﴿۹﴾

16|9| And upon Allah is the direction of the [right] way, and among the various paths are those deviating. And if He willed, He could have guided you all.

Deniers have been provided with rational evidences of Tawhid (monotheism) after prophethood so that certainty in the greatness and power of Allah is established and faith strengthened. The Quran has provided evidences of the highest standard.

On one hand, these are literary, meaning the selection of words and their explanation in society; on the other hand, they are psychological. Because humans, through their consciousness and senses, have been perceiving and feeling them from the beginning, and from a scholarly perspective, they will remain worthy of attention for the most knowledgeable in every era.

The system of the earth and the sky is so interconnected: the daily rising of the sun, its setting, night and stars, the changing size of the moon, and the times of its rising. All these things not only show all humans, but also make them feel the power of this system. Therefore, considering them as gods is misguided. They are evidence only for the existence of their Creator (the Creator who brought them into being).

Just as humans take shape in the womb from a sperm, and then, with their soul, step into the world and become proud of their strength, they are also worthy of consideration.

For the ease of humans, on the earth, there are creatures, especially animals, which play an important role in human civilization, societal life, and economy. Mention has also been made that all these are His creatures.

Where humans benefit from them, they should also remember their creator. The benefits found in these animals are briefly mentioned. They are also used as food, for example, sheep, goats, cows, camels, etc., their milk and meat serve as food. Their hair makes warm clothing and their skins make items that protect against the cold. The history of human civilization is intertwined with these animals.

The larger animals are also used for transport or agriculture and they perform tasks such as moving goods from one place (location) to another. Donkeys, mules, and horses have the skill to move in narrow and difficult mountainous paths where even human travel is difficult. Then the horse is famous for its fast pace and beauty. The qualities of the breed have their own place. The camel is the vehicle of the desert, very important for heavy weight exercise and long journeys, and can survive for many days without water in the heat. In addition to comfort, their abundance is comforting for humans, especially when farmers take their livestock to forests or fields in the morning and bring them back in the evening, their pleasure is maximized.

Freedom of choice:

All these blessings are for humans so that they remember their creator and deity (Allah). Worshipping Him, obeying His commands, is the straight path. This is the path that Allah Almighty conveyed to His prophets through His close angels and the honorable prophets conveyed to humans, so that they may know the commands of Allah, obey them, and perform deeds to achieve the reward of Paradise. Besides this path, there are other paths which are crooked and they lead humans towards the pits of Hell instead of Allah.

If Allah Almighty had wanted, He could have made humans mere slaves like angels, but where He bestowed reason, knowledge, and wisdom, He gave them freedom so that they deserve reward and punishment based on their actions.

Therefore, actions alone become the means of success and failure, and accordingly, success is achieved.

The Mysteries of the Universe:

Allah Almighty has provided evidence about the system of the universe and the convenience of humans. Then He also stated that He created things which you do not know. These are the mysteries of the universe that humans are striving day and night to discover through scientific research, but so far very little has been known, an example of which is a drop of water in comparison to the sea.

Some animals are halal (permissible) and some are haram (forbidden). Among the haram animals are donkeys and mules. There is disagreement regarding horses. According to the majority, they are halal, but they were not preferred for use as meat because defensively, they are highly important. For this reason, in Islam, there is no zakat (charity) on horses so that they can be made available for defense.

هُوَ الَّذِیْۤ اَنْزَلَ مِنَ السَّمَآءِ مَآءً لَّكُمْ مِّنْهُ شَرَابٌ وَّ مِنْهُ شَجَرٌ فِیْهِ تُسِیْمُوْنَ﴿۱۰﴾

16|10| It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals].

یُنْۢبِتُ لَكُمْ بِهِ الزَّرْعَ وَ الزَّیْتُوْنَ وَ النَّخِیْلَ وَ الْاَعْنَابَ وَ مِنْ كُلِّ الثَّمَرٰتِ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّقَوْمٍ یَّتَفَكَّرُوْنَ﴿۱۱﴾

16|11| He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought.

وَ سَخَّرَ لَكُمُ الَّیْلَ وَ النَّهَارَ ۙ وَ الشَّمْسَ وَ الْقَمَرَ ؕ وَ النُّجُوْمُ مُسَخَّرٰتٌۢ بِاَمْرِهٖ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ۙ﴿۱۲﴾

16|12| And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.

وَ مَا ذَرَاَ لَكُمْ فِی الْاَرْضِ مُخْتَلِفًا اَلْوَانُهٗ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّقَوْمٍ یَّذَّكَّرُوْنَ﴿۱۳﴾

16|13| And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.

وَ هُوَ الَّذِیْ سَخَّرَ الْبَحْرَ لِتَاْكُلُوْا مِنْهُ لَحْمًا طَرِیًّا وَّ تَسْتَخْرِجُوْا مِنْهُ حِلْیَةً تَلْبَسُوْنَهَا ۚ وَ تَرَى الْفُلْكَ مَوَاخِرَ فِیْهِ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ﴿۱۴﴾

16|14| And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.

In Makka and throughout the world, proofs about contemplating and guidance from Allah have been provided through scientific evidence. This is a special aspect of Islam, especially highlighted in the Quran, where scientific realities are presented to the world so that people of knowledge may ponder over them and acknowledge the Creator of this sublime and intricate system from the depths of their hearts.

These proofs encompass the vastness of the cosmos, whose magnificence we encounter every day through radio signals. Yet, instead of recognizing the Creator, we often get lost in our imaginations.

Furthermore, mention has been made on Earth of agriculture, forests, deserts, and the numerous creatures within them (as observed in Surah Al-Baqarah), diverse flowers, fruits, seasons, seas, and land. These are sufficient for people of intellect and contemplation to understand.

The Sea:

After the Earth, the creation of the sea and water has been mentioned, emphasizing its vastness. Through it, trade, ships, sailing, marine resources, pearls, and ornaments are facilitated.

Without the sea, the ease and convenience in trade today would not have existed. Modern research has proven that 80% of international trade volume is conducted through the sea, accounting for more than 70% of the value (price).

Moreover, for human life:

(1) The sea accounts for 72% of the Earth's surface water.

(2) Oxygen is essential for life. 28% of the Earth's oxygen is derived from forests, and 70% is obtained through the sea via phytoplankton. These microscopic plants, like leaves of a tree, exchange carbon dioxide for oxygen.

(3) The sea's waves cause climatic changes, moving warm and cold water currents. The sea absorbs carbon dioxide, making life easier.

(4) Protein for human food is obtained through fish, which is an essential part of the diet.

(5) Many animals depend on the sea for their life.

(6) Most human population settlements are near the sea.

(7) Maritime trade and food obtained from the sea contribute to economic development worldwide.

(8) Human medicines (especially for cancer) are derived from marine plants.

It would be great if today we, as Muslims, could advance in research and enlighten nations about the secrets of the cosmos and the treasures on Earth, as repeatedly expressed in the Quran.

All these mentioned points are indicated in verse number 14.

Colors of the World:

The verse mentions that the world is adorned with diverse colors. These colors are a gift from Allah and they exist everywhere and in every form. If these colors did not exist and we did not have the ability to see or know them, life would not be as beautiful and attractive.

These colors are spread throughout the cosmos, on the Earth, in the seas, forests, fields, deserts, and in the skies. The most beautiful blend of colors is in human life. All these are blessings from Allah.

We should not only benefit ourselves from these colors but also share their beauty and benefits with others.

وَ اَلْقٰی فِی الْاَرْضِ رَوَاسِیَ اَنْ تَمِیْدَ بِكُمْ وَ اَنْهٰرًا وَّ سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَۙ﴿۱۵﴾

16|15| And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided,

وَ عَلٰمٰتٍؕ وَ بِالنَّجْمِ هُمْ یَهْتَدُوْنَ﴿۱۶﴾

16|16| And landmarks. And by the stars they are [also] guided.

اَفَمَنْ یَّخْلُقُ كَمَنْ لَّا یَخْلُقُؕ اَفَلَا تَذَكَّرُوْنَ﴿۱۷﴾

16|17| Then is He who creates like one who does not create? So will you not be reminded?

وَ اِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَاؕ اِنَّ اللّٰهَ لَغَفُوْرٌ رَّحِیْمٌ﴿۱۸﴾

16|18| And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.

وَ اللّٰهُ یَعْلَمُ مَا تُسِرُّوْنَ وَ مَا تُعْلِنُوْنَ﴿۱۹﴾

16|19| And Allah knows what you conceal and what you declare.

وَ الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا یَخْلُقُوْنَ شَیْـًٔا وَّ هُمْ یُخْلَقُوْنَؕ﴿۲۰﴾

16|20| And those they invoke other than Allah create nothing, and they [themselves] are created.

اَمْوَاتٌ غَیْرُ اَحْیَآءٍۚ وَ مَا یَشْعُرُوْنَۙ اَیَّانَ یُبْعَثُوْنَ﴿۲۱﴾

16|21| They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected.

اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌۚ فَالَّذِیْنَ لَا یُؤْمِنُوْنَ بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّ هُمْ مُّسْتَكْبِرُوْنَ﴿۲۲﴾

16|22| Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant.

لَا جَرَمَ اَنَّ اللّٰهَ یَعْلَمُ مَا یُسِرُّوْنَ وَ مَا یُعْلِنُوْنَؕ اِنَّهٗ لَا یُحِبُّ الْمُسْتَكْبِرِیْنَ﴿۲۳﴾

16|23| Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.

وَ اِذَا قِیْلَ لَهُمْ مَّاذَاۤ اَنْزَلَ رَبُّكُمْۙ قَالُوْۤا اَسَاطِیْرُ الْاَوَّلِیْنَۙ﴿۲۴﴾

16|24| And when it is said to them, "What has your Lord sent down?" They say, "Legends of the former peoples,"

لِیَحْمِلُوْۤا اَوْزَارَهُمْ كَامِلَةً یَّوْمَ الْقِیٰمَةِۙ وَ مِنْ اَوْزَارِ الَّذِیْنَ یُضِلُّوْنَهُمْ بِغَیْرِ عِلْمٍؕ اَلَا سَآءَ مَا یَزِرُوْنَ﴿۲۵﴾

16|25| That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.

"The blessed verses of the Quran mention the creation of the universe, then the earth, vegetation, and seas, and thereafter the mention of mountains. Mountains serve as stabilizers for the Earth, particularly by preventing the Earth's crust, tectonic plates, from reaching the Earth's surface. This has been confirmed by current scientific research, first

mentioned in the Quran thirteen centuries ago. This mention has been reiterated in earlier Surahs as well. (Reference: Surah Al-Hijr, Verse 19)……

Between mountains, rivers flow, creating pathways and serving as barriers that people cross. Moreover, the existence of stars has been crafted as a means of beauty in the universe. Some stars are such that they guide designated directions, especially the polar star, which remains fixed in the north, around which other stars revolve but it stays fixed at its position, aiding in the determination of directions. The signs in the seas and the skies at night are made and explained.

Because the polar star is located on the North Pole, it remains fixed during the rotation (day and night) of the Earth's axis and during the orbit of the Sun throughout the year. Similarly, its place is defined. From this, the determination of other locations is made. Big Dipper and Little Dipper rotate around the polar star, and it can be recognized by their relative position.

Signs also mean and there are other signs or signs, that is, rivers, mountains, stars, and the present GPS system. All these signs are part of the universe and creations which nature has created, that is Allah and the present. The gods are statues that no human being has made. They cannot speak, they cannot move, they cannot do anything. They have no sensation and power, but they are dead. How can they be worshiped? Why do those who worship God, not think that this matter is against sound reason?

On the other hand, in the world, for the human being, blessings were created by the creator or God, for which some examples were given in the previous verses. It is impossible to detail them. Those who deny God and understand that they can hide from God are wrong. He knows the state of all hearts. Despite these truths, those who deny his worship and commands, their denial is due to their pride and pride, which brought disobedience and God Almighty does not like the proud.

Arrogance means denying the truth and the right while considering oneself great, and making others feel insignificant and lesser. This definition of arrogance is found in the Hadith Sharif. In one Hadith, it is that a person who has a particle of arrogance in his heart will not go to Paradise (Sahih Muslim).

Their arrogance is that God Almighty sent the guidance to them. Instead of believing in faith in the guidance sent by Him, they understand stories and gosip.

Spreading goodness and evil:

All these actions will be accounted for on the Day of Judgment, and not only will they be punished for their own punishment but they will also be punished for leading others towards evil, just as the one who invites towards goodness is his reward and the one who invites towards evil is his reward.

The Prophet ﷺ said, whoever invites people towards guidance, that person will also get the reward of all those people. Those who adopt the path of guidance of His call and those who invite towards misguidance, will have to bear the burden of all the sins of those people who were misled by their call. (Sunan Abu Dawood). In addition to this, there are many Hadiths. Their actions are a burden on them instead of saving them, they will punish them."

قَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتَى اللّٰهُ بُنْيَانَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَ اَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ﴿۲۶﴾

16|26| Those before them had already plotted, but Allah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.

ثُمَّ يَوْمَ الْقِيٰمَةِ يُخْزِيْهِمْ وَ يَقُوْلُ اَيْنَ شُرَكَآءِىَ الَّذِيْنَ كُنْتُمْ تُشَآقُّوْنَ فِيْهِمْ ؕ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اِنَّ الْخِزْىَ الْيَوْمَ وَ السُّوْٓءَ عَلَى الْكٰفِرِيْنَۙ﴿۲۷﴾

16|27| Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [the believers]?" Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers" -

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِىْٓ اَنْفُسِهِمْ ۪ فَاَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوْٓءٍ ؕ بَلٰٓى اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا كُنْتُمْ تَعْمَلُوْنَ﴿۲۸﴾

16|28| The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.

فَادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ﴿۲۹﴾

16|29| So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

"The conditions of the disbelievers of Makka and those before them are described.

This refers to two kings, one Nimrod and the other Pharaoh, both claiming divinity and wishing to gain knowledge of the heavens by constructing lofty towers, only to meet their downfall.

These conditions persist in the present era as well. Those individuals who deny Allah's existence and fail to implement His favored principles such as justice, human rights, equality, and aiding the weak, their societies become filled with injustice and ruin. The common people remain unaware of the reasons behind society's descent into oppression and ruin, and in the Hereafter, they will face the consequences of denying Allah's existence.

Another aspect is that those who deny, upon the arrival of death, realize the truth and bow their heads. This is one interpretation of the quality on the Day of Judgment when the deniers of Allah and disobedient individuals will deny their disobedience, but the angels know they are lying, and in the accountability, they will receive their punishment. They will be questioned about their enmity with the people of truth and persistence in disbelief and shame. The people of faith and knowledge know how troubling this state will be for them. Then they will be admitted into Hell, which is the punishment for their arrogance and pride, where they will remain forever.

The following verses describe the ranks and conditions of the people of faith so that humanity can determine their destination through their comparison."

وَ قِيْلَ لِلَّذِيْنَ اتَّقَوْا مَا ذَآ اَنْزَلَ رَبُّكُمْ ؕ قَالُوْا خَيْرًا ؕ لِلَّذِيْنَ اَحْسَنُوْا فِىْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَ لَدَارُ الْاٰخِرَةِ خَيْرٌ ؕ وَ لَنِعْمَ دَارُ الْمُتَّقِيْنَۙ﴿۳۰﴾

16|30| And it will be said to those who feared Allah, "What did your Lord send down?" They will say, "[That which is] good." For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous -

Qualities of the Pious:

When the mention of the pious is made, their attributes are expressed, and they are very important because they perform acts of goodness and benevolence in this world. They benefit humanity, assist the needy, foster orphans, spread truth and goodness, adhere to promises, and serve the needy and sick. This summarizes all matters that involve human interactions and rights of fellow beings, which are acceptable to Allah Almighty. Their reward is success in both this world and the Hereafter. This distinction is still evident today in successful societies of this world.

It would be a great misconception and a departure from the teachings of the Quran if we were to believe that virtues, high morals, and justice can be forsaken in favor of deserving Allah's worldly favor or goodness and also in the Hereafter.

The ethical conduct and deeds of Prophet Muhammad (peace be upon him) in both Makkah and Madinah exemplify this essence. Success can only be achieved by following these principles, otherwise Muslims would face the same state as they do in the world today. It is crucial to understand this.

The next verses describe the qualities of ranks."

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ لَهُمْ فِيْهَا مَا يَشَآءُوْنَ ؕ كَذٰلِكَ يَجْزِى اللّٰهُ الْمُتَّقِيْنَ ۙ﴿۳۱﴾

16|31| Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous -

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ طَيِّبِيْنَ ۙ يَقُوْلُوْنَ سَلٰمٌ عَلَيْكُمُ ۙ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُوْنَ﴿۳۲﴾

16|32| The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."

"It mentions the ranks of the people of taqwa and iman (those who do good deeds). When angels take their souls while they are pure, at that time they are in close proximity with their Lord, free from all evils. The angels welcome them, pray for their safety and elevation in ranks, and give them the good news that these ranks are the reward for their righteous deeds in the world. Then they are presented with abodes in Jannat 'Adn (Gardens of Eternity), where there are gardens, springs, and beautiful sights, and every wish of theirs is fulfilled. This is the status of those who obey Allah's commands and refrain from evil."

هَلْ يَنْظُرُوْنَ اِلَّاۤ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِىَ اَمْرُ رَبِّكَ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ وَ مَا ظَلَمَهُمُ اللّٰهُ وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ﴿۳۳﴾

16|33| Do the disbelievers await [anything] except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves.

فَاَصَابَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ﴿۳۴﴾

16|34| So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.

وَ قَالَ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَا عَبَدْنَا مِنْ دُوْنِهٖ مِنْ شَىْءٍ نَّحْنُ وَ لَاۤ اٰبَآؤُنَا وَ لَا حَرَّمْنَا مِنْ دُوْنِهٖ مِنْ شَىْءٍ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ﴿۳۵﴾

16|35| And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?

وَ لَقَدْ بَعَثْنَا فِیْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَ اجْتَنِبُوا الطَّاغُوْتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللّٰهُ وَ مِنْهُمْ مَّنْ حَقَّتْ عَلَیْهِ الضَّلٰلَةُ ؕ فَسِیْرُوْا فِی الْاَرْضِ فَانْظُرُوْا كَیْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِیْنَ ﴿۳۶﴾

16|36| And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.

اِنْ تَحْرِصْ عَلٰى هُدٰىهُمْ فَاِنَّ اللّٰهَ لَا یَهْدِیْ مَنْ یُّضِلُّ وَ مَا لَهُمْ مِّنْ نّٰصِرِیْنَ ﴿۳۷﴾

16|37| [Even] if you should strive for their guidance, [O Muhammad], indeed, Allah does not guide those He sends astray, and they will have no helpers.

"It mentions the roles of the polytheists and deniers in Makkah, and such negative roles can exist in every society.

These disbelievers hope that their lives will end and their disobedience will lead them to Hell. This punishment is the recompense for their actions, for which they used to deny the torment they were warned against. Sometimes they use the excuse that since Allah is the most powerful according to the beliefs of Muslims, therefore, worshipping their idols, denying the Hereafter, declaring various things as unlawful, all of this is under Allah's command. Why doesn't Allah stop them then? Thus, the blame is not rightly on them; this was an explanation of their satanic thoughts, whereas all these actions were against Allah's commands.

Recognizing and obtaining guidance from the commands:

Allah sent prophets and scriptures to provide teachings and guidance to them, so they may avoid Satan and misguidance. However, they did not obey the command and adhered to their own whims, for which they faced punishment and were destroyed. This is a mention of past nations.

Here, the Prophet (peace be upon him) consoles that his efforts are for their reform and well-being. No matter how much effort you make, those who persist in denial due to arrogance, stubbornness, and ignorance, who are lost in misguidance, they will go to Hell and receive punishment. Don't be distressed for them; they will remain deprived of guidance. Your task was to convey the commands, which you are fulfilling. Therefore, it is obligatory for the preacher to convey in a good manner, as it is the personal action of the listener to hear guidance and act upon it."

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَیْمَانِهِمْ ۙ لَا یَبْعَثُ اللّٰهُ مَنْ یَّمُوْتُ ؕ بَلٰى وَعْدًا عَلَیْهِ حَقًّا وَّ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ۙ﴿۳۸﴾

16|38| And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies. But yes - [it is] a true promise [binding] upon Him, but most of the people do not know.

لِیُبَیِّنَ لَهُمُ الَّذِیْ یَخْتَلِفُوْنَ فِیْهِ وَ لِیَعْلَمَ الَّذِیْنَ كَفَرُوْۤا اَنَّهُمْ كَانُوْا كٰذِبِیْنَ ﴿۳۹﴾

16|39| [It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars.

اِنَّمَا قَوْلُنَا لِشَیْءٍ اِذَاۤ اَرَدْنٰهُ اَنْ نَّقُوْلَ لَهٗ كُنْ فَیَكُوْنُ۠(۴۰)

16|40| Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.

Analysis of the Mental State and Actions of the Deniers and Polytheists of Makka is given that they consider resurrection to be impossible. The reason for their disbelief is their lack of faith in the power and might of Allah. However, Allah's promise is certain. This point has been reiterated because it is necessary. Every person will be fully accountable for their actions.

For Allah, managing the affairs of the entire universe is not difficult. He decrees an action, and that decree is executed. All necessary causes are created, and the angels complete all actions required for its existence. This entire process happens according to Allah's command and method. Even science supports the sudden creation in the universe. Many stars appear suddenly and vanish suddenly. Various explanations are provided through radio signals coming from space, and these will continue to change with the development of instruments and technology.

وَ الَّذِیْنَ هَاجَرُوْا فِی اللّٰهِ مِنْۢ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِی الدُّنْیَا حَسَنَةً ؕ وَ لَاَجْرُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا یَعْلَمُوْنَۙ(۴۱)

16|41| And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.

الَّذِیْنَ صَبَرُوْا وَ عَلٰی رَبِّهِمْ یَتَوَكَّلُوْنَ(۴۲)

16|42| [They are] those who endured patiently and upon their Lord relied.

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِیْۤ اِلَیْهِمْ فَسْـَٔلُوْۤا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَۙ(۴۳)

16|43| And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.

بِالْبَیِّنٰتِ وَ الزُّبُرِ ؕ وَ اَنْزَلْنَاۤ اِلَیْكَ الذِّكْرَ لِتُبَیِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَیْهِمْ وَ لَعَلَّهُمْ یَتَفَكَّرُوْنَ(۴۴)

16|44| [We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.

Migration in Islam:

The people of Makkah were oppressing the Muslims. The Muslim population was small, so Allah allowed and encouraged migration. Migration means leaving a place or thing.

According to a hadith, the validity of migration depends on intention. If migration is solely for practicing Islam, there is reward in it. However, if it is for social purposes, marriage, employment, or economic benefits, then its consequence will be according to their affairs, not related to Islam.

(1) If a Muslim lives in a non-Muslim country and is targeted for practicing his religious duties due to oppression, migration is rewarding for him and migration is encouraged for strengthening Islam.

(2) If he lives in a non-Muslim country where there is religious freedom and no persecution, then migration is not necessary.

Currently, many Muslims are migrating in large numbers from their Muslim countries to non-Muslim countries due to social injustices and economic difficulties, preferring non-Muslim countries due to corrupt societies and rulers in Muslim countries. This is a moment of reflection.

The verse mentions the emigrants who went from Makkah to Abyssinia twice, including Hazrat Usman (RA) and his wife Hazrat Ruqayyah (RA), during which the Christian government of Abyssinia provided them all possible facilities. Those individuals who leave behind their wealth, relatives, and homes for the sake of practicing their religion and go to a foreign land will receive great reward in this world and in the Hereafter.

Patience in obligations is of great merit, and relying on Allah is a great reward, as mentioned in numerous hadiths.

The highest migration is to distance oneself from sins and adhere to obedience to Allah, just as Jihad al-Kabir (striving against one's own self) is.

The blessed verse promises comfort in this world, which was fulfilled. During the time of Hazrat Umar (RA), when the Islamic system was established, the economic duty was assigned to the emigrants and helpers due to the Islamic economic system and social justice, fulfilling the practical application of this verse, as expressed by Hazrat Umar (RA).

Allah elevated weak and feeble Muslims in Makkah, not just Arabs but also made them rulers of non-Arabs, meaning there is great reward for migration in the Hereafter which cannot be estimated.

The people of Makkah opposed Islam where they objected to the Prophet's (peace be upon him) prophethood and their biggest objection was that for such a great message there should be a non-human creature (angel) instead of a human. They were not aware of psychological issues due to their ignorance, as knowing and learning about human beings is essential for understanding and acting upon the teachings. He denied this false idea because previous prophets were also human beings. Hazrat Adam (AS), Hazrat Ibrahim (AS), Hazrat Musa (AS), Hazrat Isa (AS), so this is not a new thing and Jews or Christians can confirm this who were in Arab tribes at that time. And He also stated that all were men and that the Prophet (peace be upon him) was given the Qur'an with his prophethood so that people could understand Allah's commands and wisdom. By acting upon them, humanity could achieve its salvation.

This makes the importance of hadith clear: "That you may make it clear to the people." For this, hadith is essential. Without hadith, it is impossible to clarify the Qur'an Majeed, and after denying hadith, the Qur'an Majeed cannot be fully effective. After the Qur'an Majeed, the source of Islamic laws is the hadith of the Prophet (peace be upon him).

Ahl al-Dhikr:

The command to seek information from Ahl al-Dhikr in the case of ignorance in the verse.

Who are Ahl al-Dhikr? Various interpretations suggest Jews, Christians (People of the Book), as they have knowledge of the Book, so knowledge can be obtained from them. In addition to them, scholars, jurists, scholars, engineers, scientists, all scholars must be used to avoid ignorance. Lovers and Sufis, whose hearts are full of divine love, can also learn love from them.

In the bestowal of prophethood, preference for men is based on their physical constitution and the necessities they fulfill, such as pregnancy, childbirth, breastfeeding, and menstruation, from which men are exempt. This is the demand of justice. In other religions like Judaism and Christianity, Hazrat Musa's mother and Hazrat Isa's mother are granted the status of prophets. In Islam, as humans, men and women are equal in the eyes of Allah and responsible for their actions

اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ اَنْ يَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ يَاْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ۙ﴿۴۵﴾

16|45| Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?

اَوْ يَاْخُذَهُمْ فِيْ تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِيْنَ ۙ﴿۴۶﴾

16|46| Or that He would not seize them during their [usual] activity, and they could not cause failure?

اَوْ يَاْخُذَهُمْ عَلٰى تَخَوُّفٍ ؕ فَاِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ﴿۴۷﴾

16|47| Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful.

It discusses the behaviour of the disbelievers of Makka and the mention of punishment. It pertains to both ancient communities and the people of Makka, stating that humans have become indifferent to the commands of Allah. They are unaware that the divine punishment can seize them at any time. Whether it is night or day, whether they are at work or at rest, whether they are travelling or at home, punishment can come at any moment. A state of fear and distress can also occur. This is the result of human sins.But on the other hand, those who seek forgiveness from Allah, those who admit their mistakes, will find His mercy and compassion. As the blessed Hadith states, one who truly repents from sin is like one who has never sinned. This is the result of Allah's mercy.

اَوَ لَمْ يَرَوْا اِلٰى مَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ يَّتَفَيَّؤُا ظِلٰلُهٗ عَنِ الْيَمِيْنِ وَ الشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَ هُمْ دٰخِرُوْنَ ﴿۴۸﴾

16|48| Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble.

وَ لِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ مِنْ دَآبَّةٍ وَّ الْمَلٰٓئِكَةُ وَ هُمْ لَا يَسْتَكْبِرُوْنَ ﴿۴۹﴾

16|49| And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.

يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَ يَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۩﴿۵۰﴾

16|50| They fear their Lord above them, and they do what they are commanded.

Light and Shadow:

All the entities in the universe, especially on the earth and in the atmosphere, are mentioned in the Quran in relation to prostration. This subject was also mentioned earlier in Surah Ra'd (verse 15). Prostration means humility, i.e., bowing down and obedience. It is a reminder for humans that all the large and mighty bodies, animals, plants, planets, and stars in the universe are bowing down before Allah, but humans and jinn choose

rebellion. To explain submission (obedience), the increasing and decreasing of shadows is mentioned.

Fourteen hundred years ago, this was a simple example of bowing down and a sign of being subservient to something. However, today, light is a major subject of research in physics. Shadows are caused by light.

What is a shadow? In physics, when light emanates from its source, it travels in a straight line. When something that light cannot pass through comes in its path, an obstruction is created, and because of this obstruction, a shadow (darkness) is formed in the shape of that object. This shadow then increases and decreases and changes direction, which is related to the source. The purpose of this example in the Quran is to encourage Muslims, in particular, to gain knowledge about the entities in this universe, to conduct research and exploration for the benefit of humanity, to use Allah's creations for people's benefit, and to strengthen their belief and faith in Allah.

If the source of light moves or if the object upon which the light is falling and through which it is not passing moves, then the shadow will decrease or increase, and thus with the changing direction of the source, the shadow will also change direction. For instance, we see that at sunrise, the shadow is towards the west, and when the sun moves towards the west in the sky, the shadow shifts towards the east. At noon and after noon, shadows increase and decrease. This change is described as prostration, because both entities, the source of light and the object blocking the light, are subservient to something and are moving, causing the shadow to change direction. This is a sign of submission to Allah's commands and actions, which is what prostration is.

Natural sources of light include the sun, stars, lightning, some living creatures like fireflies, jellyfish in the sea, and plants like mushrooms that glow at night. Artificial sources include fire, electric light, and light reflection.

The Quran also mentions reflection, encouraging reflection and research on it. Modern branches of physics have conducted extensive research on light, yielding many benefits for human life.

The Obedience of Celestial Bodies and Objects:

The Quran is a book of guidance, but it also covers all topics related to human welfare. This includes science, engineering, the pursuit of knowledge and research, social and economic rights, laws, events, and commandments, ensuring that no aspect is left without guidance.

All celestial bodies and earthly objects created by Allah, specific living beings, and then the angels who are created from energy and possess great power, are all obedient to Allah's commands. This is what prostration is, but it is not visible to us, which is exemplified by the movement of shadows. This is also mentioned in the blessed Hadiths. This is why the entire system of the universe runs in an organized manner without any hindrance.

These living beings and creatures (both tangible and intangible) do not boast about their size or strength, but unfortunately, humans, who are barely a few feet tall and weigh only a few kilograms, often forget their Creator. The main reasons for this are human arrogance and stubbornness. May Allah protect us all from this and grant us the ability to follow His commandments. These verses are a guide for all humans (Muslim and non-Muslim).

وَ قَالَ اللّٰهُ لَا تَتَّخِذُوْۤا اِلٰهَيْنِ اثْنَيْنِ ۚ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ ۚ فَاِيَّایَ فَارْهَبُوْنِ ﴿۵۱﴾

16|51| And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me."

وَ لَهٗ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ وَ لَهُ الدِّيْنُ وَاصِبًا ؕ اَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ﴿۵۲﴾

16|52| And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than Allah that you fear?

وَ مَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْـَٔرُوْنَ ۚ ﴿۵۳﴾

16|53| And whatever you have of favor - it is from Allah. Then when adversity touches you, to Him you cry for help.

ثُمَّ اِذَا كَشَفَ الضُّرَّ عَنْكُمْ اِذَا فَرِيْقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ۙ ﴿۵۴﴾

16|54| Then when He removes the adversity from you, at once a party of you associates others with their Lord

لِيَكْفُرُوْا بِمَاۤ اٰتَيْنٰهُمْ ؕ فَتَمَتَّعُوْا ۫ فَسَوْفَ تَعْلَمُوْنَ ﴿۵۵﴾

16|55| So they will deny what We have given them. Then enjoy yourselves, for you are going to know.

The previous verses contained proofs of Allah's power and might so that the deniers of Makka would understand the truths of Islam and accept them. It was explained through arguments that the system and order of the entire universe is the greatest proof of one Creator and Owner, otherwise, everything would have been destroyed. Since the earth and the heavens have one Creator and Owner, He alone should be worshipped and considered as God. Different individuals or objects are not worthy of worship.

It was also conveyed that all human blessings such as health, wealth, children, and home are given by Allah. Man should rely on Him and arrogance is not appropriate.

Whenever a person is in severe pain or helpless, they turn to this unseen power to save them. When they cry out in supplication, their pain is relieved. However, most people forget this state and return to their old ways. Instead of being grateful to Allah, they consider these temporary supports, which had previously disappointed them, as the real truth. This is due to the deception of Satan, from which we are commanded to seek protection.

Fear of Allah or Fear of the World:

This verse commands to fear Me (Allah) alone. Why do you fear others besides Allah, while you know of Allah's power and might? We see that people sometimes refrain from doing good deeds or commit crimes in private due to the fear of people, rather than doing so in front of others. This is all due to the fear of people, while Allah's entity is more powerful. We should fear His accountability. However, human nature, due to Satan's deception, is the opposite, because Allah's punishment is not immediate and there is a respite, which leads to negligence. Those who forget Allah and become engrossed in their works, when death comes to them, their reality will become clear to them.

The next verses also mention the character of the deniers of truth.

وَ يَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا رَزَقْنٰهُمْ ؕ تَاللّٰهِ لَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ تَفْتَرُوْنَ ﴿۵۶﴾

16|56| And they assign to what they do not know a portion of that which We have provided them. By Allah, you will surely be questioned about what you used to invent.

وَ يَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهٗ ۙ وَ لَهُمْ مَّا يَشْتَهُوْنَ ﴿۵۷﴾

16|57| And they attribute to Allah daughters - exalted is He - and for them is what they desire.

وَ اِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّ هُوَ كَظِيْمٌ ﴿۵۸﴾

16|58| And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief.

يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ؕ اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِى التُّرَابِ ؕ اَلَا سَآءَ مَا يَحْكُمُوْنَ ﴿۵۹﴾

16|59| He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السَّوْءِ ۚ وَ لِلّٰهِ الْمَثَلُ الْاَعْلٰى ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۶۰﴾

16|60| For those who do not believe in the Hereafter is the description of evil; and for Allah is the highest attribute. And He is Exalted in Might, the Wise.

The passage discusses the social and religious conditions of the disbelievers and the contradictions in their beliefs. They used to allocate portions of their income and livestock to various idols, which were created by them. They had no knowledge of any divine commandments regarding these idols. Most of these idols were named after women. They considered angels and goddesses to be the daughters of Allah, while they had no affection for their own daughters. It was customary in Arabia to bury daughters alive.

Due to ignorance, Satan had implanted wrong ideas in their minds, leading them to bury their daughters. They believed that their daughters would become dependent when they married and that their presence would diminish their honour and dignity in front of their family and society. Therefore, they thought it was better to kill their daughters in childhood. They would take the child to the wilderness and bury her or throw her into a well. (Surah An-Nahl, Part Two).

The passage also mentions the contradictions in the beliefs of the disbelievers of Makka. For the disbelievers of Makka, having a daughter was a source of shame. Yet, they considered angels or goddesses to be the daughters of Allah, which was an insult to Allah's majesty. What they considered a source of shame for themselves, they attributed to Allah. When a daughter was born to them, a man would leave the house out of shame so that no one could inform him or find out. Some would even kill their daughters and consider it an act of bravery.

Satanic Customs and Thoughts:

Satan presents such fictional ideas, which are very harmful to humanity, in an attractive and deceptive manner. By making humans act on these ideas, he makes them liable for punishment before Allah. Considering the existence of a daughter as a disgrace, believing it to be against the honour of manliness, killing her, thinking that the source of shame has been removed, and then feeling pride and considering it an act of honour, was a great deception. Similarly, among Hindus, a woman has to lose her life for the fidelity of her husband, which is also a satanic deception. In modern times, the concepts

of gender equality and same-sex marriage are also deceptions. Despite being of different sexes, men and women are natural necessities for each other. However, in terms of human rights and accountability, they are equal. But in reproductive matters, they are completely different. Such ideologies often contain a small element of truth, but the majority is wrong and harmful. Satan hides the majority and magnifies the small element of truth to create an inhumane custom or ideology, spreading it through a group.

To avoid such deceptions, the teachings of divine revelation are essential. Legislation should be based on these teachings.

Allah declared the inhumane act of the disbelievers of Makka (killing daughters) as a very bad decision and an evil example, showing that they had gone to extremes due to considering it a disgrace. On the other hand, the Prophet Muhammad (peace be upon him) mentioned in several Hadiths the status of daughters and considered their existence a source of mercy and blessings for the family. He emphasised their upbringing and rights specifically.

Raising Children:

Hazrat Anas bin Malik narrates that the Prophet Muhammad (peace be upon him) said: "Whoever takes care of two girls until they reach adulthood, he and I will be like this on the Day of Resurrection," and he joined his fingers together. (Sahih Muslim). Hazrat Abdullah bin Masood narrates that the Prophet Muhammad (peace be upon him) said: "Whoever has a daughter, teaches her good manners, provides her with good education, and gives her from the blessings that Allah has granted him, then his daughter will become a barrier between him and the fire of Hell." (Kanz al-Ummal). In another blessed Hadith, Hazrat Uqbah bin Amir (may Allah be pleased with him) narrates that the Prophet Muhammad (peace be upon him) said: "Whoever has three daughters and bears the hardship of raising them, providing them with food, drink, and clothing from his earnings, then these daughters will become a barrier between him and the fire of Hell."

Islam has provided complete protection of the human and social rights of women, acknowledging their general physical weakness, for the past fourteen hundred years. The disbelievers, who commit the crime of attributing daughters to Allah and associating offspring with Him, and do not believe in the Hereafter, bury their daughters alive and hate them, their deeds are extremely evil, and their example is very bad. On the other hand, the commandments of Islam and the examples of Allah's blessings upon humans are of the highest order. The divine attributes cannot be fully described by humans, as He is above the likeness and attributes of His creation. Allah is the Almighty and All-Wise. All His commandments are for the benefit of humans. In case of denial, Hellfire will be the abode.

وَ لَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِنْ دَآبَّةٍ وَّ لٰكِنْ يُّؤَخِّرُهُمْ اِلٰۤى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا يَسْتَقْدِمُوْنَ ﴿۶۱﴾

16|61| And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].

وَ يَجْعَلُوْنَ لِلّٰهِ مَا يَكْرَهُوْنَ وَ تَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ لَهُمُ الْحُسْنٰى ؕ لَا جَرَمَ اَنَّ لَهُمُ النَّارَ وَ اَنَّهُمْ مُّفْرَطُوْنَ ﴿۶۲﴾

16|62| And they attribute to Allah that which they dislike, and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.

تَاللّٰهِ لَقَدْ اَرْسَلْنَاۤ اِلٰۤى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَ لَهُمْ عَذَابٌ اَلِيْمٌ﴿۶۳﴾

16|63| By Allah, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is the disbelievers' ally today [as well], and they will have a painful punishment.

وَ مَاۤ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِى اخْتَلَفُوْا فِيْهِ ۙ وَ هُدًى وَّ رَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ﴿۶۴﴾

16|64| And We have not revealed to you the Book, [O Muhammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

In the Previous Verses, the Misguided Beliefs of the Disbelievers of Makka Regarding Allah Were Mentioned:

Despite this, Allah has always given respite to the disobedient, despite their sins. The living beings on earth, especially humans, are tyrants when they deny their Creator, and Allah could immediately punish them. He is Dominant and Powerful, but He grants them respite for several reasons:

(1) That they may repent from their misguidance.

(2) That they may sink so deep into misguidance that they become deserving of punishment and are no longer eligible for forgiveness.

(3) To grant them freedom so that they are rewarded or punished based on their choices.

However, when the time for punishment arrives, there is no delay in the torment, and everything is destroyed. Prophets and messengers were sent to guide previous nations. They conveyed the message, but Satan also remained active in his work. He would highlight certain points in the evil deeds of the disobedient, making them appear attractive, and they would believe in them and sink further into misguidance. They would reject the teachings of the prophets. Then, Satan, their companion, would lead them astray in the world. In the Hereafter, he will be with them in Hell. The disbelievers of Makka are being warned about the fate of the previous nations who disbelieved, so they may avoid it. Their belief that they will escape punishment due to the respite they receive in this world is completely wrong. After death, they will remain in the fire forever.

The Prophet (peace be upon him) was then informed about the importance of the Quran and the duty of prophethood in light of the behaviour of the disbelievers and Satan’s deception. For the current humanity that is in misguidance, you (the Prophet) are the source of guidance. You have clearly explained their disagreements and false beliefs and traditions so that they may be saved. For those who follow your commandments, you are a source of guidance and mercy, through which they will achieve success in this world and the Hereafter.

وَ اللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّسْمَعُوْنَ﴿۶۵﴾

16|65| And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.

In the Previous Verses, the Satan's deception was Highlighted. One of the easiest ways through which he deceives is by denying the resurrection and life after death. His lesson

is that this life is all there is. Follow your desires in this life, and there is no need for the existence of Allah, the Hereafter, or the teachings of the prophets. Your own strength and understanding are enough for you. This is a great deception, and the Quran repeatedly mentions the Hereafter, Paradise, and Hell. It provides evidence of resurrection through events of existence and non-existence within the world.

We observe that a piece of land is entirely barren. No one ploughs it, sows seeds, or waters it. Yet, at a certain point, when it rains, signs of life emerge on their own. Plants sprout, greenery spreads, flowers bloom, and the once dry land becomes filled with vibrancy and freshness. Birds, insects, bees, and animals start to take sustenance from them. This entire process is not a result of human action but is part of Allah's natural system. Similarly, humans who live on earth and then perish will be resurrected at an appointed time. This is understandable because these humans once existed on earth and were buried in it. Therefore, those who possess intellect and understanding, if they reflect, come to comprehend this and believe in resurrection and the Creator of the universe. However, those who do not use their intellect remain obstinate in their misguidance.

وَ اِنَّ لَكُمْ فِی الْاَنْعَامِ لَعِبْرَةً ؕ نُسْقِیْكُمْ مِّمَّا فِیْ بُطُوْنِهٖ مِنْۢ بَیْنِ فَرْثٍ وَّ دَمٍ لَّبَنًا خَالِصًا سَآىِٕغًا لِّلشّٰرِبِیْنَ ﴿۶۶﴾

16|66| And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.

In the Previous Verse, Vegetation and growth on Earth after the rain was mentioned which is used as food by human and animals.

This verse discusses the special benefits of animals and the nutritional strength provided by milk, which female animals (cattle) produce. After some time following pregnancy, female animals begin to produce milk. Allah has declared this as a point of reflection and a result of creation, noting that animals eat fodder, and from this fodder, blood and dung are produced in other animals. Blood contributes to body growth, while dung is wasted. However, in female animals, Allah produces an abundant amount of milk for their offspring and human needs. This milk is also a result of the fodder or food that, through the animal's digestive system, is produced as milk and waste (dung). Blood contributes to the body, and milk is used by humans or animals. On the other hand, male animals do not have this characteristic; they eat the same fodder but do not produce milk. In terms of quantity, cows produce the most milk. According to modern research, some time after pregnancy, the female animal's brain signals the digestive system to start producing milk from the food. This is evidence of Allah’s complex system. Milk is a beneficial food, containing calcium, zinc, vitamin D, and water in sufficient quantities, which provide strength and are essential for growth. Therefore, milk is given to young human children or animal offspring for proper early development. Milk is not only a nutritious food but also a sweet beverage in terms of taste, and it is part of Allah's production and food system.

A cup (240 ML) of milk contains:

- Calories: 149

- Water: 85%

- Protein: 7.7 grams

- Carbohydrates: 11.7 grams

- Sugar: 12.3 grams

- Fat: 8 grams

- Phosphorus, Vitamin B12, Calcium, Potassium

- (Other side effects: lactose, gas, skin problems)

- (Helps in health: bones, blood, skin problems)

Therefore, milk has been declared pleasant for those who drink it. Dairy products are separate from milk. The Prophet Muhammad (peace be upon him) liked milk. According to a Hadith narrated by Tariq bin Shihab, the Prophet Muhammad (peace be upon him) said: "Allah Almighty has placed a cure for every disease. You must use cow's milk." (Musnad Ahmad). According to another Hadith, one should recite a prayer when drinking milk: "Allahumma barik lana fihi wa zidna minhu." Translation: "O Allah, bless it for us and give us more of it." Besides milk, good food is also a blessing from Allah, provided it is not wasted, thanks are given to Allah, and the deprived are remembered.

وَ مِنْ ثَمَرٰتِ النَّخِيْلِ وَ الْاَعْنَابِ تَتَّخِذُوْنَ مِنْهُ سَكَرًا وَّ رِزْقًا حَسَنًا ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّقَوْمٍ یَّعْقِلُوْنَ ﴿۶۷﴾

16|67| And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

Grapes:

The cultivation of grapes has been historically documented since approximately 6500 BC. Grapes are mentioned in almost all religions and regions. They have significant health benefits and are nutritionally important. Grapes contain 20% Vitamin C, 10% Vitamin K, and copper. Vitamin C is crucial for DNA. Grapes also contain Vitamin B, potassium, and manganese. Grapes strengthen our immune system, improve blood circulation, and enhance longevity. They help in the maintenance and cleaning of heart arteries, reducing the chances of heart attacks. They also improve brain function and sleep due to the presence of melatonin. For eyesight, they contain lutein and zeaxanthin, and they improve digestion due to their fibre content. (Reference: New York Times, Dr. Cynthia Sass, Nutrition Expert).

Dates:

The date palm tree is also very important. It remains green throughout the year. Its fruit does not spoil even when it falls from a height. The fruit can be consumed both raw and ripe. The trunk is used for beams, and the leaves for mats and ropes. Its roots and sap are used as food. It is one of the ancient trees, with a lifespan of up to 150 years, and its fruit is highly nutritious. This tree is of high rank among plants because it has separate male and female trees. The pollen from male trees is used to fertilise female trees to produce fruit. The nutritional details of its fruit are as follows: 100 grams of dried dates contain 277 calories, 75 grams of carbohydrates, 7 grams of fibre, 2 grams of protein, 20% potassium, 14% calcium, 18% copper, 15% manganese, 5% iron, and Vitamin B6. Dates are rich in antioxidants, beneficial for brain health, and useful for treating brain diseases. They are also beneficial for pregnant women and are naturally sweet (excessive consumption can be harmful for those with diabetes).

The Quran mentions dates, grapes, and olives several times because of their great benefits. Grapes are used to make wine and other excellent foods and medicines. Since wine is intoxicating, it is forbidden. The details are available in jurisprudence books, and non-intoxicating substances are not prohibited. The growth, fruit production, trees, vines,

and nutritional effects of these plants are worth deep reflection. Modern agriculture and botany should research them. This is why it is said that for people of intellect and knowledge, there are signs and proofs of the greatness and system of nature. Scientific facts help in understanding Allah's power and recognising His greatness. Therefore, words like intellect, understanding, and reflection are used repeatedly. The specific mention of these fruits in the Quran shows the relationship between scientific facts and the Quran. Useful fruits for humans are always mentioned.

وَ اَوْحٰی رَبُّكَ اِلَی النَّحْلِ اَنِ اتَّخِذِیْ مِنَ الْجِبَالِ بُیُوْتًا وَّ مِنَ الشَّجَرِ وَ مِمَّا یَعْرِشُوْنَۙ﴿۶۸﴾

16|68| And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.

ثُمَّ كُلِیْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِیْ سُبُلَ رَبِّكِ ذُلُلًاؕ یَخْرُجُ مِنْۢ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِیْهِ شِفَآءٌ لِّلنَّاسِؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّقَوْمٍ یَّتَفَكَّرُوْنَ﴿۶۹﴾

16|69| Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

Honey Bee:

The name of the Surah, An-Nahl, is related to the honey bee. These two verses are about the honey bee and its activities. The bee's organisational abilities, communication, the hexagonal shape of its hive, its environmental impact, self-defence, and task distribution are excellent examples of management found in every honey bee hive. There are three types of bees in a hive based on task distribution: worker bees, drones (male bees), and the queen bee. Worker bees gather food, build the hive, and nurture the larvae. Each bee plays its role in this entire process. Communication among the queen, guard workers, and worker bees is highly organised, with approximately sixty thousand workers in a hive who take care of the hive, honey, and nurturing the young.

The queen is very important in the reproductive process, starting to lay eggs in spring and early summer, laying about 1500 eggs daily, and stopping in October after summer. Over a year, a queen lays approximately 25,000 eggs. The queen's body size is quite large, and she lives for about two to three years.

The guard bee's body is larger compared to the workers, especially the head. They are male and fertilise the queen during migration. They grow in four days and consume a lot of food. After eight days, they start fighting and die after fertilising. They also die due to a lack of food in the winter.

Worker bees are small in size and are the most numerous. They are all female and do not lay eggs. They collect food and produce honey, build the hive's cells, and produce wax and honey. They leave the hive, collect nectar from flowers, gather water, and produce honey in the hive. Their lifespan is generally six weeks, and they die within six months. They die in winter and start being born again in spring.

The honey bee hive is designed in a hexagonal shape, interconnected and very strong and beautiful, an engineering marvel created by the honey bee. This design and structure are natural. Honey bees travel approximately 3.75 miles, sometimes up to 8.25 miles (13.2 km), to collect honey and return to their hive. The hive's design, communication system, protection, reproduction, and honey production, along with travelling different paths and returning to the hive, and selecting the hive location are mentioned in the verse as being inspired and guided by Allah. Modern research at Harvard University, USA, shows that honey bees can count, understanding up to six. The body of a honey bee is

covered with tiny hairs that catch particles while flying or walking. These hairs can also become slightly charged (electrostatic) during flight, attracting various particles, mainly pollen, as well as plant elements, other small particles, and plastic particles (polymers) (reference: Journal of Science of the Total Environment).

Environmental Impact:

Honey bees play a significant role in the growth of greenery, plants, flowers, and shrubs on the earth. They are crucial in transferring pollen and aiding plant reproduction. If wild bees, including honey bees, were to disappear, greenery on earth would significantly reduce, causing a major environmental issue. These tiny creatures are very important.

Honey:

The nutritional properties of honey (per 100 grams):

- Weight: 0% fat, 0% cholesterol, 4 mg sodium, 52 mg potassium, 27% total carbohydrates, 82 grams sugar, 0.3 grams protein, 27 mg iron.

Honey has been used as food and medicine since ancient times.

(1) It is highly nutritious, containing many vitamins and glucose.

(2) It has strong antioxidant properties, beneficial for heart attack, stroke, and cancer prevention.

(3) It is the least harmful sweet food for diabetic patients.

(4) It reduces bad cholesterol (LDL) and increases good cholesterol (HDL).

(5) It lowers blood pressure, reducing the risk of heart disease and stroke.

(6) It reduces triglycerides, which are closely related to insulin and sugar.

(7) It is beneficial for heart health, opening heart arteries and improving blood circulation.

(8) It is very effective in treating wounds and burns, promoting healing by providing anti-inflammatory benefits and strengthening injured tissues.

(9) It is an excellent remedy for coughs, especially in children.

(10) It is a sweet and delicious source of calories and sugar.

(11) It is effective for colds and flu.

These benefits, discovered through modern research, were mentioned in the Quran fourteen hundred years ago, pointing to its scientific miracles. While the Quran is a book of guidance for humanity, it highlights these properties by referring to the healing qualities of honey. Honey comes in various colours, depending on the flowers or trees from which nectar is collected, with corresponding properties. Generally, large bees that build hives in mountains or caves produce darker honey, while smaller bees that build hives on tree branches, vines, or shelters produce lighter honey, with slight differences in benefits and properties. However, the general benefits and properties remain the same. Nowadays, honey bees are farmed using artificial hives, and artificial nectar is prepared for them, reducing their travel distance and increasing production. This commercial method results in honey with fewer properties than natural honey from wildflowers and natural spring water, with less taste and shorter shelf life.

Treatment and Healing:

Honey is recommended for healing. According to a blessed Hadith, the Prophet Muhammad (peace be upon him) advised a person with diarrhoea to use honey repeatedly, which resulted in healing.

Hazrat Jabir narrates that the Prophet Muhammad (peace be upon him) said, "There is a cure for every disease. When the medicine is used correctly, the patient recovers by the permission of Allah" (Muslim Sharif). The Prophet (peace be upon him) always preferred modern methods of treatment. Cupping and cauterisation were advanced surgical techniques of that time, which he consistently endorsed. In another Hadith, Hazrat Ibn Umar (may Allah be pleased with him) narrates that the Prophet Muhammad (peace be upon him) said, "Fever is from the heat of Hell, so cool it down with water" (Bukhari and Muslim). Seeking treatment or providing it is a Sunnah. The true Sunnah is to use modern facilities, not to repeat outdated methods, as Allah has provided new beneficial ways through modern knowledge and discoveries, which are His blessings. The Prophet (peace be upon him) preferred modern methods in his lifetime.

وَ اللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفّٰىكُمْ ۟ وَ مِنْكُمْ مَّنْ يُّرَدُّ اِلٰۤى اَرْذَلِ الْعُمُرِ لِكَیْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ؕ اِنَّ اللّٰهَ عَلِيْمٌ قَدِيْرٌ ﴿۷۰﴾

16|70| And Allah created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing. Indeed, Allah is Knowing and Competent.

The Blessed Verse is an Analysis of Human Life:

Human beings are born from a drop and grow into tall and robust individuals. Initially, their five senses are very weak and gradually strengthen and mature. They then reach the peak of their strength and power. After this, the process of aging and weakness begins. The longer they live, the weaker their organs become, and their memory fades. They forget everything, all their knowledge diminishes, and their condition becomes like that of a child who had very little memory at the beginning. Scholars, based on various traditions, divide life into different stages: the first 20 years as childhood, 21 to 40 years as youth, 41 to 60 or 65 years as mature adulthood, and 65 or 60 to 90 years as old age, during which organs weaken, memory fades, and life becomes burdensome. This stage is referred to in the blessed verse as "the most abject stage of life" (Arzal al-Umr), characterised by the loss of memory, and then the person departs from life into the embrace of death. Some people enter this distressing phase before death, while others do so after it. Hazrat Ali stated that Arzal al-Umr is 75 years of age, another opinion is 80 years, and another is 90 years (Ruh al-Ma'ani). The Prophet Muhammad (peace be upon him) sought refuge from Arzal al-Umr through prayers.

(1) Hazrat Anas narrates that the Prophet Muhammad (peace be upon him) would seek refuge from Allah and say: "O Allah, I seek refuge in You from laziness, cowardice, and miserliness." (Sahih Bukhari).

(2) In another Hadith, narrated by Hazrat Mus'ab through his father, he adds: "and from the trials of the world and the torment of the grave." (Sahih Bukhari).

(3) Another Hadith narrated by Hazrat Usama bin Sharik (may Allah be pleased with him) states that he presented himself before the Prophet Muhammad (peace be upon him), and his companions were sitting as if there were birds on their heads. After greeting and sitting down, some Bedouins came and asked: "O Messenger of Allah, should we seek treatment?" He replied: "Seek treatment, for Allah has not created any disease except that He has also created its cure, except for one disease, old age."

The stages of life: birth, childhood, youth, old age, then Arzal al-Umr, and death are clear evidence that a higher power controls human beings, and humans are a small part of this system. Indeed, this entit and power are very great, knowledgeable, and powerful. The system of nature is an expression of Allah's power.

وَ اللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰى بَعْضٍ فِى الرِّزْقِ ۚ فَمَا الَّذِيْنَ فُضِّلُوْا بِرَآدِّىْ رِزْقِهِمْ عَلٰى مَا مَلَكَتْ اَيْمَانُهُمْ فَهُمْ فِيْهِ سَوَآءٌ ؕ اَفَبِنِعْمَةِ اللّٰهِ يَجْحَدُوْنَ ﴿۷۱﴾

16|71| And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favor of Allah they reject?

Double Standards

In the previous verse, there was an analysis of the duration of human life, mentioning the journey of life. This verse discusses the routines of life and human behavior, which have implications for faith, social, and economic aspects. A person desires respect and dignity. Then, moving forward from this, they start to exhibit arrogance beyond self-confidence and try to ensure that others are inferior to them or that they stand out among them. They express this through their behavior, often due to social or economic differences between individuals. They strive to maintain their financial superiority, not sharing their wealth with others, so that others remain inferior, while not preferring such a situation for themselves. This double standard is regrettable. The following facts are established from this example:

(1) There is a natural difference among people regarding their wealth and resources, which has been present in societies from the beginning. Every individual has been blessed with different gifts from Allah, and thus, this difference is evident in every society, whether it is based on tribalism, capitalism, communism, or socialism. Under any system, numerical equality cannot be provided to every individual. Therefore, it is wrong to exhibit arrogance and consider others inferior based on this.

(2) If a person has more resources and wealth, they do not help their employees or weaker individuals working with them and keep their wealth confined to themselves. Even though this blessing is given by Allah and including others is a good act, the motive behind not sharing is selfishness.

(3) A person who is dependent on others for many matters wants a special status for themselves, but they make others their deity equal to the one divine entity that is the creator of the entire universe, and forget God. This is a denial of Allah's blessings.

وَ اللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّ جَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَ حَفَدَةً وَّ رَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ؕ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَ بِنِعْمَتِ اللّٰهِ هُمْ يَكْفُرُوْنَ ۙ﴿۷۲﴾

16|72| And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?

وَ يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَ الْاَرْضِ شَيْـًٔا وَّ لَا يَسْتَطِيْعُوْنَ ۚ﴿۷۳﴾

16|73| And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable.

In the blessed verses, in addition to the previous topic, there is mention of Allah's blessings, which are familial and social. Allah created men and women based on mutual affection and need. Women are from the same species as men. He instilled mutual attraction and then granted children and further descendants in the form of grandchildren. All these aspects are reasons for human comfort and satisfaction, resulting from Allah's mercy. Since there is an equal possibility of having or not having children and further descendants, having children and their children is an additional blessing. However, humans do not appreciate these blessings from Allah and instead believe in other causes and means.

This refers to the disbelievers of Makka and the polytheists, who worship idols and goddesses instead of God. These idols have no power over anything in the heavens and the earth; they are lifeless. They regard these idols as deities in place of Allah, while God's power encompasses the heavens and the earth. He grants rain, life, death, and children. They forget Him.

فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ؕ اِنَّ اللّٰهَ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ﴿۷۴﴾

16|74| So do not assert similarities to Allah. Indeed, Allah knows and you do not know.

ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى شَیْءٍ وَّ مَنْ رَّزَقْنٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّ جَهْرًا ؕ هَلْ يَسْتَوٗنَ ؕ اَلْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۷۵﴾

16|75| Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know.

وَ ضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَاۤ اَبْكَمُ لَا يَقْدِرُ عَلٰى شَیْءٍ وَّ هُوَ كَلٌّ عَلٰى مَوْلٰىهُ ۙ اَيْنَمَا يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ؕ هَلْ يَسْتَوِیْ هُوَ ۙ وَ مَنْ يَّاْمُرُ بِالْعَدْلِ ۙ وَ هُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۷۶﴾

16|76| And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?

Do not attribute examples to Allah because Allah is the Creator, and the entire universe is His creation; therefore, nothing can be compared to Him. He has no equal. Any example or likeness of Allah is against His majesty. The disbelievers of Makka believed in Allah. When asked about the idols, they would say that Allah's entity is very exalted. They would ask Allah through the idols as intermediaries, similar to how, in the courts of worldly kings, not everyone can directly approach the king. One has to gain access through the king's advisors or ministers. They thought that in the same way, they could ask Allah through these idols and that the idols would intercede on their behalf. Allah has prohibited this example because He is All-Knowing and All-Aware, All-Hearing and All-Seeing. These idols are themselves needy, being human-made replicas. How can they be deities? And how can the disbelievers equate them as examples of Allah?

The Role of Muslims and Non-Muslims in Society:

Two examples are given in human society. In the first example, a person is a slave or servant to someone, bound by orders, unable to spend freely. He has no property or permission. In contrast, there is a person who owns property and spends it as he wishes, giving to the poor, needy, and friends. Although these two individuals are equal as humans, possessing the same five senses, they are entirely different in power, ability, and their capacity to perform good deeds in society.

In the second example, there is a person who is mute and deaf, also a servant or slave. Since he lacks the ability to speak and hear, his capacity to work is very limited. On the other hand, there is a person endowed with knowledge, who is excellent in speech, hearing, and sight, understands all matters, and makes sound decisions. These two individuals, while both human, have completely different roles in society. One is a source of mercy, blessing, benefit, and goodness, while the other is a burden and a source of trouble. This is the same analogy for a believer and a non-believer. A believer, through their faith, actions, and concern for human welfare and justice in society, is a source of goodness. In contrast, a disbeliever, who does not follow Allah's commands, is self-centered, does not think of others' welfare, and due to their arrogance, miserliness, and selfishness, does not play a positive role in society. These two types of individuals coexist in society, but their impacts are entirely different. Therefore, we see that societies with more individuals who do good become societies of blessing, mercy, and peace. Conversely, societies inhabited by selfish and greedy people face destruction.

A society where faith in the true owner of the universe, Allah, and adherence to His commands prevail, is successful. If there is no faith in Allah and no belief in the Day of Judgment, the root of corruption exists in that society. The blessed verse mentions justice and the straight path, referring to the rights of Allah and the rights of humans. The purpose of Islam was and is to implement these aspects in society.

وَ لِلّٰهِ غَيْبُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ مَاۤ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۷۷﴾

16|77| And to Allah belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent.

In the Makkan Surahs, Tawheed (the Oneness of Allah), the Day of Judgment, Paradise, Hell, and beliefs are mentioned in a rational manner because these are essential for faith. The extent of Allah's knowledge is emphasized, indicating that nothing in the heavens and the earth, meaning the entire universe, is hidden from Him. Similarly, the certainty of the Day of Judgment, which will bring about a transformation in the state of the earth and the end of all things upon it, is affirmed. When the time comes, the Day of Judgment will occur in the blink of an eye or even less. This is because Allah is capable of everything.

Nowadays, scientific research also aligns with the descriptions of the Day of Judgment given in the Quran. According to a Hadith, the Prophet Muhammad (peace and blessings be upon him) said: "Indeed, the Day of Judgment will certainly occur while two people have spread out a cloth between them for a transaction, but they will not be able to complete the transaction or fold the cloth before the Day of Judgment comes." He also said: "Indeed, the Day of Judgment will certainly occur while a man is milking his she-camel, but he will not be able to drink it before the Day of Judgment comes." Furthermore, he mentioned: "Indeed, the Day of Judgment will certainly occur while a man is repairing his water basin, but he will not be able to water his livestock before the Day of Judgment comes." He also said: "Indeed, the Day of Judgment will certainly occur while a man is raising a morsel of food to his mouth, but he will not be able to eat it before the Day of Judgment comes." (Muslim and Bukhari). This indicates that people will be engaged in their usual business and activities, and suddenly the Day of Judgment will occur. According to the Hadith, it will be a Friday.

وَ اللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔا ۙ وَّ جَعَلَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ وَ الْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۷۸﴾

16|78| And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.

The verse describes the scientific facts about human existence. In previous verses, the weakness of limbs and memory loss in old age were mentioned. Similarly, after birth, the five senses of a newborn do not function immediately. They begin to develop approximately over twelve months. Vision starts within one month up to 30 cm (12 inches), hearing within eight weeks, touch is the first sense to develop (after eight weeks), smell begins after the first month (the newborn can recognize the mother's scent), and taste starts functioning fully during the first year. This progression continues, and by the age of six, a child is capable of learning and expressing some things.

Along with this, Allah has mentioned the special features of the human body system, including the development systems of nerves, blood, and organs. All these aspects were created by Allah with human creation and granted to humans. Some individuals are deprived of these, which is why it is necessary to be thankful to Allah. The verses of the Quran announced these facts fourteen hundred years ago, which modern research is now confirming. This is its miracle.

On the other hand, Muslims are commanded to engage in research so that they can explain the existence of God to others through evidence and proofs.

اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ السَّمَآءِ ؕ مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۷۹﴾

16|79| Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe.

This passage expresses the wonders of Allah's power. In addition to humans, it highlights the characteristics of animals, especially birds, which Allah has bestowed upon them. How do birds fly in the air, and who teaches them? Allah has made the ability to think and understand part of their nature, enabling them to learn to fly. When a baby bird falls from the nest, it learns to fly. The sky becomes its world, and trees become its home. The way their wings and feathers contract and expand, with larger and smaller feathers folding layer by layer, is all part of the knowledge and skill endowed by Allah. Their tail feathers spread and contract, allowing them to maneuver, rise, and turn in the air. This knowledge and action are bestowed by Allah and change naturally with their will, enabling them to keep flying. These birds can fly up to 21,120 feet in altitude, crossing the Himalayas, covering distances of 4,000 kilometers from Siberia to India. Initially, humans tried to fly by observing birds. When Muslims ruled in Andalusia (Spain), a Muslim scientist attempted to fly using wings.

Today, airplane designs are based on these birds' flight patterns. Their wings spread during flight, tilt downward during landing, and fold when they reach high altitudes. The lift force of the air and the earth's gravity, both provided by Allah, assist in landing. In all these matters, there are signs for the faithful and the wise, and the faith of the wise becomes very strong.

The flight of birds and the expanse of the sky reflect the boundless extent of Allah's love for those with understanding. There is no limit to it.

As the verse goes:

"The heart is the passage for the Almighty." (The human mind is the place for the mercy of the Supreme God).

وَ اللّٰهُ جَعَلَ لَكُمْ مِّنْۢ بُيُوْتِكُمْ سَكَنًا وَّ جَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَ يَوْمَ اِقَامَتِكُمْ ۙ وَ مِنْ اَصْوَافِهَا وَ اَوْبَارِهَا وَ اَشْعَارِهَاۤ اَثَاثًا وَّ مَتَاعًا اِلٰى حِيْنٍ ﴿۸۰﴾

16|80| And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time.

وَ اللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّ جَعَلَ لَكُمْ مِّنَ الْجِبَالِ اَكْنَانًا وَّ جَعَلَ لَكُمْ سَرَابِيْلَ تَقِيْكُمُ الْحَرَّ وَ سَرَابِيْلَ تَقِيْكُمْ بَاْسَكُمْ ؕ كَذٰلِكَ يُتِمُّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ﴿۸۱﴾

16|81| And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].

فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ الْمُبِيْنُ ﴿۸۲﴾

16|82| But if they turn away, [O Muhammad] - then only upon you is [responsibility for] clear notification.

يَعْرِفُوْنَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا وَ اَكْثَرُهُمُ الْكٰفِرُوْنَ ﴿۸۳﴾

16|83| They recognize the favor of Allah; then they deny it. And most of them are disbelievers.

This passage expresses the power and blessings of Allah. In the previous verses, birds were mentioned, while this one discusses the benefits of animals. Sheep, goats, and camels provide not only hides and milk but also wool and other materials from their hair, which are used to make items such as blankets, tents, and warm clothing that protect against the cold. Tents are lightweight and easy to transport, providing the convenience of a home during travel, and protect from the sun and cold. Additionally, other items are made from hides. All animal hides and hair, after being cleaned and dyed (with chemical hair removal), become pure and usable (according to Hanafi jurisprudence). These animals are also very familiar and friendly with humans.

Furthermore, trees, mountains, and rivers on the earth are beneficial to humans. Trees provide shade, fruits, and food for humans and animals. They also play a crucial role in maintaining the balance of carbon and oxygen in the environment. Imagine if trees didn't have leaves; there would be no shade, and the balance of oxygen and carbon on earth would be disrupted. Besides this, the minerals extracted from the earth, especially iron and copper, are mentioned, which are used in defense, such as armor, helmets, arrows, etc., and nowadays, countless products are made from these materials.

Duty of the Preacher:

Despite these numerous signs and guidance, if people, especially those who do not follow Allah's commandments, do not believe, do not believe in the Day of Judgment, and do not accept Islam, they are responsible for themselves. As a preacher and prophet, you are fulfilling your duty. Once the prophet delivers the message, their duty is complete.

After that, those who deny will face the consequences of their actions. Receiving guidance is separate from the preacher's work, and forceful acceptance is prohibited.

وَ يَوْمَ نَبْعَثُ مِنْ كُلِّ اُمَّةٍ شَهِيْدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِيْنَ كَفَرُوْا وَ لَا هُمْ يُسْتَعْتَبُوْنَ﴿۸۴﴾

16|84| And [mention] the Day when We will resurrect from every nation a witness. Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allah].

وَ اِذَا رَاَ الَّذِيْنَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَ لَا هُمْ يُنْظَرُوْنَ﴿۸۵﴾

16|85| And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.

وَ اِذَا رَاَ الَّذِيْنَ اَشْرَكُوْا شُرَكَآءَهُمْ قَالُوْا رَبَّنَا هٰٓؤُلَآءِ شُرَكَآؤُنَا الَّذِيْنَ كُنَّا نَدْعُوْا مِنْ دُوْنِكَ ۚ فَاَلْقَوْا اِلَيْهِمُ الْقَوْلَ اِنَّكُمْ لَكٰذِبُوْنَ ۚ﴿۸۶﴾

16|86| And when those who associated others with Allah see their "partners," they will say," Our Lord, these are our partners [to You] whom we used to invoke besides You." But they will throw at them the statement, "Indeed, you are liars."

وَ اَلْقَوْا اِلَى اللّٰهِ يَوْمَئِذِ ِالسَّلَمَ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ﴿۸۷﴾

16|87| And they will impart to Allah that Day [their] submission, and lost from them is what they used to invent.

اَلَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ زِدْنٰهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوْا يُفْسِدُوْنَ﴿۸۸﴾

16|88| Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing.

وَ يَوْمَ نَبْعَثُ فِيْ كُلِّ اُمَّةٍ شَهِيْدًا عَلَيْهِمْ مِّنْ اَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيْدًا عَلٰى هٰٓؤُلَآءِ ؕ وَ نَزَّلْنَا عَلَيْكَ الْكِتٰبَ تِبْيَانًا لِّكُلِّ شَىْءٍ وَّ هُدًى وَّ رَحْمَةً وَّ بُشْرٰى لِلْمُسْلِمِيْنَ﴿۸۹﴾

16|89| And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness over your nation. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

The Reward of Guidance:

After presenting the evidence and arguments for the existence of Allah, those who deny it will face severe punishment. On the Day of Judgment, when they see those whom they considered their deities, equating them with Allah and seeking help from them, they will blame these false deities to save themselves. These so-called deities, regardless of their form, will deny their claims and state that these accusations are entirely false because they were neither deities nor did they ever command worship. Both parties (the false deities and the polytheists) will humble themselves and seek forgiveness. Their arrogance and pride will vanish, and those who led people astray will receive double the punishment due to their role in encouraging others to go astray.

In a blessed Hadith, it is narrated by Hazrat Jarir bin Abdullah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "Whoever establishes a good practice in Islam will receive its reward and the reward of those who act upon it after him, without diminishing their rewards in the least. And whoever establishes an evil practice in Islam will bear its burden and the burden of those who act

upon it after him, without diminishing their burdens in the least." (Sahih Muslim, Ibn Majah).

All the prophets of the nations will announce that they conveyed the message, and among their nations, righteous individuals will testify that the message was delivered. The Prophet Muhammad (peace and blessings be upon him) will testify over all the prophets. According to one interpretation, the human body parts will testify, including hands, tongue, ears, eyes, head, feet, and body. This is part of our faith, as all prophets were truthful, as mentioned in the Quran. The Quran is the final and most comprehensive and clear book of guidance. For human guidance, it contains essential teachings for all aspects and phases of life, whether social, economic, scientific, or doctrinal. The details of these teachings are found in Hadith, Tafsir, and books of Fiqh. Therefore, this book is guidance and mercy for those who believe in Allah and act upon its teachings, leading to success and the good news that they will be rewarded with Paradise in the Hereafter.

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَ الْاِحْسَانِ وَ اِيْتَآئِ ذِی الْقُرْبٰی وَ يَنْهٰی عَنِ الْفَحْشَآءِ وَ الْمُنْكَرِ وَ الْبَغْیِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۹۰﴾

16|90| Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

According to scholars, there is no verse more comprehensive on rights and duties and on good and evil than this one. It is so important that it is included in every sermon. This brief verse commands very significant actions and forbids very harmful actions to make Islamic society a cradle of virtues and peace. The commands given are justice, then kindness, and maintaining kinship. Here's a brief explanation:

Justice:

Justice is very important. It comprises two aspects: one is to maintain balance and proportion in the rights among people, and the other is to ensure that everyone gets their rights easily and systematically. Its alternative is fairness. This does not mean that rights or duties should be equal or based on halves. Such division is against the principle of justice. The true implementation of justice is balance and proportion, not numerical equality, and this practice is context-specific. In some cases, justice seeks equality for individuals in society, such as in citizenship rights, but in some situations, this equality is not appropriate, such as the social and moral equality between parents and children. Similarly, the basis of a person's compensation is not merely on the human individual but on the importance and nature of the work, according to justice. Therefore, the foundation of real justice is balance and appropriateness, and the Islamic command requires that every person's moral, social, legal, and political rights be given honestly, without discrimination or hardship.

Kindness:

The second command is kindness, which means good behavior, compassionate attitude, tolerance, forgiveness, mutual concessions, generous dealings, and good manners. Giving someone more than their right or taking less for oneself and giving more to others is also kindness. Justice is the foundation for a good society without which a society cannot be peaceful. Since kindness is more than justice, it is the beauty and perfection of society. If justice grants rights and saves from bitterness, kindness adds sweetness and pleasantness to it. If society is based only on justice, where everyone only takes their right or gives only what is due and measures everything meticulously, there will be

no conflict, but it will lack love, magnanimity, sincerity, sacrifice, gratitude, and goodwill—values that make life pleasant and sweet. Kindness, derived from "Husn," means something desirable and beautiful. It applies in two ways: one, to bestow favors or blessings on someone, and the second, to do good deeds. (Verse: "If you do good, you do good for yourselves." Surah Bani Israel.) In worship, kindness is the standard of love and connection with Allah. (Reference to Hadith of Gabriel.)

Maintaining Kinship:

The third command is maintaining kinship. "Rahm" means relationship, which entails showing kindness and good behavior towards relatives. This includes participating in their joys and sorrows, treating them well, and helping them in lawful matters. It is essential to understand that our wealth also has rights and privileges for our relatives besides our children. There should not be economic disparity to the extent of hunger and poverty within family members. According to Islam, a society is unfortunate and detestable where one family member lives in luxury while another, his brother, is in need of food and clothing. A family is a united unit where the well-off members must take care of the weaker, needy brothers, and then consider the rights of others. Numerous Hadiths command this. Although the Islamic government is responsible for meeting every individual's basic needs, if government resources are insufficient, other members of society also have duties.

Order of Importance in Family Relations:

The order of importance for family members is as follows: a person's primary beneficiaries are his parents and then his wife and children. After that, his siblings, then those who are closer in kinship, and then those who are closer (neighbors).

(1) Hazrat Ali (may Allah be pleased with him) narrates that the Prophet (peace and blessings be upon him) said: "Join the ties with those who cut you off, treat well those who treat you badly, and speak the truth even if it is against yourself."

(2) Hazrat Utbah bin Aamir (may Allah be pleased with him) narrates that he met the Messenger of Allah (peace and blessings be upon him). He said, "O Messenger of Allah, tell me the best deed." The Prophet said: "O Utbah, join the ties with those who cut you off, give to those who deprive you, and turn away from those who wrong you." (Musnad Ahmad)

(3) Hazrat Abu Bakr narrates that the Prophet (peace and blessings be upon him) said: "There is no sin that Allah hastens the punishment for in this world, besides what is stored for the hereafter, more than rebellion and severing family ties." (Sunan Abi Dawood, Al-Mustadrak Al-Hakim),

Three Prohibited Things:

Indecency (Fahash)

This encompasses all shameful and obscene acts. Any evil that is inherently bad is considered indecent. Examples include adultery, nudity (exposing the body), homosexuality, theft, miserliness, drinking alcohol, begging, swearing, false propaganda, slander, and revealing private matters. Particularly, any causes or means that lead to indecency are also part of it because they are the instigators. This includes auditory and visual materials of all kinds. Unfortunately, due to the West's progress and leadership in the world, especially in economic and scientific fields, and the corruption of the church system in their societies, a distance from religion has developed, becoming their customs and traditions. Their ways and customs, due to their leadership, are quickly being adopted in weaker (poor and underdeveloped) countries due to economic and

commercial weaknesses. Notably, sexual indecency, alcohol consumption, and the usury system are critical issues from which Muslims need to protect themselves.

Evil (Munkar)

Along with indecency, evil deeds are also prohibited. Munkar is any evil that a person perceives as bad, always considers wrong, and is forbidden in divine law and human regulations.

Transgression (Baghy)

The third command is to avoid transgression. Baghy means to exceed one's limits, infringe on others' rights, or commit injustice. Besides humans, the rights of the Creator are also very important. Transgression includes all bad deeds: rebelling, stealing, robbing, breaking promises, mistrusting, betraying, disgracing someone, conspiring against someone, usurping someone's wealth, oppressing, slandering, adulterating, gambling, backbiting, being extravagant, spreading corruption, hoarding, and young men and women meeting in seclusion.

Imagine if a society adheres to the commands and avoids the prohibitions, it will be socially beautiful, morally pure, economically prosperous, peaceful, and happy. The Islamic system aims to provide such a society for all humanity.

Human Cognitive Faculties According to Islamic Perspective:

From an Islamic point of view, human cognitive faculties or the mind consists of three parts that make decisions:

(1) Nafs Ammarah (The Inciting Soul): It motivates evil.

(2) Nafs Mutmainnah (The Tranquil Soul): It motivates good.

(3) Nafs Lawwamah (The Reproachful Soul): It has the power of analysis and restraint.

This relates to human character or psychology (detailed in Surah Yusuf). Similarly, modern medicine also has a similar analysis according to which the brain consists of three parts:

(1) Cerebrum: The largest part, which is the center of memory, thinking, and emotions.

(2) Cerebellum: The back part, which controls and coordinates.

(3) Brain Stem: The base or the layer of the brain located beneath the cerebrum and in front of the cerebellum.

These details indicate that Islam encompasses not only spiritual but also physical and psychological aspects, pointing to a comprehensive and complete system of life.

وَ اَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَ لَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيْدِهَا وَ قَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا ؕ اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُوْنَ ﴿۹۱﴾

16|91| And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do.

وَ لَا تَكُوْنُوْا كَالَّتِیْ نَقَضَتْ غَزْلَهَا مِنْۢ بَعْدِ قُوَّةٍ اَنْكَاثًا ؕ تَتَّخِذُوْنَ اَیْمَانَكُمْ دَخَلًۢا بَیْنَكُمْ اَنْ تَكُوْنَ اُمَّةٌ هِیَ اَرْبٰى مِنْ اُمَّةٍ ؕ اِنَّمَا یَبْلُوْكُمُ اللّٰهُ بِهٖ ؕ وَ لَیُبَیِّنَنَّ لَكُمْ یَوْمَ الْقِیٰمَةِ مَا كُنْتُمْ فِیْهِ تَخْتَلِفُوْنَ﴿۹۲﴾

16|92| And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ.

A Promise is a Test:

The importance and explanation of the previous topic continue. In Islam, making and keeping promises are duties, and breaking them is a major sin. Many Quranic verses and Hadiths address this. Generally, to solidify our promise, we make Allah a guarantor or swear by Him, intending to make the promise more binding. Therefore, breaking such a promise is even more sinful. The Arab tribes would commonly make agreements, but if a more beneficial opportunity arose or if they could make an agreement with a larger tribe, they would disregard the previous agreement and make a new one. Often, this was done for individual gain. Due to financial interests, a person commits this sin, and hence it is called a test. This act is considered a major sin in Islam. Its detailed mention is in Surah Al-A'raf. The main reason for the conquest of Makka was to enforce the fulfillment of agreements. Allah has declared the breaking of these agreements, or any type of agreement, as an act that nullifies good deeds. Whether the agreement is with a Muslim or a non-Muslim, it is equally binding for the establishment of humanity and a righteous society.

Who Will Decide in Disputes?

Therefore, at the end of the verse, it is stated that in case of disputes, usually arising from a religious point of view, "I (Allah) will decide between you on the Day of Judgment." Killing and destruction over disagreements are forbidden. An example of the loss caused by breaking a promise is given with the story of a woman who, due to mental instability, would cut her thread after spinning it, thus wasting all her hard work. She became a proverb in Makka for this foolish and harmful act. Achieving the intended purpose of an act is necessary.

An oath or pledge should only be broken if it leads to sin or wrongful action, and in such a case, its expiation must be given. This is a penalty for not fulfilling the promise, given the importance of keeping promises. Afterward, the wrongful action should be avoided to prevent sin. According to a Hadith, on the Day of Judgment, a banner will be placed on the back of the one who breaks a promise, according to the act of breaking the promise, which will be a cause of their disgrace.

وَ لَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ یُّضِلُّ مَنْ یَّشَآءُ وَ یَهْدِیْ مَنْ یَّشَآءُ ؕ وَ لَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ تَعْمَلُوْنَ﴿۹۳﴾

16|93| And if Allah had willed, He could have made you [of] one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do.

وَ لَا تَتَّخِذُوْۤا اَیْمَانَكُمْ دَخَلًۢا بَیْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوْتِهَا وَ تَذُوْقُوا السُّوْٓءَ بِمَا صَدَدْتُّمْ عَنْ سَبِیْلِ اللّٰهِ ۚ وَ لَكُمْ عَذَابٌ عَظِیْمٌ﴿۹۴﴾

16|94| And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allah, and you would have [in the Hereafter] a great punishment.

وَ لَا تَشْتَرُوْا بِعَهْدِ اللّٰهِ ثَمَنًا قَلِيْلًا ؕ اِنَّمَا عِنْدَ اللّٰهِ هُوَ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۹۵﴾

16|95| And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know.

مَا عِنْدَكُمْ يَنْفَدُ وَ مَا عِنْدَ اللّٰهِ بَاقٍ ؕ وَ لَنَجْزِيَنَّ الَّذِيْنَ صَبَرُوْۤا اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۶﴾

16|96| Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.

Keeping Promises:

Keeping promises is a duty in Islam. It holds great significance in individual life. Given this importance, this topic continues. Social and economic benefits are strong motivators in human actions. The Quran has expressed this fact, emphasizing that one should neither renege on nor break their promises upon seeing these benefits. Instead, one should uphold them with truthfulness and firmness. It is crucial to disregard financial and social gains. This applies not only to religious matters but also to social and economic dealings in general life. We observe that worldly benefits are temporary. Wealth, health, and power never remain the same and eventually, a person himself perishes. Abandoning truth or a promise for these benefits is highly detrimental and brings harm in this world as well. People, tribes, or governments lose trust, leading to a lack of respect and proper rights. Additionally, it is a separate sin in the eyes of Allah. Breaking a promise for worldly gain is compared to a sale and is called deceit. Whereas, Allah has promised great rewards for keeping promises both in this world and the hereafter, as Allah's rewards are limitless. Besides worldly matters, it is also necessary to keep promises in the rights of Allah, so one does not forget.

On the other hand, guidance is provided that sometimes one must go through difficult times due to bitter circumstances. In such situations, one should firmly hold onto patience. The blessings of patience are immense socially and psychologically. Detailed explanations have been provided in Surah Yusuf. The motivation for patience is the honor and high status of the patient in the eyes of Allah in this world and the hereafter. It is pointed out that patience, adherence to agreements, and truthfulness lead to success even in this world. In seemingly difficult and corrupt societies, it is very beneficial and necessary to adopt these qualities.

Violence in Disagreement:

Another verse is very important regarding human behavior, especially concerning religious preaching and attitudes. At that time, in Makkah, the Prophet’s (peace be upon him) struggle, the difficulties faced by Muslims, and the challenges in spreading Islam were evident, which can arise in any society. Allah made it clear that there will be misguided people and those who are rightly guided. This is part of Allah's established system. If Allah had willed, He could have made all humans obedient like angels. But accountability for actions is required, hence humans are given the choice. The path one chooses and strives for will be opened for them. Those who acknowledge the truth of the Quran and the teachings of the Prophet (peace be upon him) will follow them and find guidance. Those who do not accept them as truth will remain in misguidance. On the Day of Judgment, every person will be questioned about their deeds and will be rewarded

or punished justly. Therefore, violence for preaching, religious conversion, or change of religion is prohibited in Islam. The exemplary behavior of the Prophet (peace be upon him) and his companions attests to this. The Quran mentions this several times.

During the Prophet's (peace be upon him) time, one companion's son was a Christian. When the Christians were about to leave for Byzantium, the son also wanted to go, but his father was forcibly stopping him. When the Prophet (peace be upon him) learned of this, he forbade the father and ordered that the son be allowed to go. This was the Islamic tolerance and religious freedom. The next verse pertains to deeds.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَ لَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۷﴾

16|97| Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

Human Gender Equality:

The blessed verse clarifies the importance of deeds. Women and men are absolutely equal in terms of reward and punishment. No one receives special concessions based on gender. Rather, they will receive rewards in accordance with their deeds. This was a declaration of human equality made fourteen hundred years ago. Those who consider women to be half or weak in Islam are simply ignorant. Women's rights and responsibilities in society are determined based on justice according to their circumstances. Therefore, there are differences in some matters, but as humans, Muslims, and in terms of recompense for deeds, they are entirely equal.

Good Deeds and Pure Life:

The Holy Quran states that a life resulting from good deeds is a pure life. Similarly, a life resulting from bad deeds is filthy. A pure life is promised great rewards and blessings in this world and the hereafter. We see that in societies where individuals engage in righteous deeds, such as justice, truth, keeping promises, respecting human dignity, and helping the weak, these societies enjoy peace and a comfortable standard of living. In this world, the reward for good deeds (helping the poor, justice, keeping promises, truth) is received in both this world and the hereafter. Faith is not a condition, as stated in the blessed verse (Surah Al-Zalzalah 99:7: “Whoever does an atom's weight of good will see it”). However, for Paradise in the hereafter, faith is a necessary condition. (Some scholars consider deeds to be a part of faith, while others see deeds as separate from faith, which is an academic discussion). A few deeds are preferred regarding pure life and best actions. Saeed bin Jubair narrates that Abdullah ibn Abbas, may Allah be pleased with him, in the interpretation of the verse (We will surely give them a good life), said it means contentment. He also stated that the Messenger of Allah (peace be upon him) prayed: O Allah, make me content with what You have provided me, bless it for me, and grant me goodness in every hidden matter (Al-Mustadrak Al-Hakim). Jabir, may Allah be pleased with him, reported: Contentment is such wealth that never ends and a treasure that never perishes. Similarly, Ali, may Allah honor his face, Ibn Abbas, Hasan Al-Basri, and Wahb bin Munabbih said that it signifies contentment. If we observe practical life, indeed, contentment is a great treasure; the person who lives with contentment leads a peaceful life. A greedy person is always restless for more wealth and status, exhausting his body and mind in this pursuit, depriving himself of peace and falling prey to various diseases. Anas, may Allah be pleased with him, narrates that the Prophet (peace be upon him) said: The son of Adam grows old, but two desires remain young in him: the desire for wealth and the desire for a long life (Bukhari). In another hadith, the Prophet (peace be

upon him) said: A man travels a long journey, his hair disheveled and dusty, then he raises his hands and prays: O my Lord, O my Lord, while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished unlawfully; how then will his prayer be accepted? Due to these unlawful acts, his prayer will never be accepted (Muslim/Tirmidhi). Some scholars (Ikrimah) said that the pure life in this world means obedience to Allah and His Messenger (peace be upon him). Ismail bin Abi Khalid said: It means lawful sustenance and righteous deeds. These are such important teachings. If only we implement them in our lives, we would lead successful lives.

فَاِذَا قَرَاْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ﴿۹۸﴾

16|98| So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].

اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ اٰمَنُوْا وَ عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ﴿۹۹﴾

16|99| Indeed, there is for him no authority over those who have believed and rely upon their Lord.

اِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَ الَّذِيْنَ هُمْ بِهٖ مُشْرِكُوْنَ﴿۱۰۰﴾

16|100| His authority is only over those who take him as an ally and those who through him associate others with Allah.

Importance of the Divine Word:

The Holy Quran is the word of God and the final book of guidance for all humanity. Reading it with understanding brings blessings, and acting upon it leads to salvation. Since it is the final book of guidance, Satan makes every effort to deprive humans of this guidance and make them deserving of divine punishment, just as he is. Satan has been given the power by Allah to reach the human mind, influencing thoughts and actions by stimulating neurons, a phenomenon often unnoticed by humans (since he was created from energy). His primary effort is to keep humans away from the paths of guidance. Therefore, during the recitation of the Quran, he diminishes human attention. Many people read without translation, and he keeps them from understanding or contemplating by introducing other thoughts. Often, he affects the ability to understand the Quran, leading people towards various distractions, especially in the interpretation of ambiguous verses. Hence, to understand the Quran, it is necessary to refer to the sayings and actions of the Prophet (peace be upon him) and then the sayings and actions of his companions.

How to Protect Against Satan's Attacks:

These issues are faced by every individual. To avoid them, Allah has commanded us to seek refuge in Him with the phrase "I seek refuge with Allah from the accursed Satan." It is important- to reflect on its meaning: Satan is powerful, invisible, and capable of infiltrating the human mind. The only way to succeed against this power is to seek refuge in Allah, request His and His angels' help, which is found in the phrases of seeking refuge and in the name of Allah. Additionally, the phrase "There is no power nor strength except with Allah, the Most High, the Great" is also important, and understanding its meaning is crucial. All forces that encourage goodness and prevent evil are provided by Allah's help and support. Especially while reading these verses, it is necessary to keep their meaning in mind so that one can gain guidance from the Quran and Hadith and avoid incorrect personal interpretations. May Allah protect us from these incorrect interpretations and explanations. Ameen.

Those Protected from Satan:

Allah has given Satan the power to mislead humans, but he does not mislead all humans. He only misleads those who follow him, acting on thoughts that go against Allah's commands and lacking faith in Allah, instead relying more on other means. The righteous servants of Allah are protected from Satan's traps and deceptions. Only those who have full trust and reliance on Allah can be saved. This is not merely an abstract idea but a practical method demonstrated by the Prophet (peace be upon him) and his companions. Faith in Allah generates the strength to act on His commands, leading to actions. The most important trust, along with all other means, is in Allah, known as 'tawakkul'. This trust is developed from one's mental state. When we recite "I seek refuge with Allah" with its meaning and understanding, our connection with Allah strengthens, and our disdain for Satan increases. Similarly, understanding and reflecting on the phrase "There is no power nor strength except with Allah" increases our inclination towards good deeds. Whenever an evil thought arises, prompted by Satan's attack, an opposite thought of goodness immediately follows, increasing our inclination towards righteousness, leading to good deeds and protection from evil. This practice requires consistent effort over a long period. Eventually, a person becomes steadfast in following Allah's commands and remains on the path of His love.

وَ اِذَا بَدَّلْنَاۤ اٰیَةً مَّكَانَ اٰیَةٍ ۙ وَّ اللّٰهُ اَعْلَمُ بِمَا یُنَزِّلُ قَالُوْۤا اِنَّمَاۤ اَنْتَ مُفْتَرٍ ؕ بَلْ اَكْثَرُهُمْ لَا یَعْلَمُوْنَ﴿۱۰۱﴾

16|101| And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, "You, [O Muhammad], are but an inventor [of lies]." But most of them do not know.

قُلْ نَزَّلَهٗ رُوْحُ الْقُدُسِ مِنْ رَّبِّكَ بِالْحَقِّ لِیُثَبِّتَ الَّذِیْنَ اٰمَنُوْا وَ هُدًى وَّ بُشْرٰى لِلْمُسْلِمِیْنَ﴿۱۰۲﴾

16|102| Say, [O Muhammad], "The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."

Changes in Commands:

The disbelievers of Makka raised various objections against the Holy Quran, calling it human speech or poetry. Over time, the Quran revealed commands gradually, with some changes in these commands to make it easier for the people. They claimed that these changes were human actions, questioning how it was possible for the word of Allah to be altered. In response, it was explained that Allah's word was revealed through the most trustworthy angel, Gabriel (peace be upon him), also known as the Holy Spirit, ensuring no deficiency or excess. (To illustrate this, consider how financial and banking information is securely encrypted and sent; it is completely protected.) This divine word contains guidance for the believers, teachings of steadfastness, and the promise of salvation for those who act upon it. The subsequent verses reject the accusations of the disbelievers (the polytheists of Makka).

وَ لَقَدْ نَعْلَمُ اَنَّهُمْ یَقُوْلُوْنَ اِنَّمَا یُعَلِّمُهٗ بَشَرٌ ؕ لِسَانُ الَّذِیْ یُلْحِدُوْنَ اِلَیْهِ اَعْجَمِیٌّ وَّ هٰذَا لِسَانٌ عَرَبِیٌّ مُّبِیْنٌ﴿۱۰۳﴾

16|103| And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language.

اِنَّ الَّذِیْنَ لَا یُؤْمِنُوْنَ بِاٰیٰتِ اللّٰهِ ۙ لَا یَهْدِیْهِمُ اللّٰهُ وَ لَهُمْ عَذَابٌ اَلِیْمٌ﴿۱۰۴﴾

16|104| Indeed, those who do not believe in the verses of Allah - Allah will not guide them, and for them is a painful punishment.

اِنَّمَا يَفْتَرِى الْكَذِبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ۚ وَ اُولٰٓئِكَ هُمُ الْكٰذِبُوْنَ﴿۱۰۵﴾

16|105| They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.

Efforts for Guidance:

In response to the various accusations and false statements of the polytheists, it is said that the people to whom they associate the Quran are non-Arabs, whereas the Holy Quran is in eloquent Arabic language. The disbelievers of Makka, instead of acknowledging the greatness of the Quran, claim that the Prophet (peace be upon him) learns from others, such as slaves or non-Arabs. (A person named Bal'am, a non-Arab named Jabir, a Christian named Buhaira, came to you for knowledge). The disbelievers say that you know the stories of Christians and Jews from them. However, they were not fluent in Arabic, and the Holy Quran is in Arabic. The important point is that those who strive for guidance or the path of truth, Allah will show them the path of truth and guidance. And those who do not strive to know guidance and truth, they do not reach the truth or guidance. Those who do not reach guidance and do not believe in the Divine word, they create and spread false excuses and accusations. Their end is a painful punishment. There is no deficiency in the truth of the Holy Quran, and the claim of Allah's Prophet is true.

مَنْ كَفَرَ بِاللّٰهِ مِنْۢ بَعْدِ اِيْمَانِهٖۤ اِلَّا مَنْ اُكْرِهَ وَ قَلْبُهٗ مُطْمَئِنٌّۢ بِالْاِيْمَانِ وَ لٰكِنْ مَّنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللّٰهِ ۚ وَ لَهُمْ عَذَابٌ عَظِيْمٌ﴿۱۰۶﴾

16|106| Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment;

ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ ۙ وَ اَنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ﴿۱۰۷﴾

16|107| That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.

اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَ سَمْعِهِمْ وَ اَبْصَارِهِمْ ۚ وَ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ﴿۱۰۸﴾

16|108| Those are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless.

لَا جَرَمَ اَنَّهُمْ فِى الْاٰخِرَةِ هُمُ الْخٰسِرُوْنَ﴿۱۰۹﴾

16|109| Assuredly, it is they, in the Hereafter, who will be the losers.

The Quraysh of Makka had gone to extreme lengths in their opposition to Islam and had made the lives of the poor and weak Muslims very difficult. The revelation of a particular verse is related to an incident involving Hazrat Ammar bin Yasir (may Allah be pleased with him). The polytheists of Makka captured Hazrat Ammar, his father Yasir, and his mother Sumayyah. They tied his mother between two camels and pierced her private parts with a spear, killing her. They also killed his father Yasir. Both of them were the first martyrs of Islam. Under coercion, Hazrat Ammar was forced to utter blasphemous words (insulting the Prophet (peace be upon him) and praising idols). When the Prophet (peace be upon him) was informed that Hazrat Ammar had spoken blasphemous words, he said that Ammar is filled with faith from head to toe. Faith has permeated his flesh and blood. Then Hazrat Ammar (may Allah be pleased with him) came to the Prophet (peace be upon him) weeping. The Prophet (peace be upon him) wiped his tears and said, if they

force you again to say blasphemous words, then say them again (Asbab al-Nuzul al-Qur'an / Al-Mustadrak). In Islam, protecting human life is obligatory, and to save it, one is temporarily permitted to say blasphemous words, provided that the person retains faith in their heart. This is a concession and does not carry a punishment. On the other hand, there is perseverance, which is rewarded according to one's actions.

The definition of coercion in Islamic jurisprudence is that the person making the threat must have the full capability to carry it out. For instance, if they are threatening to kill, they must possess the weapon and power to do so; otherwise, it is not considered coercion.

If a person, after accepting faith, utters blasphemous words due to coercion or compulsion but then continues to adhere to those words, it means their mind becomes inclined towards it. Such a person is committing a grave sin because they have chosen misguidance after guidance. The reason for this is the love of the world and the fulfillment of their desires. Therefore, Allah will not show them the path to guidance again, and their faculties of understanding become as if useless, and Hell is their abode. Because this sin is akin to rebellion against the faith, its punishment is severe.

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَاجَرُوْا مِنْۢ بَعْدِ مَا فُتِنُوْا ثُمَّ جٰهَدُوْا وَ صَبَرُوْۤا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ﴿۱۱۰﴾

16|110| Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allah] and were patient - indeed, your Lord, after that, is Forgiving and Merciful

يَوْمَ تَاْتِيْ كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَّفْسِهَا وَ تُوَفّٰى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَ هُمْ لَا يُظْلَمُوْنَ﴿۱۱۱﴾

16|111| On the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

After mentioning the sinners and the disobedient, the text speaks of those individuals who did not care for the comforts of the world and prioritized the commands of Allah. They left their homeland, relatives, and possessions due to hardships and migrated. Whatever difficulties they faced, they endured them with patience. A prime example of this is the Muslims and emigrants who were weak and, being oppressed by the disbelievers of Makka, migrated to Abyssinia. They fought battles against the disbelievers of Makka for the sake of Islam. Due to their great perseverance, steadfastness, and patience, they have a great reward in the sight of Allah.

In the previous verses, the behavior and rewards and punishments of both groups (those disobedient to Allah and those obedient to Allah) are mentioned. This reward and punishment will occur on the Day of Judgment when all humans will be given the record of their deeds in the world. Seeing it, the sinners will be distressed and will look for excuses, blaming others. However, Allah will deliver complete justice. No one will be punished for the deeds of another. They will only be responsible for their own actions and the resulting harm. This ensures the certainty of justice.

وَ ضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَ الْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ﴿۱۱۲﴾

16|112| And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing.

وَ لَقَدْ جَآءَهُمْ رَسُوْلٌ مِّنْهُمْ فَكَذَّبُوْهُ فَاَخَذَهُمُ الْعَذَابُ وَ هُمْ ظٰلِمُوْنَ﴿۱۱۳﴾

16|113| And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.

Causes of Economic and Social Decline:

The blessed verse recounts some of the most significant events in human history. These events happened to various nations before the time of the Prophet Muhammad (peace be upon him), such as the people of Shu'aib and the people of Salih. In Makka, there was a severe famine that lasted for many years, forcing people to eat old hides. This happened because Allah chose the Prophet to deliver His message in their corrupt society and to forbid them from their wrongdoings. They opposed the Prophet, denied him, and persecuted his followers, which made them deserving of punishment and failure. Eventually, Abu Sufyan requested the Prophet to pray for the famine to end out of compassion, and when he did, rain came, and the famine ended.

Key Point:

The causes of a peaceful and prosperous society turning into one of misery, fear, and corruption are discussed. According to Hazrat Ibn Abbas (may Allah be pleased with him), economic prosperity is a blessing from Allah. Where life is easy and there is no fear, it is due to blessings. This continues as long as the individuals in society perform good deeds. Good deeds are a way of showing gratitude to Allah because He loves good deeds. Even if people do not believe, but perform righteous deeds related to the rights of others as prescribed by Allah, they will receive rewards, and life will be easier in this world. However, they will face punishment in the hereafter for the lack of faith. If a nation has faith but begins to engage in bad deeds—particularly those related to the rights of others, such as justice, truthfulness, accurate measurements, keeping promises, protecting the weak, and helping the poor and needy—these good deeds diminish in that society. Such a society becomes deserving of divine punishment, and the shadows of fear and poverty spread over it, enveloping individuals and the society like a garment. This divine punishment occurs because Allah chose the Prophet, gave His message, and forbade them from evil. They opposed the Prophet, denied him, persecuted his followers, or did not follow his teachings.

فَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۪ وَّ اشْكُرُوْا نِعْمَتَ اللّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ﴿۱۱۴﴾

16|114| Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship.

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيْرِ وَ مَاۤ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّ لَا عَادٍ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ﴿۱۱۵﴾

16|115| He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful.

Pure Sustenance:

Following the causes of economic decline and insecurity, the guidelines for food and drink in life are outlined. The most important principle is to consume pure and lawful sustenance. "Pure and lawful" refers to what Allah has permitted, obtained according to principles of humanity and justice. The source should not involve lying, deception, fraud, robbery, or theft. Similarly, it should adhere to dietary laws, meaning it should not come

from dead animals, pigs, or animals slaughtered in the name of anyone other than Allah. This interpretation has been previously mentioned in Surah Al-Baqarah and Surah Al-Ma'idah.

Islam emphasizes human needs. If a person is in a state of necessity and extreme hunger, they are allowed to consume prohibited food (such as carrion or pork) only to the extent necessary to save their life. Allah will forgive them for this. Allah's blessings, provided in the form of animals, plants, fruits, and trees on earth for humans, should be used correctly, and gratitude should be shown for them (the blessings of gratitude have been discussed earlier). Several Hadiths emphasize the importance of gratitude. Worship should be dedicated solely to Allah.

وَ لَا تَقُوْلُوْا لِمَا تَصِفُ اَلْسِنَتُكُمُ الْكَذِبَ هٰذَا حَلٰلٌ وَّ هٰذَا حَرَامٌ لِّتَفْتَرُوْا عَلَى اللّٰهِ الْكَذِبَ ؕ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ لَا يُفْلِحُوْنَ ۖ﴿۱۱۶﴾

16|116| And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.

مَتَاعٌ قَلِيْلٌ ۪ وَّ لَهُمْ عَذَابٌ اَلِيْمٌ﴿۱۱۷﴾

16|117| [It is but] a brief enjoyment, and they will have a painful punishment.

Lying Against Allah:

The blessed verse addresses those who interpret the law (jurists and lawmakers) and include their own opinions, influenced by their nature or temperament, whether too harsh or too lenient, in their interpretations. There are significant rulings concerning such individuals. Their personal preferences, which they present as law or as Allah's command, are considered false allegations against Allah because they attribute their lies to Him. As a result, they will never attain success. Due to personal interests, preferences, and worldly greed, they will face severe punishment, while the benefit they gain in this world is only temporary, lasting just a few years. May Allah protect us from this.

This verse is a cause for serious reflection for religious scholars, preachers, and orators who give rulings or opinions in the name of religion. The same principle applies to other lawmakers: they should interpret the law strictly according to the words stated in the legislation to ensure justice.

وَ عَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَ مَا ظَلَمْنٰهُمْ وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ﴿۱۱۸﴾

16|118| And to those who are Jews We have prohibited that which We related to you before. And We did not wrong them [thereby], but they were wronging themselves.

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ عَمِلُوا السُّوْٓءَ بِجَهَالَةٍ ثُمَّ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَ اَصْلَحُوْۤا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ﴿۱۱۹﴾

16|119| Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is Forgiving and Merciful.

The verse mentions the attitude of the People of the Book, particularly the Jews, regarding food. The Jews consider camel meat forbidden and attribute this prohibition to Prophet Jacob and Prophet Moses (peace be upon them). However, under Mosaic and

Abrahamic law, camel meat is not forbidden. They arbitrarily turned Prophet Jacob's personal dietary preference into a divine command, thus depriving themselves of it. Similarly, they introduced other traditions, which became sources of strictness for them. This attitude is a result of their own choices and actions. Similar practices are found in other religions, where people, due to their likes or dislikes, establish certain prohibitions. As mentioned in the previous verse (116), this is human excess or deprivation caused by their actions.

The Difference Between Intentional and Unintentional Actions:

If a person, out of ignorance, commits a sinful act, they are not punished. However, once they realize their mistake, they should immediately rectify it and seek forgiveness. Allah will forgive them if they sincerely repent for their mistake concerning the rights of Allah, and in the case of the rights of others, they should compensate the affected person or seek their forgiveness until they are forgiven. Allah always loves repentance, and the door of repentance remains open until death. Allah is exceedingly merciful and forgiving.

اِنَّ اِبْرٰهِيْمَ كَانَ اُمَّةً قَانِتًا لِّلّٰهِ حَنِيْفًا ؕ وَ لَمْ يَكُ مِنَ الْمُشْرِكِيْنَ ۙ﴿۱۲۰﴾

16|120| Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.

شَاكِرًا لِّاَنْعُمِهٖ ؕ اِجْتَبٰىهُ وَ هَدٰىهُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ﴿۱۲۱﴾

16|121| [He was] grateful for His favors. Allah chose him and guided him to a straight path.

وَ اٰتَيْنٰهُ فِى الدُّنْيَا حَسَنَةً ؕ وَ اِنَّهٗ فِى الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ؕ﴿۱۲۲﴾

16|122| And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous.

ثُمَّ اَوْحَيْنَاۤ اِلَيْكَ اَنِ اتَّبِعْ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ﴿۱۲۳﴾

16|123| Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allah.

The verse mentions the status of Prophet Ibrahim. The purpose of this mention is that the people of Makka considered themselves followers of Prophet Ibrahim and his descendants through Prophet Ismail, while they worshipped idols. Additionally, Jews and Christians also considered themselves followers of Prophet Ibrahim, as the children of Israel descended from Prophet Ishaq (Isaac). Prophet Ibrahim's elevated status is due to his monotheism. He preached to his family and the rulers of his time in a reasoned manner and endured all the hardships in his mission. Leaving Prophet Ismail in Makka, the intended sacrifice of Ismail, and his migration to Palestine demonstrate his sincerity and complete obedience to Allah's commands at the highest level. His love for humanity and his character earned him the status of a community (ummah) by himself; his rank with Allah was equivalent to that of a large community (ummah). His path was the path of truth.

The definition of "ummah" is any group or community gathered for a specific purpose. This can include religion, era, country, or place. They are united in their commonality, whether by choice or not—for example, people are united by religion by choice, but by country, language, or era by circumstance.

Prophet Muhammad (peace be upon him) was also commanded to follow the sincerity and monotheism of Prophet Ibrahim, and he did so. He was proud to be a descendant of Prophet Ibrahim and to enforce the true monotheism. Therefore, he is considered the result of Prophet Ibrahim's supplication (as referenced in Hadith).

اِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِيْنَ اخْتَلَفُوْا فِيْهِ ؕ وَ اِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۱۲۴﴾

16|124| The sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

The disbelievers of Makka were informed about the Jews' stance on the Sabbath. It is narrated that, according to Allah, the day of significance is Friday. However, the Jews preferred the Sabbath (Saturday) and opposed the commands, which resulted in strictness upon them. Similarly, Christians preferred Sunday over Friday, whereas Muslims maintained the preference for Friday. The differences among the nations and religions, despite their roots in monotheism, will be resolved by Allah on the Day of Judgment. He will determine the correctness of these practices and preferences.

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَ هُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۱۲۵﴾

16|125| Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

وَ اِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ ؕ وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ ﴿۱۲۶﴾

16|126| And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.

وَ اصْبِرْ وَ مَا صَبْرُكَ اِلَّا بِاللّٰهِ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ﴿۱۲۷﴾

16|127| And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire.

اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّ الَّذِيْنَ هُمْ مُّحْسِنُوْنَ ﴿۱۲۸﴾

16|128| Indeed, Allah is with those who fear Him and those who are doers of good.

Important Principles of Da'wah and Preaching:

The enmity of the disbelievers of Makka, their rejection of Islam and the Prophet's call, and their objections to the Quran and Islam continued for many years. Allah provided the best principles to resolve the difficulties faced in this mission. Additionally, He reassured the Prophet not to be distressed or worried, as their plots would eventually come to an end, which indeed happened. These principles are highly successful for any kind of invitation, whether religious or commercial marketing. Da'wah means to invite, and the primary duty of the Prophets was to invite people to Allah. The method of this invitation, which is highly esteemed and scholarly, involves three main elements: (1) wisdom, (2) good advice, and (3) the best argument.

Wisdom:

Wisdom means to speak with intelligence. The message should not be conveyed blindly or haphazardly but should be communicated according to the mindset, capacity, and ability of the audience, and according to the occasion. The same message should not be delivered in the same way to all people. According to a tradition, people should be addressed according to their level of understanding ("speak to people according to their intellect"). The group or individual in question should be considered, and then convinced with arguments that impact their heart and mind. This involves analyzing the target audience or market, considering their intellectual, social, cultural, and geographical context, and selecting the advice and counsel accordingly.

Good Advice:

Good advice can be given in two ways:

(1) The audience should not be convinced solely with logical arguments but should also be emotionally impacted. Misguidance and wrongdoings should not be refuted purely with rational methods but also by highlighting the natural consequences and harmful results, instilling fear of bad outcomes. General benefits and harms should be explained. Guidance and the merits of righteous deeds should not rely solely on logical arguments but should also generate enthusiasm and desire.

(2) Advice or guidance should be given in a manner that shows the advisor's goodwill and care for the audience. The audience should not feel insignificant but should sense the advisor's love and concern for their well-being. If these two methods are unsuccessful, the third step is to engage in the best form of argument.

The Best Argument:

This means responding with reasoned arguments, but not engaging in contentious debates, mental duels, or stubborn disputes aimed at merely defeating the opponent, making accusations, or displaying rhetorical skills. Instead, it should involve polite conversation, high moral standards, reasonable and appealing arguments that do not provoke obstinacy or stubbornness in the audience. Efforts should be made to explain in a simple and straightforward manner, and if it is sensed that the audience is becoming stubborn or argumentative, they should be left to their own state to avoid further deepening their misguidance or opposition. These are the high, scholarly, and marketing management principles mentioned repeatedly in the Quran. All Prophets used these principles in their preaching. The Prophet Muhammad (peace be upon him) said, "Wisdom is the lost property of the believer, so wherever they find it, they should take it." All scholars and preachers must adhere to these teachings, avoiding harshness and stubbornness.

Standard of Retribution:

The following verses (126-128) serve as a beacon for human interactions. In cases of conflict or dispute, retaliation should be limited to the extent of the harm done. Justice is essential, even when one has the power to exact more. It is said that during the Battle of Uhud, the disbelievers of Makka mutilated the bodies of the Muslim martyrs, cutting off their limbs in an act of severe hatred. Many Ansar were martyred. The companions vowed to do the same to the disbelievers in battle. Then, these verses limited retaliation to the incident itself, emphasizing justice, and furthermore, recommended forgiveness and patience, highlighting the high status of those who exercise patience. The Prophet Muhammad (peace be upon him) set the highest example of this at the conquest of Makka, forgiving all his former enemies despite having the power to punish them. The

great virtue of patience is granted by Allah's grace, and in times of hardship, patience and keeping the heart untroubled is commanded. The status of those who are patient and pious is described as being generous, kind, forgiving, and having a high rank with Allah.

For those on the path of spiritual purification, the standard of retribution is to remove all vices from human character. The aim of patience is to strive for higher ranks and welcome hardships. The concluding verses of this section are crucial for the reformation and construction of human character and any society. May Allah grant us the ability to act upon them.

The end of Suar Al-Nahal.

17-Surah Al-Israa

Introduction to Surah Bani Isra'il (Al-Isra):

The name of this surah is Bani Isra'il, mentioned in verse 4. Some scholars also refer to it as Al-Isra, derived from the first verse, which means "the night journey," referring to the Prophet's miraculous journey (Miraj). Most commentators and sources refer to it as Bani Isra'il.

This surah was revealed during the Makkan period, approximately twelve to sixteen months before the Hijra. In terms of revelation, it is the fiftieth surah, and in the sequence of the Quran, it is the seventeenth. It was revealed after Surah Al-Qasas and before Surah Yunus. The surah consists of 111 verses and twelve sections (ruku).

The surah begins with the mention of the Miraj (the night journey) and the reaction of the disbelievers of Makka. It presents logical and scientific arguments for the oneness of Allah and His existence. The disbelievers are urged to learn from the behavior and fate of Pharaoh and his people. The surah discusses the rise and fall of nations and mentions the significance of the night prayer (Tahajjud) and the exalted station (Maqam Mahmood). It also highlights Allah's blessings and power over humanity, the benefits of the Quran, and the orderly revelation of the Quran. It recounts the miracles of Prophet Musa (Moses) and concludes with the exaltation and sublime attributes of Allah.

سُبْحٰنَ الَّذِیْۤ اَسْرٰی بِعَبْدِهٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَی الْمَسْجِدِ الْاَقْصَا الَّذِیْ بٰرَكْنَا حَوْلَهٗ لِنُرِیَهٗ مِنْ اٰیٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ ﴿۱﴾

17|1| Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

The Event of the Prophet's Night Journey (Mi'raj):

Most scholars, hadith experts, and commentators agree that the event of the Prophet's Night Journey (Mi'raj) occurred twelve to sixteen months before the Hijrah. It took place when the Prophet Muhammad (peace be upon him) was sleeping near the Ka'bah after the Isha prayer. The Angel Jibril (Gabriel) appeared and invited him to embark on the journey. The Prophet rode a creature called Buraq, described as a white animal smaller

than a mule but larger than a donkey, with each stride reaching the horizon, indicating it moved at the speed of light.

The Prophet traveled to Bayt al-Maqdis (Jerusalem) on Buraq, where he led the prophets in prayer. From there, he ascended to the heavens. The journey included visits to various celestial realms and the highest point, the Sidrat al-Muntaha. During this journey, he witnessed many significant scenes that hold great importance for us.

Some scholars believe the physical ascension was only up to Masjid al-Aqsa, while the majority, based on numerous hadiths, support the belief in a physical ascension to the heavens. Some accounts mention only a spiritual ascension. However, the physical Mi'raj is substantiated by multiple hadiths, with twenty-five narrators, and historical events. For instance, when questioned by the disbelievers, the Prophet provided information about trade caravans coming from Syria, which was later confirmed. Additionally, during a visit to the court of the Byzantine emperor, Abu Sufyan, who was then an opponent of Islam, heard a priest from Masjid al-Aqsa confirm that they had noticed footprints in the mosque one morning, indicating someone had prayed there overnight.

The place where Buraq was tied and where the Prophet led prayers at Masjid al-Aqsa is still preserved in the lower part of the mosque's expansive courtyard. The event is traditionally believed to have occurred on the 27th night of Rajab (according to some sources such as Rawdatul Ahbab by Syed Jamaluddin Muhaddith). There are differing views on the exact date.

When the Prophet announced the journey the next morning, the Quraysh (the disbelievers of Makka) mocked him. However, Abu Bakr (may Allah be pleased with him) immediately confirmed the truth of the Prophet's account. Some Muslims were initially astonished, considering it impossible. It was during this journey that the five daily prayers were enjoined upon the Muslim community.

Before the journey, it is narrated that the Prophet's chest was opened and his heart cleansed, enhancing his strength and readiness for the significant journey. One narration describes the Prophet's ascension to the heavens using a luminous ladder from Bayt al-Maqdis, similar to how we now use escalators, lifts, or rockets. The essential point is that Allah employed His divine means to facilitate this journey, which the Prophet explained in terms understandable to his audience.

In contemporary times, traveling into space and exiting the earth's atmosphere is a common phenomenon, used to launch satellites and, soon, even commercial flights to Mars. Scientific evidence is often based on sensory or electronic (electronic) data, and our understanding continues to evolve. Therefore, further time and evidence might be needed to fully comprehend these events. As Muslims, belief in the Mi'raj is part of our faith. Different companions of the Prophet recounted the details of the Mi'raj journey based on what they heard, leading to some variations in the narrations regarding the order and explanation of events.

May Allah grant us the ability to understand and appreciate the significance of this miraculous journey.

Revelations of the Mi'raj: A Moment for Reflection

Hazrat Abu Huraira narrates that the Messenger of Allah (peace be upon him) explained the verse "Subhanalladhi asra bi'abdihi," stating that a horse-like or mule-like creature (a mount) was brought to him. He was mounted on it, and he said its stride was as far as the eye could see. He rode it, accompanied by Jibril (Gabriel). Since Jibril was an angel,

his speed matched that of the mount, which was made of light, moving at the speed of light.

He arrived at a community that would plant and harvest crops in a single day, and whatever they harvested would replenish immediately. The Prophet asked, "O Jibril, who are these people?" Jibril replied, "These are the ones who migrate in the path of Allah. Their good deeds are multiplied seven hundred times, and whatever they spend (in the path of Allah) is replaced by Allah. He is the best provider."

Neglecting Prayer:

Then the Prophet passed by a community whose heads were being crushed, and as soon as they were crushed, they would return to normal, only to be crushed again without respite. The Prophet asked, "O Jibril, who are these people?" Jibril replied, "These are the people whose heads were too heavy to perform the obligatory prayers."

Not Giving Zakat:

The Prophet then saw a group of people with torn and ragged clothes, grazing like animals on the thorny plant of Hell, Zaqqum, and eating the stones and embers of Hell. The Prophet asked, "O Jibril, who are these people?" Jibril replied, "These are the ones who did not give Zakat on their wealth. Allah has not wronged them; rather, they are receiving the punishment for their disobedience."

Punishment for Adultery:

The Prophet came upon a group with pots of pure, cooked meat before them and rotten, foul-smelling meat on the other side. They were eating the rotten meat and ignoring the pure meat. The Prophet asked, "Who are these people, O Jibril?" He replied, "These are the ones who had lawful and pure spouses but spent the night with adulterous women."

Causing Harm on the Path:

Then the Prophet saw a wooden object obstructing the path, tearing every cloth and injuring everything that passed. Allah says, "Do not sit in every path, threatening and hindering those who believe in Him" (Al-A'raf 86). The Prophet asked, "What is this?" Jibril replied, "This is an example of those in your Ummah who sit on paths to frighten and harm people."

Trustworthiness:

The Prophet passed by a person who had gathered a bundle of wood too heavy to carry, yet he continued to add more to it. The Prophet asked, "O Jibril, what is this?" Jibril replied, "This is a person from your Ummah who cannot fulfill his trust but continues to accept more."

Seditious Preachers:

The Prophet saw a group whose tongues and lips were being cut with fiery scissors, and as soon as they were cut, they would return to their original state without any respite. The Prophet asked, "O Jibril, who are these people?" He replied, "These are the seditious preachers from your Ummah."

Spreading False News:

The Prophet came across a small stone from which a large bull emerged. The bull tried to re-enter the stone but could not. The Prophet asked, "What is this, O Jibril?" He replied,

"This is a person who utters a grave statement and then regrets it, wishing to take it back, but cannot." The Prophet then passed by Paradise and Hell and described their conditions, also mentioning leading the Prophets in prayer.

This narration calls for deep reflection on the behavior of current Muslims, particularly those in positions of knowledge and power. The flaws and crimes mentioned in these revelations are prevalent among them, and their fate will be as the Prophet (peace be upon him) described. The Day of Judgment will be a regretful day for those who profess love and devotion but are filled with contradictions and hypocrisy in their actions. On that day, true justice will prevail, and everyone will receive the reward or punishment for their deeds. According to another hadith, if a sinner seeks the Prophet's intercession, he will turn away due to their bad deeds.(Poetry):

"O Allah, on the Day of Judgment, hide me from the sight of my Prophet Mustafa (peace be upon him) because of my bad deeds."

وَ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَ جَعَلْنٰهُ هُدًى لِّبَنِيْۤ اِسْرَآءِيْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا ؕ﴿۲﴾

17|2| And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs,

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ؕ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا ﴿۳﴾

17|3| O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.

وَ قَضَيْنَاۤ اِلٰى بَنِيْۤ اِسْرَآءِيْلَ فِى الْكِتٰبِ لَتُفْسِدُنَّ فِى الْاَرْضِ مَرَّتَيْنِ وَ لَتَعْلُنَّ عُلُوًّا كَبِيْرًا ﴿۴﴾

17|4| And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.

فَاِذَا جَآءَ وَعْدُ اُوْلٰىهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَاۤ اُولِىْ بَاْسٍ شَدِيْدٍ فَجَاسُوْا خِلٰلَ الدِّيَارِ وَ كَانَ وَعْدًا مَّفْعُوْلًا ﴿۵﴾

17|5| So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ اَمْدَدْنٰكُمْ بِاَمْوَالٍ وَّ بَنِيْنَ وَ جَعَلْنٰكُمْ اَكْثَرَ نَفِيْرًا ﴿۶﴾

17|6| Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower

اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِكُمْ ۪ وَ اِنْ اَسَاْتُمْ فَلَهَا ؕ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ لِيَسُوْٓءٗا وُجُوْهَكُمْ وَ لِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوْهُ اَوَّلَ مَرَّةٍ وَّ لِيُتَبِّرُوْا مَا عَلَوْا تَتْبِيْرًا ﴿۷﴾

17|7| [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves." Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction.

عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ ۚ وَ اِنْ عُدْتُّمْ عُدْنَا ۘ وَ جَعَلْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ حَصِيْرًا ﴿۸﴾

17|8| [Then Allah said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed."

The Rise and Fall of the Jewish History:

The history and character of the Jews are mentioned, along with the causes of the rise and fall of all nations as ordained by Allah. These events took place over a thousand years before Islam. It is a miracle of the Quran that not only did these events occur, but they are also mentioned in the earlier divine books (Torah, Psalms, Gospels). The Gospel of Mark, Chapter 6, verses 7 to 29, and the Gospel of Matthew, Chapter 14, verses 3 to 12 in the New Testament. After the flood of Prophet Noah, only the believers remained in this world, and all the nations in the Middle East were their descendants. Prophet Noah and his followers were grateful servants. Prophet Moses was given the responsibility of guiding the Israelites through the Torah. Allah granted honor and prestige to the Israelites in Egypt through Prophet Joseph. However, due to their misdeeds, the Copts overpowered them and enslaved them. After Prophet Moses, they were twice punished for their misdeeds.

It is a principle for all nations that as long as a society maintains justice and good principles, corresponding to the standards of their time, no other nation overpowers them through force and destroys them. This law applies to both believers and non-believers. The Jews are believers in Allah. When they abandoned worship and social conduct according to Allah's commands, they were subjected to the rule of Goliath. Goliath was killed by Prophet David under the leadership of King Saul, and this long night of oppression ended. The Israelites received the leadership of Prophet David and later Prophet Solomon, who greatly expanded the kingdom of Israel. The construction of Al-Aqsa Mosque was done by Prophet David and Prophet Solomon. This was their golden era. After this period, the Israelites once again resorted to oppression and violence, neglecting the commandments of the Torah and Psalms. They manipulated the implementation of laws at their discretion and killed the prophets. Allah then punished them through the Babylonian king Nebuchadnezzar, who destroyed Jerusalem, killed thousands of Jews, burned down Al-Aqsa Mosque, and imprisoned the Jews. There is some disagreement regarding the names of these kings. These events are part of the Isra'iliyat. The important point is that whenever there is negligence in the commandments of God, whether in worship or affairs, Allah punishes that nation through another nation.

The Law of Retribution for Nations:

A significant decision was stated: if you do good, it will benefit you; if you do evil, its consequences will be bad for you. The method of punishing nations is different from that of individuals. Individuals are caught and punished, while for nations, as stated in the Quran, another nation overpowers them. Destruction of sacred places and mass killings occur. However, if the members of the society repent and change their behavior, Allah grants them honor. If they err again, they are punished through another nation. Additionally, due to polytheism, their abode in the hereafter will be Hell, where they will reside forever. This law applies to all human beings.

The Rise and Fall of Muslims:

This same principle applied to Muslims as well. The blessings of Allah’s religion (Islam) granted the Muslim Ummah greatness during the reign of the Rightly Guided Caliphs. Muslims became the world's great civilization due to their system of justice, equality in society and economy, and love for knowledge. When the rulers indulged in luxury and turned away from Allah’s commands, especially justice, fear of God, and human rights, they were deprived of blessings, and other nations destroyed them. In the Middle East, when the Abbasid caliphs indulged in debauchery, the Mongols wiped them out. Then the Turks established their rule based on high morals; when they indulged in luxury, they too were overthrown. The same happened with the Mughals in India. Eventually,

European powers dominated the Muslims, and they remain dominant to this day. Unfortunately, there is not a single country that exemplifies the rule of the Rightly Guided Caliphs.

(Poetry)

This is the law of nature, this is the style of nature

Whoever walks the path of action, is the beloved of nature

اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِىْ لِلَّتِىْ هِىَ اَقْوَمُ وَ يُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ۙ﴿۹﴾

17|9| Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.

وَّ اَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ۙ﴿۱۰﴾

17|10| And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.

After the principle of retribution (reward and punishment), the need for guidance became crucial to save humanity from torment and oppression. The Quran is highlighted as the source of guidance, showing the straight path of truth and emphasizing goodness and virtue. The essential rights of Allah and the rights of fellow human beings are present within it. Those who perform righteous deeds will receive great rewards in both this world and the hereafter. Belief in the hereafter entails belief in reward and punishment. This serves as a motivation to engage in good deeds and avoid evil actions. Those who do not believe will face severe punishment. These instructions are repeatedly emphasized so that individuals can choose the right path for themselves and succeed in both this world and the hereafter.

وَ يَدْعُ الْاِنْسَانُ بِالشَّرِّ دُعَآءَهٗ بِالْخَيْرِ ؕ وَ كَانَ الْاِنْسَانُ عَجُوْلًا ﴿۱۱﴾

17|11| And man supplicates for evil as he supplicates for good, and man is ever hasty.

وَ جَعَلْنَا الَّيْلَ وَ النَّهَارَ اٰيَتَيْنِ فَمَحَوْنَآ اٰيَةَ الَّيْلِ وَ جَعَلْنَآ اٰيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ وَ لِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَ الْحِسَابَ ؕ وَ كُلَّ شَىْءٍ فَصَّلْنٰهُ تَفْصِيْلًا ﴿۱۲﴾

17|12| And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

وَ كُلَّ اِنْسَانٍ اَلْزَمْنٰهُ طٰٓئِرَهٗ فِىْ عُنُقِهٖ ؕ وَ نُخْرِجُ لَهٗ يَوْمَ الْقِيٰمَةِ كِتٰبًا يَّلْقٰىهُ مَنْشُوْرًا ﴿۱۳﴾

17|13| And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open.

اِقْرَاْ كِتٰبَكَ ؕ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا ؕ﴿۱۴﴾

17|14| [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

مَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِیْ لِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ؕ وَ لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَ مَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ﴿۱۵﴾

17|15| Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.

The discussion on guidance and salvation in the afterlife continues. Human psychology is addressed, noting that humans, by nature, prefer immediate personal gain. Often, in times of distress, they hastily invoke curses instead of being patient and reflective, not realizing that this suffering may bring them ease. Similarly, when others cause them harm, they quickly seek revenge or curse in anger. Therefore, patience and contemplation are essential.

Allah has expressed His power by creating light and darkness. When there was no light, there was darkness. For light, He created the sun and the moon. The sunlight provides time for human life, struggle, and action, while the moonlight at night provides time for rest and makes it easier to count days, helping us manage our lives in an organized manner. The repeated mention of light, darkness, day, and night is to make humans aware of their benefits and Allah's greatness and power. Additionally, it is explained that all deeds performed in sunlight or the darkness of night are recorded and remain with the person. When death comes, this record is closed, and on the Day of Judgment, humans will be shown their deeds. According to a Hadith, two angels (Kiraman Katibin) are assigned to record these deeds: the one on the right records good deeds, and the one on the left records bad deeds. Human organs will also bear witness. Human organs have some level of consciousness, which influences our habits or bodily needs, and without fulfilling these needs, the body does not rest.

Human Agency and Reward and Punishment:

Islam has clearly defined a law of humanity: every person is responsible for their actions and will not be punished for the deeds of others. However, if an act is associated with another's actions, they will be rewarded or punished to the extent of their involvement. Otherwise, one is only responsible for their deeds. If a person chooses the path of guidance, with all means provided by Allah and complete free will, they will benefit from it. It is clear that this benefit will be in both the worldly life and the afterlife. Hence, their good deeds are not a favor to Allah, His Messenger, or society but are beneficial to themselves. Similarly, the harm from their bad deeds will affect them alone, leading to punishment in this world and the hereafter. If they escape punishment in this world, they will face it in the afterlife according to divine justice when the records of deeds are revealed.

The Disabled and the Uninformed:

Expressing His love for His creation, Allah has promised that no nation or individual will be punished until the commandments have been conveyed to them. For this purpose, prophets have been appointed to deliver the message in their time. Based on this verse, scholars have stated that individuals who have not received or understood the message of Islam or righteousness will be spared from Allah's punishment, and their excuses will be accepted. There are also Hadiths of the Prophet on this topic. Historically, divine punishment only came when people disobeyed despite having knowledge. According to this principle, minor children, whether Muslim or non-Muslim, are exempt from punishment. Similarly, those with mental illness (insane) are also exempt.

وَ اِذَآ اَرَدْنَآ اَنْ نُّهْلِكَ قَرْيَةً اَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوْا فِيْهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِيْرًا ﴿١٦﴾
وَ كَمْ اَهْلَكْنَا مِنَ الْقُرُوْنِ مِنْۢ بَعْدِ نُوْحٍ ؕ وَ كَفٰى بِرَبِّكَ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ﴿١٧﴾

17|16| And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

17|17| And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.

Effects of the Elite and Ruling Class:

After outlining the principles of commandments, deeds, and the system of reward and punishment, the causes and consequences of divine retribution are discussed. These matters are historically and empirically proven. In any society, the denial of commandments often starts with the elite and ruling class. They violate the commandments due to their arrogance or their esteemed position in society, which tends to impress the common people. The general populace is influenced by this class in various ways:

(1) By their knowledge and status.

(2) By their power or authority.

(3) By their societal position and prestige, leading people to imitate their behavior.

(4) By being influenced by their decisions and making similar decisions themselves.

(5) By the encouragement such behavior provides to like-minded individuals.

(6) By the importance the elite class gives to any matter.

These reasons affect the system of justice. Laws change for the weak and poor, and different interpretations are made for the powerful, wealthy, or rulers, starting a cycle of oppression and ultimately filling society with injustice and corruption. This is a severe disobedience to Allah's commands of justice and the rights of people. This pattern leads to the decline of nations, which often spans a long period. Eventually, Allah decrees destruction upon such societies. Several societies, following the flood of Prophet Noah (when only believers remained, who later became corrupt), were destroyed. Therefore, it is crucial to take lessons from these matters.

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ يَصْلٰىهَا مَذْمُوْمًا مَّدْحُوْرًا ﴿١٨﴾

17|18| Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.

وَ مَنْ اَرَادَ الْاٰخِرَةَ وَ سَعٰى لَهَا سَعْيَهَا وَ هُوَ مُؤْمِنٌ فَاُولٰٓئِكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا ﴿١٩﴾

17|19| But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah].

كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَ هٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ؕ وَ مَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا ﴿٢٠﴾

17|20| To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted.

اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ؕ وَ لَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّ اَكْبَرُ تَفْضِيْلًا ﴿٢١﴾

17|21| Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَقْعُدَ مَذْمُوْمًا مَّخْذُوْلًا ﴿٢٢﴾

17|22| Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken.

After discussing the choices of actions, their rewards and punishments, and the social and societal effects of the elite and ruling classes spreading misguidance, the behavior of humans is examined. In this world, all humans are creations of Allah. However, for social life and living on Earth, there are differences in abilities and sustenance among people, which Allah has created. In His wisdom, these differences mean that humans need each other, and society is sustained through mutual cooperation.

Humans make efforts, and Allah rewards each person for their endeavors. However, some people, driven by their desires and short-sightedness, limit their actions to worldly benefits and comforts, neglecting their afterlife. Allah has provided sustenance and its means for all humans, not depriving anyone. They take their share in this world, but their abode in the afterlife will be Hell because they lacked faith, worship, and righteous deeds.

On the other hand, there is a group of people who are mindful of their afterlife. They live with faith, sincerity, and righteous deeds, prioritizing the real life of the hereafter. Allah grants them their share in this world as well, but due to their faith, sincerity, and deeds, their reward in the afterlife will be much greater. The life of the hereafter is truly eternal. Those who forget this are at a loss.

Humans should not forget sincerity (seeking Allah's pleasure) in their actions and should worship Allah alone, without associating partners with Him. Otherwise, due to polytheism, all their deeds will be nullified in the afterlife, and they will be disgraced and condemned.

وَ قَضٰى رَبُّكَ اَلَّا تَعْبُدُوْۤا اِلَّاۤ اِيَّاهُ وَ بِالْوَالِدَيْنِ اِحْسَانًا ؕ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَاۤ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَاۤ اُفٍّ وَّ لَا تَنْهَرْهُمَا وَ قُلْ لَّهُمَا قَوْلًا كَرِيْمًا ﴿٢٣﴾

17|23| And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ؕ ﴿٢٤﴾

17|24| And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ ؕ اِنْ تَكُوْنُوْا صٰلِحِيْنَ فَاِنَّهٗ كَانَ لِلْاَوَّابِيْنَ غَفُوْرًا ﴿٢٥﴾

17|25| Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.

Rights of Parents:

Parents play a crucial role in human life. Therefore, after His own worship, Allah has mentioned their importance, stating that they should be cared for in every way, treated with kindness and respect, and their happiness should be given special attention. If they command anything against Islam, their orders should not be followed, but respect must still be maintained. Even if they are non-Muslims, regard and respect must be upheld.

There are many chapters in the books of Hadith on this subject. Among parents, the rights of the mother are greater.

(1) According to one Hadith, the anger of the father is the anger of Allah, and the pleasure of the father is the pleasure of Allah.

(2) Paradise lies under the feet of the mother.

(3) Hazrat Abdullah bin Umar narrates that a man asked the Prophet (peace be upon him), "Should I go for Jihad?" The Prophet (peace be upon him) asked, "Are your parents alive?" He said, "Yes." The Prophet (peace be upon him) then said, "Then perform Jihad in their service." (Mentioned in multiple books of Hadith). Speaking harshly to parents is strictly prohibited. An Ansari companion said, "O Messenger of Allah (peace be upon him), is there any act of goodness I am responsible for towards my father after his death?" The Prophet (peace be upon him) replied, "Yes, there are four kinds of goodness:

a. Praying their funeral prayer.

b. Seeking forgiveness for them and fulfilling their promises.

c. Respecting their friends.

d. Maintaining ties with their relatives.

These are the good deeds that remain upon you after their death. In the Islamic social system, the importance of the family is very high, and the rights of family members are greatly emphasized. Details are available in the books of Fiqh. Allah has given glad tidings of forgiveness of sins to those who fear Him and repent.

وَ اٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَ الْمِسْكِيْنَ وَ ابْنَ السَّبِيْلِ وَ لَا تُبَذِّرْ تَبْذِيْرًا ﴿٢٦﴾

17|26| And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

اِنَّ الْمُبَذِّرِيْنَ كَانُوْۤا اِخْوَانَ الشَّيٰطِيْنِ ؕ وَ كَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ﴿٢٧﴾

17|27| Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

وَ اِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا ﴿٢٨﴾

17|28| And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word.

وَ لَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا ﴿٢٩﴾

17|29| And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.

اِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَ يَقْدِرُ ؕ اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ﴿٣٠﴾

17|30| Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing.

وَ لَا تَقْتُلُوْۤا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُهُمْ وَ اِيَّاكُمْ ؕ اِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا ﴿٣١﴾

17|31| And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

Deserving Individuals (for Charity):

The fundamental principles of an Islamic society are being explained, which, when practiced by the faithful, can lead to eternal happiness in the hereafter. After the rights of parents, the rights of other individuals in society are mentioned. These include, first and foremost, relatives and close family members such as parents, siblings, uncles, and aunts. Then there are non-marriageable kin. In addition, other needy individuals in society, such as the poor, destitute, and travelers, are included. Both the government and individuals are commanded to take care of them to increase love and peace in society. Wastefulness or extravagance in spending on them is prohibited. It is the responsibility of the Islamic government to care for the weak, poor, and needy, but if the state's resources are insufficient, individuals are also tasked with this duty. Details can be found in the books of Hadith and Fiqh (Islamic jurisprudence).

(1) Hazrat Abu Hurairah narrates that the Prophet (peace be upon him) said to me: Allah says: "O son of Adam! Spend on the needy, and I will spend on you (increase your provision)." (Sahih Muslim). This means spending on one's family, guests, the poor, and the needy.

(2) Another Hadith: The Prophet (peace be upon him) said: "Charity does not decrease wealth, and when a person forgives someone, his honor increases. Whoever humbles himself for the sake of Allah, Allah elevates his status." (Sahih Muslim).

Moderation in Spending and Actions:

Whether spending for oneself or others, excessive spending (beyond necessity) is strictly prohibited and considered the work of Satan. Only spend as much as needed. Avoid stinginess or miserliness, which is likened to binding one's hands, giving nothing at all. The path of moderation is obligatory in Islam. Excessive spending should be avoided so that one does not become needy oneself.

(1) Amr ibn Shu'aib narrates from his father and grandfather that the Prophet (peace be upon him) said: "Eat, drink, give charity, and wear clothes without pride and without extravagance."

(2) Hazrat Abdullah ibn Mas'ud narrates that the Prophet (peace be upon him) said: "Whoever adopts moderation and balance will not become poor." (Imam Bayhaqi).

(3) Hazrat Ibn Umar narrates that the Prophet (peace be upon him) said: "Moderation in spending is half of living well." (Al-Durr Al-Manthur).

After the provision has been given, since provision is not equal among people, some have abundant wealth while others have less than they need. It is instructed that there is wisdom in this disparity, encouraging people to give to others, work hard, and sometimes a lack of provision prevents sin. Similarly, abundant provision can also prevent disobedience. This disparity is not fixed; today's poor person can be wealthy tomorrow, and today's rich person can become poor. Therefore, adopting crime is not allowed, but patience and effort are encouraged.

Before Islam, Arabs used to kill their daughters out of shame, which is considered a great sin and a punishable crime. Similarly, if anyone kills their children out of poverty or fear of scarcity, it is also a crime because Allah has created means of provision for everyone. With an increase in population, resources are also increasing. Where people are lazy and incompetent, there is poverty even with a small population. Where people are wise

and hardworking, there is abundant provision and a strong economy despite a large population. It is essential to feel responsible for the upbringing and health of one's children because good upbringing is also obligatory. This topic is also covered in Surah Al-An'am (Verse 151).

وَ لَا تَقْرَبُوا الزِّنٰۤى اِنَّهٗ كَانَ فَاحِشَةً ؕ وَ سَآءَ سَبِيْلًا ﴿۳۲﴾

17|32| And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

Principles for a Beautiful and Successful Society:

These are the principles necessary for humanity to create a beautiful and successful society. In Islam, the family holds foundational importance. Within the family are men and women (husbands and wives), along with their children, both boys and girls. These children eventually become parents and grandparents themselves, with uncles and aunts also forming part of the family structure. Islam strives to minimize any actions that could disrupt the family, ensuring it remains protected and strong. The prohibition of adultery also serves this purpose.

Causes and Effects of Immorality (Adultery):

The Quran describes adultery as an obscene and the worst of acts. This command applies equally to individuals, society, and the state. Every individual must avoid situations or causes that could lead to illicit sexual relations between men and women, such as certain clothing styles, behavior, makeup, films, dramas, or literature. Similarly, the state must take preventative measures to keep families intact and minimize adultery and immorality. Promoting marriage among the youth, reducing opportunities for isolation, and ensuring appropriate gender representation in employment, such as preferring women for teaching positions, are recommended. Ensuring that work environments maintain separation to minimize illicit relations while respecting personal freedom and privacy is also important.

The Need for Modesty (Vail):

To prevent adultery, Islam has established a system of modesty, which includes not exposing parts of the body. Working women are allowed some concessions in their dress code; they may keep their hands exposed up to the elbows, their faces, and their feet up to the ankles due to their work. Tight clothing that reveals the shape of the body is prohibited. Styles, clothing, and makeup that arouse sexual attraction are discouraged to prevent stirring sexual desires. All women are advised against competing with each other sexually. Sexual needs are natural, and as puberty begins, sexual desires emerge according to human nature. Islam mandates marriage with the onset of puberty to fulfill these natural and sexual needs.

Fourteen hundred years ago, against the customs of that time, Islam granted men and women living together the right to divorce if living together became difficult. The purpose of marriage is to protect the woman in both her youth and old age, ensuring her care and fulfilling her natural and sexual needs. Because of her natural and sexual nature, including menstruation, pregnancy, childbirth, and child-rearing, a woman should not worry about her living conditions. As a human being, a woman has all her rights, including property ownership, freedom of respect, and the right to divorce and separation. However, such laws were not present in Western societies until a hundred years ago, necessitating women's struggles after the first and second world wars. Freedom for women took on various forms. Unrestricted mixing and illegitimate relationships led to the destruction of the family, with men and women losing focus on their homes or centers.

Without a familial system, individuals with sexual relationships but no children resort to animalistic behavior. If children result from these relationships, their upbringing and lineage become important issues. To avoid these problems, Islam has adopted the principle of marriage to prevent difficulties. Children raised without both parents often have deficiencies in their personalities, leading to social problems in their practical lives. Adultery spreads sexual diseases. During pregnancy, a woman's body incorporates the man's semen, becoming part of the fetus's nourishment. The presence of different men's hormones affects the development of the child during pregnancy, as proven by medical research. Adultery, with its various male and female relationships, leads to conflicts and corruption. The relationship between men and women is not merely sexual but also a civil and social necessity, achieved by living together in one place, known as marriage, with Nikah being its formal declaration.

Several institutions in the West have analyzed the increasing trend of separations (divorces) within families under current human freedoms, presenting their findings. The National Center for Biotechnology Information, for example, has identified causes. When analyzed in light of the solutions provided by Islam, many issues can be significantly mitigated. All problems cannot be entirely eliminated, as they are inherent to human nature, but they can be reduced. The following are the causes of separation:

(1) The primary cause, accounting for 59%, is extramarital sexual relations of married men or women. Islam imposes severe punishment for this, whether the act itself or merely the accusation.

(2) The second major cause is disputes, as both husband and wife, due to their jobs, become bound by different schedules and no longer economically depend on each other, leading to increased conflicts. Islam addresses this by making the husband and wife a unit with administrative leadership vested in the man, who is responsible for the woman’s expenses, freeing her from economic worries. This reduces conflicts, ensuring a disciplined environment.

(3) A lack of parental guidance on the rights of husband and wife results in marriage not being taken seriously. Islam prefers marriage with parental advice, though a mature and sensible woman can choose for herself. Family advice provides psychological and moral support, allowing for reconciliation in case of separation. Parents must also inform their young adults about the importance and responsibility of employment and marriage.

(4) Substance abuse is another major cause. Islam prohibits intoxicants and prescribes punishment for drug use.

(5) Financial issues also lead to separations. In Islam, the state assists, and the family system and principles of maintaining kinship are designed to solve individuals' problems collectively.

(6) Health problems and diseases can cause divorce or separation, which is a medical issue.

(7) Lack of responsibility is another important reason. Young people who grow up independently (without parents or close relatives) often do not value family and disregard the importance and responsibility of marriage, leading to early separations.

(8) Domestic violence is another reason for separation. Islam prohibits violence against women. A Hadith states that good men do not hit women. Islam provides steps to avoid divorce, such as counseling, temporarily suspending marital

relations while staying in the same place to foster realization, and only a single, non-painful hit as a last resort to prevent family breakup. If the woman remains adamant, divorce is permitted, but further violence is not, and the woman gains the right to divorce if subjected to violence.

In the USA, surveys show that most women who prefer separation or divorce interact frequently with men, such as in bars, through drug use, or working together. Conversely, women who do not socialize much and do not work have lower divorce rates. Hence, Islam discourages excessive mixing. However, if a woman cannot afford living expenses, she can work in a modest environment, and the government should support her. If a woman is managing household expenses, her rights increase while the man's rights decrease, as he has failed in his responsibility. These conditions aim to prevent illicit sexual relations and protect the family, providing the best environment for raising the next generation, the foundation of society. This is why adultery is considered obscenity and a bad path. Individuals must avoid it, and the government must ensure its prevention.

وَ لَا تَقْتُلُوا النَّفْسَ الَّتِیْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ وَ مَنْ قُتِلَ مَظْلُوْمًا فَقَدْ جَعَلْنَا لِوَلِیِّهٖ سُلْطٰنًا فَلَا یُسْرِفْ فِّی الْقَتْلِ ؕ اِنَّهٗ كَانَ مَنْصُوْرًا ﴿۳۳﴾

17|33| And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

To maintain peace in an Islamic society, the discussion of commands continues. After addressing adultery, the topic of murder is mentioned. The sanctity of human life is paramount, and its protection is obligatory. Therefore, suicide is forbidden (haram) and considered a crime. In cases of murder, the heirs of the deceased have the right to seek justice. If the heirs are absent, uninterested, or if there is any conspiracy, the state becomes the heir. As stated in a Hadith by the Prophet (peace be upon him), "I am the heir of those who have no heir." This refers to the state or its representative. Another reason is that the state or the leader is responsible for enforcing divine commands and thus can partake in this role.

The determination of heirs is based on the closest family relationships. They have the option to seek Qisas (retaliation) or accept Diyah (compensation) if the perpetrator shows remorse for their mistake. It is their choice to either seek punishment or forgive. If there is any suspicion that the intent is otherwise, the matter will be investigated by a judge. Justice and equality are essential in Qisas or seeking retaliation, and the goal should not be to inflict suffering. The punishment for murder applies only if the act was committed intentionally. Detailed discussions on the punishment for murder are available in the books of Fiqh (Islamic jurisprudence).

وَ لَا تَقْرَبُوْا مَالَ الْیَتِیْمِ اِلَّا بِالَّتِیْ هِیَ اَحْسَنُ حَتّٰی یَبْلُغَ اَشُدَّهٗ ۪ وَ اَوْفُوْا بِالْعَهْدِ ۚ اِنَّ الْعَهْدَ كَانَ مَسْـُٔوْلًا ﴿۳۴﴾

17|34| And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

Orphans and the Vulnerable in Society:

Orphans are among the weakest members of society, and their care or responsibility lies with their heirs and the Islamic state. The protection of their wealth is commanded, but if it can be used in a way that increases and improves it, it should be done. This has been

discussed in previous chapters, such as Al-An'am and Al-Baqarah. The aim is to highlight the importance of the welfare of the vulnerable in an Islamic society.

Importance of Keeping Promises:

Adherence to promises is crucial for any prosperous and developing society. Islam places great emphasis on this. According to a Hadith, a person who does not keep their promises does not truly practice their religion. If this practice vanishes from a society, it leads to economic and social ruin. Therefore, it is repeatedly stressed. Islamic laws hold every individual accountable for their promises, making them responsible for any loss incurred due to unfulfilled commitments.

وَ اَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَ زِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ ؕ ذٰلِكَ خَيْرٌ وَّ اَحْسَنُ تَاْوِيْلًا ﴿۳۵﴾

17|35| And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.

Foundation of an Islamic Society:

The foundation of an Islamic society is based on trust, honesty, and integrity. Accurate measurement and fair dealings in transactions are essential because they form the basis of business and the economy. Therefore, their proper execution is highly praised. It is the responsibility of the Islamic government to ensure that weights and measures are accurate and that the rights of both buyers and sellers are respected. This principle has also been mentioned in Surah Al-An'am and other Surahs.

وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْـُٔوْلًا ﴿۳۶﴾

17|36| And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

Providing Information:

The values of an Islamic society are discussed here. These values are not only traditions but also part of Islamic laws. This blessed verse serves as a fundamental standard for media and reporting. In these verses, the importance of the senses of human knowledge is mentioned, emphasizing the significance of the event and the truthfulness of its narration. The observation of the eye, the accurate hearing of the ear, and the use of intellect in understanding, evaluating, and conveying information play crucial roles. The individual will be responsible for the outcome based on these actions. Speaking merely on suspicion or assumption is considered falsehood. In Islam, hearsay or conjecture is considered a lie. According to a Hadith, it is enough falsehood for a person to relay everything they hear. Matters that have become verified facts due to their prevalence and occurrence can be conveyed, even if they are not personally witnessed.

The disbelievers of Makka confirmed and followed the beliefs of their forefathers based merely on assumption, leading to their misguidance. It is essential for every individual and responsible person or institution to verify any information before conveying it. According to a Hadith, the limbs of a person who misrepresents information will testify against them. It is necessary to verify and investigate any received information before accepting it. Whether to act upon it or not is a separate issue. These teachings are essential for every society and form the foundation of modern communication laws.

وَ لَا تَمْشِ فِى الْاَرْضِ مَرَحًا ۚ اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ﴿۳۷﴾

17|37| And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

A Beautiful Example in Human Psychology:

The example of splitting the earth and reaching the mountain is incredibly beautiful according to human psychology. Human character plays a very important role in society. Many social evils and harms occur due to the behavior of leaders and individuals. One of the worst behaviors or actions is arrogance, which leads a person to consider others inferior and treat them with disdain. While a certain degree of self-respect and self-confidence is necessary, arrogance takes a person far beyond these boundaries. This is detailed in Surah Yusuf, where the Quran describes arrogance as a serious offense and a sin in the eyes of Allah. Similarly, warnings about arrogance are found in Hadith. Hazrat Abdullah bin Masood narrates that the Prophet (peace be upon him) said: "He who has in his heart the weight of a mustard seed of arrogance will not enter Paradise." A man asked: "A person likes his clothes to be nice and his shoes to be nice." The Prophet (peace be upon him) replied: "Allah is beautiful and loves beauty. Arrogance is rejecting the truth and looking down on people." (Various Hadith collections).

Foundation of Equality in Islamic Society:

The foundation of an Islamic society is based on human equality. All people are the descendants of Hazrat Adam. Economic and social laws aim to minimize class differences among people, ensuring that there is as much equality as possible in the availability of general amenities.

كُلُّ ذٰلِكَ كَانَ سَيِّئُهٗ عِنْدَ رَبِّكَ مَكْرُوْهًا ﴿٣٨﴾

17|38| All that - its evil is ever, in the sight of your Lord, detested.

ذٰلِكَ مِمَّآ اَوْحٰٓى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ؕ وَ لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِىْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ﴿٣٩﴾

17|39| That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.

The foundation of the laws for an Islamic society and state is given in verses 20 to 39, and their summary is reiterated here due to their significance, as these matters have been mentioned in other places as well.

Summary of Previous Commands:

(1) Tawheed (Monotheism): Worship Allah alone, and worshiping anyone besides Allah is forbidden.

(2) Obedience and Kindness to Parents: Show obedience, humility, and loving care towards parents.

(3) Rights of Relatives: Ensure the rights of close relatives.

(4) Care for the Poor and Needy: Take care of the poor and destitute.

(5) Care for Travelers: Look after the needs of travelers.

(6) Prohibition of Extravagance: Avoid wastefulness and excessive spending.

(7) Charity and Good Conduct: Give charity, and if unable, then act with good manners.

(8) Avoid Stinginess: Do not be miserly.

(9) Moderation in All Matters: Practice moderation in spending, worship, and dealings.

(10) Protection of Children: Do not kill children out of fear of poverty or for sustenance reasons.

(11) Just Retribution: The punishment for murder is qisas (retaliation), but justice must be ensured, and there is also the option of accepting blood money (diyah).

(12) Protection of Orphans' Wealth: Safeguard the property of orphans.

(13) Fulfillment of Promises: Keep promises and commitments.

(14) Honesty in Weights and Measures: Ensure accurate and honest weights and measures in transactions.

(15) Avoid Baseless Statements: Do not speak or spread news based on assumptions without knowledge.

(16) Prohibition of Arrogance: Avoid pride and arrogance.

Reaffirmation is made against shirk (associating partners with Allah), emphasizing that no one else is worthy of worship besides Allah.

These commands were implemented in the Islamic society of Madinah fourteen hundred years ago, and detailed laws are documented in Islamic jurisprudence (fiqh) books. These principles are still present in all civilized societies today. Every Muslim must adhere to these commands in their conduct. If we observe, our economic and social issues arise from deviating from these commands.

اَفَاَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَ اتَّخَذَ مِنَ الْمَلٰٓئِكَةِ اِنَاثًا ؕ اِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيْمًا ۠﴿۴۰﴾

17|40| Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying.

Ignorance and Misconceptions Regarding Girls in Pre-Islamic Arabia:

In pre-Islamic Arabia, there was a practice of burying girls alive, as their birth was considered a source of shame. Boys, on the other hand, were preferred and seen as a source of pride. This attitude was ignorant and wrong because both men and women are creations of Allah and are equal. This mindset was not only ignorant but also hypocritical, as these same people considered angels to be daughters of Allah, implying that they chose what they perceived as better (boys) for themselves and what they saw as lesser (girls) for Allah. Thus, both the act of gender discrimination and attributing offspring to Allah are grave sins. It is crucial to have a correct understanding and respect for the attributes of Allah, as failing to do so can lead to disbelief (kufr).

وَ لَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِيَذَّكَّرُوْا ؕ وَ مَا يَزِيْدُهُمْ اِلَّا نُفُوْرًا ﴿۴۱﴾

17|41| And We have certainly diversified [the contents] in this Qur'an that mankind may be reminded, but it does not increase the disbelievers except in aversion.

قُلْ لَّوْ كَانَ مَعَهٗۤ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ اِذًا لَّابْتَغَوْا اِلٰى ذِى الْعَرْشِ سَبِيْلًا ﴿۴۲﴾

17|42| Say, [O Muhammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."

سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ﴿۴۳﴾

17|43| Exalted is He and high above what they say by great sublimity.

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَ الْاَرْضُ وَ مَنْ فِيْهِنَّ ؕ وَ اِنْ مِّنْ شَیْءٍ اِلَّا یُسَبِّحُ بِحَمْدِهٖ وَ لٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِیْحَهُمْ ؕ اِنَّهٗ كَانَ حَلِیْمًا غَفُوْرًا ﴿۴۴﴾

17|44| The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.

Implementation of Islamic Commands for the Welfare of Humanity:

In an Islamic society, the implementation of Islamic commands aims at the welfare of humanity. A crucial aspect of this is the belief in Allah's existence and His power and greatness, resulting in monotheism and accountability in the hereafter. Without this belief, there can be neither true faith nor adherence to Islamic commands, making the existence of an Islamic society impossible. Today, there are nearly two billion Muslims globally, but due to the absence of a truly Islamic society, their individual characters, significance, and status among nations are not remarkable. Hence, the Quran repeatedly emphasizes these beliefs and provides various examples to strengthen faith.

To demonstrate the existence of Allah, various signs in the universe are mentioned: the earth, vegetation, celestial bodies, human life and death, animals, and the alternation of day and night. The disbelievers of Makka ignored these signs, and even today, many people do not pay attention to them. Where there is ignorance, superstitions prevail, and where there is modern knowledge, nature's system is praised instead of the Creator. The verses also explain that if there were multiple creators or gods, the orderly system of the universe would not exist. There would be conflicts, and within a few years, corruption would start, or clear evidence of multiple existences would be found. But this has not happened because Allah alone controls everything. Similarly, the concept of intermediaries or intercessors, like angels or idols, is against Allah's majesty and was a belief held by the people of Makka.

Praise and Glorification by Nature:(Organics and Inorganics)

The power and greatness of Allah are such that the heavens and the earth, and all creatures within them, praise Him. This praise and glorification are not comprehensible to humans because the wavelengths of their praise differ from what our ears can perceive. For example, there are many waves in the atmosphere detectable only through radio signals. Similarly, plants and trees emit signals that we cannot hear or understand. Animals also have their languages that we do not comprehend, though we can hear their sounds. Trees, although lacking nerves, have cells capable of generating electrical waves, known as action potentials, similar to nerve cells in animals. In reality, all biological cells are electrical, and the movement of ions within them generates electrical signals in both plants and animals, which humans do not feel or recognize. These signals could be the language of praise to Allah. Further research might reveal new horizons.

Modern geophysics and mineralogy have shown that different mineral stones emit varying degrees of radioactive signals. For instance, granite, marble, gemstones, various construction materials, and natural stones emit radio waves. This knowledge has only recently been acquired. Electrical and mechanical stress causes changes in these waves, indicating that these materials possess a form of life with a different nature. Currently, this information is preliminary. As measurement and knowledge tools evolve, so will this information. However, this demonstrates an expression of praise and

adherence to Allah's commands. These signals could indeed be the language of praise, or there might be another form unknown to us, possibly to be discovered in the future. Even if not, this praise is not against science nor impossible.

According to a Hadith, stones and trees greeted the Prophet Muhammad (peace be upon him), confirming the Quranic verse.

وَ اِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًا ۙ﴿۴۵﴾

17|45| And when you recite the Qur'an, We put between you and those who do not believe in the Hereafter a concealed partition.

وَّ جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَ فِيْۤ اٰذَانِهِمْ وَقْرًا ؕ وَ اِذَا ذَكَرْتَ رَبَّكَ فِى الْقُرْاٰنِ وَحْدَهٗ وَلَّوْا عَلٰۤى اَدْبَارِهِمْ نُفُوْرًا ﴿۴۶﴾

17|46| And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the Qur'an, they turn back in aversion.

نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖۤ اِذْ يَسْتَمِعُوْنَ اِلَيْكَ وَ اِذْ هُمْ نَجْوٰۤى اِذْ يَقُوْلُ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ﴿۴۷﴾

17|47| We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."

اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ﴿۴۸﴾

17|48| Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.

The obstinacy and enmity towards Islam displayed by the disbelievers of Makka are mentioned, reflecting human attitudes. They mocked the preaching of the Holy Qur'an and the Prophet Muhammad (peace be upon him) and did not attempt to understand it; rather, they opposed it. As a result of their own actions, Allah deprived them of guidance. It was as if they were unable to hear the Qur'an. Once, when Mughira bin Shu'ba was asked what the Prophet Muhammad (peace be upon him) had said, he replied that he only saw his lips moving and could not hear anything else.

Similarly, once Abu Lahab's wife, Umm Jamil, set out to throw stones at the Prophet (peace be upon him) while he was praying in front of her. She asked Hazrat Abu Bakr Siddique where Muhammad (peace be upon him) was because she wanted to throw stones at him, but she could not see him. These were specific incidents, but generally, all the disbelievers had become intellectually blind and deaf in their hostility towards Islam. Because of their actions, they were deprived of guidance, destroyed at Badr, and ultimately defeated.

The disbelievers not only denied the Holy Qur'an but also declared the Prophet Muhammad (peace be upon him) as possessed. Due to their ignorance, any new ideas, such as those the Prophet (peace be upon him) presented about the Day of Judgment, justice, humanity, the oneness of Allah, and the eloquent verses of the Holy Qur'an, were extraordinary to them and beyond ordinary human comprehension. Therefore, he was labeled as possessed or a magician. Despite clear examples (teachings), they remained deprived of guidance due to their misguidance.

وَ قَالُوْۤا ءَاِذَا كُنَّا عِظَامًا وَّ رُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا﴿۴۹﴾

17|49| And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًاۙ﴿۵۰﴾

17|50| Say, "Be you stones or iron

اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ ۚ فَسَيَقُوْلُوْنَ مَنْ يُّعِيْدُنَا ؕ قُلِ الَّذِيْ فَطَرَكُمْ اَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُوْنَ اِلَيْكَ رُءُوْسَهُمْ وَ يَقُوْلُوْنَ مَتٰى هُوَ ؕ قُلْ عَسٰۤى اَنْ يَّكُوْنَ قَرِيْبًا﴿۵۱﴾

17|51| Or [any] creation of that which is great within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon -

يَوْمَ يَدْعُوْكُمْ فَتَسْتَجِيْبُوْنَ بِحَمْدِهٖ وَ تَظُنُّوْنَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا﴿۵۲﴾

17|52| On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."

For the disbelievers of Makka, the concept of monotheism was a significant issue. Polytheistic rituals had become an integral part of their faith, and they considered idols as representatives and intermediaries of God. On the other hand, the idea of the Day of Judgment and resurrection was beyond their understanding. They could not comprehend how a human being, after being reduced to dust and disintegrated, could be brought back to life. It was explained that the human body, being much softer compared to iron and stone, decomposes and disintegrates quickly. However, stones and iron take a much longer time to erode. Even if human bodies were made of a hard material, resurrecting them would not be difficult because the One who gave life initially can certainly give it again. The resurrection is mentioned in Surah Al-A'raf, Ayah 57.

When humans are resurrected, they will glorify Allah with "SubhanAllah" and "Alhamdulillah" out of awe for Him. They will think that the time between death and resurrection was only a brief period.

وَ قُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ ؕ اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ؕ اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا﴿۵۳﴾

17|53| And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

رَبُّكُمْ اَعْلَمُ بِكُمْ ؕ اِنْ يَّشَاْ يَرْحَمْكُمْ اَوْ اِنْ يَّشَاْ يُعَذِّبْكُمْ ؕ وَ مَاۤ اَرْسَلْنٰكَ عَلَيْهِمْ وَكِيْلًا﴿۵۴﴾

17|54| Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Muhammad], over them as a manager.

وَ رَبُّكَ اَعْلَمُ بِمَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيّٖنَ عَلٰى بَعْضٍ وَّ اٰتَيْنَا دَاوٗدَ زَبُوْرًا﴿۵۵﴾

17|55| And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].

Talking Style and Purpose:

The previous verses discussed monotheism, the Day of Judgment, and resurrection. These verses now focus on human interactions, particularly conversations and reform. They emphasize that any communication should be conducted in a good manner and be beneficial. Furthermore, the approach should consider the recipient's capacity and needs so that they pay attention. This guidance applies to all humans, whether in religious teaching or other matters.

Hazrat Abu Huraira narrated that the Messenger of Allah (peace be upon him) said to avoid suspicion because it is the most deceitful form of speech. Do not search for faults in others, do not spy on each other, do not harbor enmity, and do not sever relations. Be, O servants of Allah, like brothers. (Books of Hadith)

Why is gentleness and good conduct necessary? The reason is also apparent. The enemy of humans is Satan, who reaches into the hearts and minds of humans, influencing their thoughts and stirring misunderstandings, pride, and jealousy, thereby causing chaos and discord. To avoid this, good intentions, gentleness, and good morals are the best weapons.

After conveying the message, since the Prophet Muhammad (peace be upon him) greatly desired the disbelievers of Makka to embrace Islam and was distressed by their enmity towards it, these verses offer him comfort. It is stated that he has fulfilled his duty of conveying the message; it is up to them to accept guidance. The Prophet is not responsible for anyone's guidance. Allah, the Exalted, is aware of all matters and knows the character of every individual—whether they will accept guidance or not. He is fully aware of all creation between the heavens and the earth.

Among the prophets, Prophet Dawud (David) is mentioned. Although he was a king and had to be involved in worldly matters, he never fell short in praising and glorifying Allah. The entire Zabur (Psalms) is filled with praises of Allah, and Prophet Dawud holds a high rank. Each prophet has their own status with Allah, and our Prophet Muhammad (peace be upon him) is the leader of all prophets.

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَ لَا تَحْوِيْلًا ﴿٥٦﴾

17|56| Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."

اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَ يَرْجُوْنَ رَحْمَتَهٗ وَ يَخَافُوْنَ عَذَابَهٗ ؕ اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ﴿٥٧﴾

17|57| Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.

The beliefs of the disbelievers of Makka were rooted in polytheism. They had a concept of God but also considered idols as intermediaries and representatives of God. Similarly, they regarded jinn and angels as sacred beings, closer to Allah, and used them as intermediaries. These beliefs were strongly refuted, emphasizing that those they worshipped as deities were lifeless idols. Even if they considered angels or jinn as intermediaries, they too are in need of Allah's mercy and seek His forgiveness. Therefore, this method is incorrect. Through shirk (associating partners with Allah), they invite Allah's punishment, which is extremely severe. Many previous nations were completely

annihilated due to Allah's wrath. Prophets, companions, and believers have sought refuge from Allah's punishment.

Hazrat Anas narrated that the Messenger of Allah (peace be upon him) frequently made this supplication: "O our Lord, grant us goodness in this world and goodness in the Hereafter."

One should request prayers from parents or righteous individuals. Alongside this, in every situation and for every need, one should seek help from Allah, because only He has the power to accept or reject prayers.

وَ اِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا ؕ كَانَ ذٰلِكَ فِى الْكِتٰبِ مَسْطُوْرًا ﴿۵۸﴾

17|58| And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed.

وَ مَا مَنَعَنَاۤ اَنْ نُّرْسِلَ بِالْاٰيٰتِ اِلَّاۤ اَنْ كَذَّبَ بِهَا الْاَوَّلُوْنَ ؕ وَ اٰتَيْنَا ثَمُوْدَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوْا بِهَا ؕ وَ مَا نُرْسِلُ بِالْاٰيٰتِ اِلَّا تَخْوِيْفًا ﴿۵۹﴾

17|59| And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.

وَ اِذْ قُلْنَا لَكَ اِنَّ رَبَّكَ اَحَاطَ بِالنَّاسِ ؕ وَ مَا جَعَلْنَا الرُّءْيَا الَّتِىْۤ اَرَيْنٰكَ اِلَّا فِتْنَةً لِّلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُوْنَةَ فِى الْقُرْاٰنِ ؕ وَ نُخَوِّفُهُمْ ۙ فَمَا يَزِيْدُهُمْ اِلَّا طُغْيَانًا كَبِيْرًا ﴿۶۰﴾

17|60| And [remember, O Muhammad], when We told you, "Indeed, your Lord has encompassed the people." And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur'an. And We threaten them, but it increases them not except in great transgression.

The disbelievers of Makka, in their enmity towards Islam and as an excuse, would demand various miracles, such as turning a mountain into gold. Their objective was merely to be obstinate. Allah's miracles, when shown in such a manner, leave no room for denial, and the nation that rejects them subsequently faces punishment, as was the case with the she-camel of Prophet Saleh. This is why miracles are not shown all the time. Similarly, communities and towns that engage in oppression and disobedience of commandments are destroyed.

When the Prophet Muhammad (peace be upon him) went on the Isra and Mi'raj (Night Journey and Ascension), the revelations he witnessed left people astonished when he narrated them the next morning. Since the event occurred at night, the duration was brief, but the journey was extremely long. The distance to Jerusalem alone took weeks, and then there was the journey through the heavens. This caused some Muslims, in addition to the disbelievers, to falter in their faith. Therefore, believing in this became a test of faith. This verse confirms the physical ascension. Despite all these teachings and events, Satan caused such great discord that very few people from the Quraysh had converted to Islam by then, and due to their persecution, the Muslims had to migrate.

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِيْسَ ؕ قَالَ ءَاَسْجُدُ لِمَنْ خَلَقْتَ طِيْنًا ﴿۶۱﴾

17|61| And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"

قَالَ اَرَءَيْتَكَ هٰذَا الَّذِیْ كَرَّمْتَ عَلَیَّ ۫ لَىِٕنْ اَخَّرْتَنِ اِلٰى یَوْمِ الْقِیٰمَةِ لَاَحْتَنِكَنَّ ذُرِّیَّتَهٗۤ اِلَّا قَلِیْلًا﴿۶۲﴾

17|62| [Iblees] said, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few."

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُوْرًا﴿۶۳﴾

17|63| [Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense.

وَ اسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ اَجْلِبْ عَلَیْهِمْ بِخَیْلِكَ وَ رَجِلِكَ وَ شَارِكْهُمْ فِی الْاَمْوَالِ وَ الْاَوْلَادِ وَعِدْهُمْ ؕ وَ مَا یَعِدُهُمُ الشَّیْطٰنُ اِلَّا غُرُوْرًا﴿۶۴﴾

17|64| And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.

اِنَّ عِبَادِیْ لَیْسَ لَكَ عَلَیْهِمْ سُلْطٰنٌ ؕ وَ كَفٰى بِرَبِّكَ وَكِیْلًا﴿۶۵﴾

17|65| Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.

Attacks of Satan:

In the Holy Qur'an, Satan is repeatedly mentioned to help humans understand and seek guidance, as he profoundly influences them. Satan's enmity towards humans is also highlighted. Humans are given superiority due to their intellectual and analytical capabilities, which led to the command for angels to prostrate before them—a command Satan disobeyed out of arrogance. To avenge his punishment, Satan is determined to mislead every human. Through jinn, he plants various thoughts and superstitions in humans, fabricates desires and false concepts, and manipulates natural human needs such as food, sexual desires, and shelter to incite crimes.

Satan has the power to influence human minds and uses all available means to divert their attention. These means include sounds, music, images, colors, and emotions, which he uses to entice, mislead, and push humans towards sinful actions. All evil deeds, such as greed for wealth, business corruption like bribery, lying, cheating, smuggling, unethical practices, and deceit in trade, are his tools. He also uses children to lead people astray by causing lapses in their upbringing, leading to greed, deceit, and crimes. He creates such a deceptive picture that people do not feel guilty or sinful until they face the consequences and realize it was all a delusion. (Poetry):

Alas, how foolish it is that at the time of death, it became clear

What was seen was a dream, what was heard was a tale.

Allah has appointed angels to counter Satan's influence. These angels affect the human mind and intellect, creating a sense of awareness. Humans then make a choice and act accordingly, earning reward or punishment based on their actions.

Devoted Servants of Allah:

Among humans are those who are immune to Satan's attacks. They perform good deeds and act righteously out of their love and obedience to Allah. They avoid the traps set by Satan due to their firm commitment to goodness. Satan cannot harm them because Allah's protection and mercy suffice for them. Through their righteous actions, they

become distinguished as Allah's special servants. In all these matters, human will and action are crucial. This concept has been discussed in Surah Al-A'raf 7:11-25 and Surah Al-Hijr 15:26-44. The purpose here is to remind and reinforce this understanding.

رَبُّكُمُ الَّذِیْ یُزْجِیْ لَكُمُ الْفُلْكَ فِی الْبَحْرِ لِتَبْتَغُوْا مِنْ فَضْلِهٖ ؕ اِنَّهٗ كَانَ بِكُمْ رَحِیْمًا ﴿۶۶﴾

17|66| It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.

وَ اِذَا مَسَّكُمُ الضُّرُّ فِی الْبَحْرِ ضَلَّ مَنْ تَدْعُوْنَ اِلَّاۤ اِیَّاهُ ۚ فَلَمَّا نَجّٰىكُمْ اِلَى الْبَرِّ اَعْرَضْتُمْ ؕ وَ كَانَ الْاِنْسَانُ كَفُوْرًا ﴿۶۷﴾

17|67| And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.

اَفَاَمِنْتُمْ اَنْ یَّخْسِفَ بِكُمْ جَانِبَ الْبَرِّ اَوْ یُرْسِلَ عَلَیْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوْا لَكُمْ وَكِیْلًا ۙ﴿۶۸﴾

17|68| Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.

اَمْ اَمِنْتُمْ اَنْ یُّعِیْدَكُمْ فِیْهِ تَارَةً اُخْرٰی فَیُرْسِلَ عَلَیْكُمْ قَاصِفًا مِّنَ الرِّیْحِ فَیُغْرِقَكُمْ بِمَا كَفَرْتُمْ ۙ ثُمَّ لَا تَجِدُوْا لَكُمْ عَلَیْنَا بِهٖ تَبِیْعًا ﴿۶۹﴾

17|69| Or do you feel secure that He will not send you back into the sea another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.

وَ لَقَدْ كَرَّمْنَا بَنِیْۤ اٰدَمَ وَ حَمَلْنٰهُمْ فِی الْبَرِّ وَ الْبَحْرِ وَ رَزَقْنٰهُمْ مِّنَ الطَّیِّبٰتِ وَ فَضَّلْنٰهُمْ عَلٰی كَثِیْرٍ مِّمَّنْ خَلَقْنَا تَفْضِیْلًا ﴿۷۰﴾

17|70| And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

There are further arguments about the relationship between humans and Satan, highlighting the numerous blessings Allah has bestowed upon humans. Due to the buoyancy of water and air, humans are able to travel through air and over water, deriving benefits for their social lives. When troubles arise during air or sea travel—such as storms and waves bringing death and destruction near—humans, in their panic, seek salvation from Allah, as their other gods and protectors do nothing. With Allah's help, they escape these storms and perils. Yet, once saved, they often forget Allah and fall back into the friendship of Satan. This is despite the fact that they can face destruction on land due to storms, earthquakes, or other calamities, or be caught again in a sea or air storm. This forgetfulness and ingratitude towards their real Master and Creator while succumbing to Satan is a great ingratitude.

On the other hand, Allah has distinguished humans from many other creatures inhabiting the universe or the earth due to their bodily structure and mental capabilities. Humans have control over the resources of the sea and land, using these benefits to enhance their livelihoods and social lives. However, they often fail to express gratitude accordingly. This distinction demands that humans fill the world with love and peace. But to what extent are they fulfilling this responsibility? This is a critical question since humans pose the greatest threat to one another.

These facts are a moment of reflection for all of us. We should strive to become grateful servants of Allah.

يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍۭ بِاِمَامِهِمْ ۚ فَمَنْ اُوْتِىَ كِتٰبَهٗ بِيَمِيْنِهٖ فَاُولٰٓئِكَ يَقْرَءُوْنَ كِتٰبَهُمْ وَ لَا يُظْلَمُوْنَ فَتِيْلًا ﴿٧١﴾

17|71| [Mention, O Muhammad], the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].

وَ مَنْ كَانَ فِىْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِى الْاٰخِرَةِ اَعْمٰى وَ اَضَلُّ سَبِيْلًا ﴿٧٢﴾

17|72| And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.

وَ اِنْ كَادُوْا لَيَفْتِنُوْنَكَ عَنِ الَّذِىْٓ اَوْحَيْنَآ اِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهٗ ۖ وَ اِذًا لَّاتَّخَذُوْكَ خَلِيْلًا ﴿٧٣﴾

17|73| And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.

وَ لَوْ لَآ اَنْ ثَبَّتْنٰكَ لَقَدْ كِدْتَّ تَرْكَنُ اِلَيْهِمْ شَيْـًٔا قَلِيْلًا ۗ ﴿٧٤﴾

17|74| And if We had not strengthened you, you would have almost inclined to them a little.

اِذًا لَّاَذَقْنٰكَ ضِعْفَ الْحَيٰوةِ وَ ضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيْرًا ﴿٧٥﴾

17|75| Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.

وَ اِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَ اِذًا لَّا يَلْبَثُوْنَ خِلٰفَكَ اِلَّا قَلِيْلًا ﴿٧٦﴾

17|76| And indeed, they were about to drive you from the land to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little.

سُنَّةَ مَنْ قَدْ اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَ لَا تَجِدُ لِسُنَّتِنَا تَحْوِيْلًا ﴿٧٧﴾

17|77| [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.

After discussing human ingratitude in the face of Allah's blessings, the conditions of the Day of Judgment are mentioned. On the Day of Judgment, people will be called by the names of their leaders, which means that each prophet's community will be called by their prophet's name, and they will be given the record of their deeds in this world. The communities of the prophets, as well as other kings and leaders, will be present under their respective names. Their deeds will be judged with absolute justice. There will not be even the slightest injustice, such as the thin membrane on a date stone (which is so light it floats in the air) will not be overlooked. Therefore, in this world, one must open their eyes, ears, and mind to understand and act upon the wisdom of the commandments. Otherwise, a person is like a blind individual who cannot see and may fall into any pit or hole. This will be the fate of those who do not perform good deeds in this world on the Day of Judgment.

The disbelievers not only went to extremes in their oppression and persecution, but they also tried every possible way to tempt the Prophet Muhammad (peace be upon him) with

various offers, such as wealth, women, marriage, leadership, and authority, to abandon his prophetic mission. The Quraysh even attempted to take his life but failed. Allah granted him steadfastness, and he said that even if they placed the moon in one hand and the sun in the other, he would still fulfill his prophetic duties. This was Allah's reward, but Allah Himself protects the prophets, making them sinless. These blessed verses serve as guidance for all humans and Muslims to avoid Satan's tricks. Moreover, due to the actions and influence of a leader, their reward or punishment is greater. Scholars and leaders face double punishment, as mentioned in the Qur'an regarding the mothers of the believers.(Prophet's wives).

When the prophets were oppressed and expelled from their cities, those populations or societies faced divine punishment because they had closed the doors of goodness for humanity. Similarly, when the Prophet Muhammad (peace be upon him) migrated from Makka to Medina, the people of Makka were defeated and humiliated by the Muslims a few years later. Allah removes oppression through His servants, liberating the oppressed. It is said that disbelief can continue to exist, but oppression cannot last forever. The principles of Allah's system in the universe are eternal.

اَقِمِ الصَّلٰوةَ لِدُلُوْكِ الشَّمْسِ اِلٰى غَسَقِ الَّيْلِ وَ قُرْاٰنَ الْفَجْرِ ؕ اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا ﴿۷۸﴾

17|78| Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.

وَ مِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ۫ عَسٰۤى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿۷۹﴾

17|79| And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.

There are specific commandments regarding the times for prayers. The Dhuhr and Asr prayers are to be performed after the sun begins to decline. Maghrib and Isha prayers are performed during the darkness of the night (after sunset). The Fajr prayer is performed before sunrise. Details about the times of prayers, the number of rak'ahs (units of prayer), the requirements for purification, the method of prayer, and the obligatory and essential elements are found in the books of jurisprudence (fiqh).

To accommodate different circumstances, the Prophet Muhammad (peace be upon him) performed prayers at various times during the day, providing ease for the followers. The Tahajjud prayer is performed in the latter part of the night and is considered a voluntary (nafl) prayer. It is a Sunnah to wake up after sleeping to perform it. The details of its rak'ahs are also available in fiqh books, and it holds great significance and reward. The distinguished status of Maqam Mahmood has been especially granted to the Prophet Muhammad (peace be upon him) for his closeness to Allah, which will be manifested on the Day of Judgment.

وَ قُلْ رَّبِّ اَدْخِلْنِىْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِىْ مُخْرَجَ صِدْقٍ وَّ اجْعَلْ لِّىْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿۸۰﴾

17|80| And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

These blessed verses were revealed in Makkah. Afterward, the Prophet Muhammad (peace be upon him) migrated from there. One interpretation of these verses pertains to the Prophet's departure from Makkah (migration) and his arrival in Madinah. In both these matters, the guidance, support, and struggle for the truth from Allah are mentioned. This

is a beautiful prayer, and it is recommended to recite it when entering any significant place, keeping in mind Allah's mercy and help. After the migration, Allah granted the Muslims victory and support. When the Prophet (peace be upon him) entered Makkah during its conquest and used a stick to knock down the idols in the Kaaba, the verse was on his blessed tongue.

Actions and elements that are entirely against Islam and spread poisonous propaganda against it should be eradicated from Islamic society. However, this should be done without violating the principles of justice.

وَ قُلْ جَآءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ ؕ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ﴿۸۱﴾

17|81| And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

وَ نُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّ رَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَ لَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ﴿۸۲﴾

17|82| And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

وَ اِذَاۤ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَ نَاٰ بِجَانِبِهٖ ۚ وَ اِذَا مَسَّهُ الشَّرُّ كَانَ يَـُٔوْسًا ﴿۸۳﴾

17|83| And when We bestow favor upon the disbeliever, he turns away and distances himself; and when evil touches him, he is ever despairing.

Healing from Ailments:

The Holy Qur'an is a book of guidance and a source of mercy and healing for believers. Its teachings, contemplation upon them, and spiritual and intellectual engagement help individuals understand the relationship between society, humans, and Allah. Acting upon its teachings brings success, making it an excellent remedy for spiritual and mental distress. Additionally, reciting various verses and blowing on water or on one's hands and then applying it to the body has a beneficial effect. This effect induces the body to produce hormones or bacteria that combat illness, leading to healing. As mentioned in earlier Hadith, Allah can regenerate healthy flesh.

The Prophet Muhammad (peace be upon him) said that if someone hangs or wears an amulet, (Tawwez) believing that it will prevent or alleviate illness, misfortune, or bring about love, he declared it forbidden and prohibited it. In cases of illness, he encouraged the recitation of Qur'anic verses, blowing upon oneself, or seeking relief from distress through prayer and supplication to Allah for healing and success. The prohibition serves to strengthen human action and resolve so that individuals take protective measures and not merely become superstitious. Effort should be made to solve problems. Reciting the Qur'an and blowing upon oneself is one form of effort. After psychological reassurance, there is an increase in action. Conversely, failing to understand or contemplate the Qur'an deprives one of the blessings of guidance and action. The opponents of Islam did not attempt to understand or contemplate the Qur'an out of stubbornness and arrogance, resulting in no benefit for them and increasing their loss due to their mistakes.

Human character is discussed. When humans face distress, they tend to flee, become anxious, and seek help from all sides. Very few are patient. When they receive blessings, they often become arrogant and instead of being grateful, they turn to other paths and attribute all their success to their abilities. This behavior is evident in our societies where rulers are surrounded by people, but as soon as they lose power, they are forgotten. This is a testament to human selfishness.

Prohibition of Violence:

Humans have different temperaments; some are gentle, and others are harsh. Similarly, the levels of knowledge and intellect vary. Therefore, their approaches and methods differ. Violence and oppression should never be adopted. Everyone acts according to what they believe is right or desire. If they ask questions, they should be informed, but it is essential for the state to enforce the law with justice to prevent disorder. Allah will ultimately decide between right and wrong, truth and falsehood, with His justice on the Day of Judgment.

قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ ؕ فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًا ﴿۸۴﴾

17|84| Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

وَ يَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ ؕ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّیْ وَ مَاۤ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ﴿۸۵﴾

17|85| And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

وَ لَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِیْۤ اَوْحَيْنَاۤ اِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا ۙ﴿۸۶﴾

17|86| And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.

اِلَّا رَحْمَةً مِّنْ رَّبِّكَ ؕ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ كَبِيْرًا ﴿۸۷﴾

17|87| Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَ الْجِنُّ عَلٰۤى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ﴿۸۸﴾

17|88| Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."

وَ لَقَدْ صَرَّفْنَا لِلنَّاسِ فِیْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ۫ فَاَبٰۤى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿۸۹﴾

17|89| And We have certainly diversified for the people in this Qur'an from every [kind] of example, but most of the people refused [anything] except disbelief.

Soul:

Once, a Jew asked the Prophet Muhammad (peace be upon him) about the soul. In response, the Prophet (peace be upon him) replied after receiving revelation that the soul is a command of Allah, and very little knowledge has been given about it. All knowledge is with Allah. What is the soul? Science does not understand it, though scholars of various religions have debated it. Muslim theologians (scholars) have provided various definitions, but the most comprehensive definition is that the soul is a force that, when present in the body, enables life and breath. When it departs, life ends, and the body becomes an inert entity. Since it is a divine command, it is not material. Some scholars have likened it to vapor or steam. Being a force, it is something beyond human comprehension. Does it cease to exist or remain? There are different opinions about this. However, the majority believe that souls will perish at the time of the Trumpet and will be recreated. Some believe that since it is not material, it does not perish. The soul is mentioned in Surah Al-Baqarah and Surah Al-Hijr, verse 85.

Where does the soul go after death? It is said:

(1) The souls of believers are in paradise, and the souls of the misguided are in hell.

(2) They are in Illiyin (Place in Paradise), on the seventh heaven, and Sijjin (a place in the Hell).

The term "soul" in the Qur'an also refers to the Qur'an itself and the angel Gabriel (Jibreel).

Allah creates and controls the soul.

Science does not acknowledge the soul but provides a modern interpretation or analogy in the form of energy signals, which are controlled like software. The means of controlling the soul are also angels, created from energy (light), who carry out commands like software executes instructions. Just as human-made software obeys human commands and controls rovers on the moon and Mars, further revelations will come in the future. The control of the soul can be compared to various information platforms (WhatsApp, Facebook, Twitter) controlling their software on all users' mobile devices or computers. Similarly, the soul is controlled. All living beings have brains where the soul resides like software. When Allah wills, the soul is extracted through an angel, and the living being ceases to exist. A computer is a mere imitation of the human brain, with memory as a material existence and software as a non-material but functional component. This is just an analogy. Allah's system is highly advanced.

The disbelievers of Makka made various demands out of stubbornness. They called the Qur'an human speech and denied divine revelation. The Qur'an repeatedly challenged them to produce similar discourse, but they could not bring forth even a single verse. They tried numerous ways to hinder the propagation of the message, offering temptations, but the Prophet (peace be upon him) remained fully devoted to his mission, and this was due to Allah's grace. Prophets are granted the highest status by Allah, and their character is of the highest standards.

The Qur'an is a book of guidance, containing all the factors and means for human welfare. Unfortunately, people do not study the Qur'an as it deserves due to stubbornness and lack of knowledge. The Quraysh of Makka outright denied it. Today, not acting upon its commandments while calling oneself a Muslim is tantamount to denial. This is a moment of reflection for us in the present age. May Allah give Muslims the strength to understand the Qur'an and act upon its guidance. Ameen.

وَ قَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا ۙ﴿۹۰﴾

17|90| And they say, "We will not believe you until you break open for us from the ground a spring.

اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّ عِنَبٍ فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ۙ﴿۹۱﴾

17|91| Or [until] you have a garden of palm tress and grapes and make rivers gush forth within them in force [and abundance]

اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا اَوْ تَاْتِيَ بِاللّٰهِ وَ الْمَلٰٓئِكَةِ قَبِيْلًا ۙ﴿۹۲﴾

17|92| Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]

اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ اَوْ تَرْقٰى فِي السَّمَآءِ ؕ وَ لَنْ نُّؤْمِنَ لِرُقِيِّكَ حَتّٰى تُنَزِّلَ عَلَيْنَا كِتٰبًا نَّقْرَؤُهٗ ؕ قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ﴿۹۳﴾

17|93| Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

The attitude of the disbelievers of Makka is being discussed. Their denial of the Qur'an, opposition to the Prophet Muhammad (peace be upon him), and demands for strange miracles, such as turning a mountain into gold, transforming the land into gardens, making streams flow, or having an angel bring down a book from the sky instead of hearing it from the Prophet's mouth, and making the Prophet's house of gold. In short, as many mouths, as many demands. It has been mentioned before that if a miracle occurs, and they do not learn a lesson from it, continuing with the same obstinacy and denial, then just as a miracle is an extraordinary event, the nation is also destroyed in an extraordinary manner. Therefore, demanding or fulfilling miracles is dangerous. In response to all these demands, the Prophet repeatedly said, "I am a human."

Status of Prophets:

"My Lord is pure and exalted. He grants miracles. I am a human and also His messenger, conveying His message to you." All prophets were human, and the wisdom behind this is that humans are the most noble of creatures. Learning and teaching among humans is a natural process. Humans are the best role models for other humans. Prophets, due to their language, abilities, and strength, are distinguished above all humans and angels because they are chosen by Allah as His prophets. Allah protects them. The disbelievers would say, "How can you be a prophet? You walk, eat, and drink like us." In response, the Qur'an clarifies that they are human, but they are humans chosen by Allah to guide humanity, granted knowledge, ascension (Mi'raj), and it is disrespectful to repeatedly call them merely human or an ordinary man.(Poetry):

"You constantly say, 'What are you?' Let me tell you, this manner of speaking is disrespectful."

The Prophet Muhammad (peace be upon him) is the leader of the messengers. Considering his noble status and high rank, such a disrespectful manner of addressing him is inappropriate. His elevated status is aptly summarized:

"After Allah, you are the greatest, to put it briefly."

Sometimes, if someone calls or considers the Prophet as "light," it refers to his high level of guidance, knowledge, and character. Otherwise, light is merely a force (energy) or something so transparent that light passes through it, which can be any transparent material. The human status is much higher than that. This manner of expressing love (light vs. human) actually deviates humans from their higher purpose, which is to have true love for the Prophet and to shape their character according to his example , the fundamental Islamic goal.

وَ مَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْۤا اِذْ جَآءَهُمُ الْهُدٰۤى اِلَّاۤ اَنْ قَالُوْۤا اَبَعَثَ اللّٰهُ بَشَرًا رَّسُوْلًا﴿۹۴﴾

17|94| And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human messenger?"

قُلْ لَّوْ كَانَ فِى الْاَرْضِ مَلٰٓئِكَةٌ يَّمْشُوْنَ مُطْمَئِنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَآءِ مَلَكًا رَّسُوْلًا﴿۹۵﴾

17|95| Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."

قُلْ كَفٰى بِاللّٰهِ شَهِيْدًۢا بَيْنِىْ وَ بَيْنَكُمْ ؕ اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًۢا بَصِيْرًا﴿۹۶﴾

17|96| Say, "Sufficient is Allah as Witness between me and you. Indeed he is ever, concerning His servants, Acquainted and Seeing."

وَ مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَ مَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهُمْ اَوْلِيَآءَ مِنْ دُوْنِهٖ ؕ وَ نَحْشُرُهُمْ يَوْمَ الْقِيٰمَةِ عَلٰى وُجُوْهِهِمْ عُمْيًا وَّ بُكْمًا وَّ صُمًّا ؕ مَاْوٰىهُمْ جَهَنَّمُ ؕ كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ﴿۹۷﴾

17|97| And whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire.

ذٰلِكَ جَزَآؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا وَ قَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّ رُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿۹۸﴾

17|98| That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?"

The condition of those who do not obey the commands of Allah in this world and the Hereafter is described. Those who deny the Hereafter think that when a person disintegrates into dust or burns to ashes in an accident, how can they be revived? They do not observe the millions of plants and trees that sprout from the earth every day. Although their origin seems invisible, they bloom and grow into large plants or trees. Therefore, they should believe in Allah's power.

The Prophet was sent as a human because angels are not physical beings and cannot live on Earth. Thus, the Prophet had to be a human to present a practical example of guidance. This is an honor for humanity, as a human being attains the highest status among all creatures. Those who deny the divine commands, the guidance of the Quran, and the Prophet's teachings, as well as the phenomena of the universe and their own lives, close their eyes and ears, effectively shutting off their intellect. It is as if they are blind, deaf, and mute. Due to this attitude, Allah deprives them of guidance.

Imagine their condition on the Day of Judgment. They will be blind, mute, and deaf, yet they will have to walk upside down. The upper part of the body cannot find peace because it will be almost impossible to maintain balance due to the dislocation of joints in the legs, feet, and knees. This is an example to explain the severity of the punishment, or it might be a reality. Whatever it is, it is extremely frightening and necessary to avoid.

The Prophet is consoled, not to worry about the deniers of truth. Allah is witness to the truthfulness of his actions.

اَوَ لَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ قَادِرٌ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ وَ جَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ فِيْهِ ؕ فَاَبَى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ﴿۹۹﴾

17|99| Do they not see that Allah, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse [anything] except disbelief.

قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآئِنَ رَحْمَةِ رَبِّيْٓ اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ؕ وَ كَانَ الْاِنْسَانُ قَتُوْرًا ﴿۱۰۰﴾

17|100| Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.

There are evidences for believing in the occurrence of the Day of Judgment. The One who created the entire universe, especially the earth, the heavens, and all things within them, without any prior model or foundation, will find it easy to resurrect a deceased

human being, whose complete existence once was. Those who deny this have a respite in this world, but they will face punishment afterward.

Miserliness:

The analysis of human characteristics and psychology reveals that humans are inherently greedy and miserly. Greed is the root cause of miserliness. Due to greed and miserliness, humans commit crimes. Islam condemns miserliness strongly, as it is a negative and undesirable trait. It causes societal distress and leads to coldness in interpersonal relationships. Therefore, several Hadiths condemn miserliness:

(1) Hazrat Abu Bakr Siddiq reported that the Prophet Muhammad (PBUH) said, "Two traits cannot coexist in a believer: miserliness and ill-temper." (Sunan Tirmidhi).

(2) Hazrat Hasan (RA) reported that the Prophet Muhammad (PBUH) said, "When Allah intends good for a people, He appoints wise and truthful leaders for their affairs and places wealth with generous individuals. But when Allah intends to punish a people, He appoints ignorant individuals to manage their affairs and places wealth with miserly individuals." (At-Targhib wa At-Tarhib).

This Hadith highlights the economic and social harms of miserliness and the benefits of generosity.

وَ لَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍۭ بَيِّنٰتٍ فَسْـَٔلْ بَنِيْۤ اِسْرَآءِيْلَ اِذْ جَآءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّيْ لَاَظُنُّكَ يٰمُوْسٰى مَسْحُوْرًا ﴿۱۰۱﴾

17|101| And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."

قَالَ لَقَدْ عَلِمْتَ مَاۤ اَنْزَلَ هٰۤؤُلَآءِ اِلَّا رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ بَصَآئِرَ ۚ وَ اِنِّيْ لَاَظُنُّكَ يٰفِرْعَوْنُ مَثْبُوْرًا ﴿۱۰۲﴾

17|102| [Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think, O Pharaoh, that you are destroyed."

فَاَرَادَ اَنْ يَّسْتَفِزَّهُمْ مِّنَ الْاَرْضِ فَاَغْرَقْنٰهُ وَ مَنْ مَّعَهٗ جَمِيْعًا ﴿۱۰۳﴾

17|103| So he intended to drive them from the land, but We drowned him and those with him all together.

وَّ قُلْنَا مِنْۢ بَعْدِهٖ لِبَنِيْۤ اِسْرَآءِيْلَ اسْكُنُوا الْاَرْضَ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ جِئْنَا بِكُمْ لَفِيْفًا ﴿۱۰۴﴾

17|104| And We said after Pharaoh to the Children of Israel, "Dwell in the land, and when there comes the promise of the Hereafter, We will bring you forth in [one] gathering."

There is a mention of the Israelites. When Allah sent Prophet Musa (Moses) to Pharaoh to preach the truth, He granted him famous miracles:

(1) The illumination of Musa's blessed hand.

(2) His staff turning into a snake.

(3) Parting of the sea.

(4) The plague of locusts.

(5) The sending of lice.

(6) The rain of frogs.

(7) The plague of blood.

(8) The coming of storms.

(9) Famine upon the Egyptians.

Additionally, there were other miracles such as bringing forth water from a stone, providing manna and quails for food, and providing shade with clouds in the desert. Despite these nine miracles, Pharaoh's people did not accept Islam and opposed it out of stubbornness, leading to their drowning. Similarly, the people of Makka were acting in the same manner.

According to a Hadith, there were also nine very important commands, which are as follows:

(1) Do not associate anyone with Allah.

(2) Do not commit adultery.

(3) Do not unjustly kill anyone whom Allah has forbidden to be killed.

(4) Do not steal.

(5) Do not practice sorcery.

(6) Do not bring an innocent person before a ruler to have him killed (false accusation).

(7) Do not consume usury.

(8) Do not slander chaste women.

(9) Do not turn your back in battle.

(10) Do not transgress beyond the limit of the Sabbath. (Reported by Sunwan bin Kamil in Sunan Tirmidhi / Musnad Ahmad).

These commandments are present in the Torah. Instead of reflecting on the truth, Pharaoh accused Musa of being a magician and continued his oppression. He sought to destroy the Israelites and Prophet Musa. Ultimately, he was drowned. Observing his behavior, Prophet Musa informed him of his impending doom (Ayah). This was a message for the people of Makka to reflect on their stance against Islam, lest they face a similar fate, which eventually led to the conquest of Makka.

This serves as a warning to change their behavior against Islam, or they would meet a bad end, as later happened when Makka was conquered.

وَ بِالْحَقِّ اَنْزَلْنٰهُ وَ بِالْحَقِّ نَزَلَ ؕ وَ مَاۤ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّ نَذِيْرًا ۙ﴿۱۰۵﴾

17|105| And with the truth We have sent the Qur'an down, and with the truth it has descended. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

وَ قُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَى النَّاسِ عَلٰى مُكْثٍ وَّ نَزَّلْنٰهُ تَنْزِيْلًا﴿۱۰۶﴾

17|106| And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.

قُلْ اٰمِنُوْا بِهٖۤ اَوْ لَا تُؤْمِنُوْا ؕ اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖۤ اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ۙ﴿۱۰۷﴾

17|107| Say, "Believe in it or do not believe. Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration,

وَّ يَقُوْلُوْنَ سُبْحٰنَ رَبِّنَاۤ اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا﴿۱۰۸﴾

17|108| And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."

وَ يَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَ يَزِيْدُهُمْ خُشُوْعًا﴿۱۰۹﴾

17|109| And they fall upon their faces weeping, and the Qur'an increases them in humble submission.

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَ لَا تَجْهَرْ بِصَلَاتِكَ وَ لَا تُخَافِتْ بِهَا وَ ابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا﴿۱۱۰﴾

17|110| Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.

وَ قُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّ لَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَ لَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِيْرًا ﴿۱۱۱﴾

17|111| And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

Among the miracles mentioned, the Quran itself is a great miracle, though the Quraysh did not acknowledge it. To console the Prophet Muhammad (PBUH), it was said that he is a bearer of glad tidings and a warner (one who announces rewards for good deeds and punishment for sins). He should not be troubled by their misguidance. The Quran and Allah's message (Islam) are entirely truthful and are the path to success in this world and the hereafter for humanity. If followed, it is for their own benefit.

The Quran was revealed gradually for several reasons:

(1) To make it easier to understand.

(2) To facilitate its memorization.

(3) To make it easier to implement.

(4) To provide guidance as needed.

(5) To ensure ease and protection in its compilation.

These reasons were beyond the comprehension of the Quraysh, hence they questioned why it was not revealed as a complete book. Their denial is not surprising; those among the People of the Book who are believers accept it, and its recitation affects their hearts

and minds, increasing their faith and certainty. They prostrate before Allah, and tears of intensity and sweetness of faith flow from their eyes, showing humility by lowering their chins to the ground.

Allah has many beautiful names, and whichever name He is called by, He hears the supplication. When the Prophet Muhammad (PBUH) used the names "Rahman" and "Rahim" for Allah, the disbelievers of Makka questioned it, saying that earlier his god was Allah and now there is also Rahman. This misconception was cleared up by explaining that He is one entity with different names, approximately ninety-nine in number.

Allah is exalted, His sovereignty has no partner, His power is the greatest, He does not need a helper, and He is free from any form or nature. He has no offspring; He is unique and unparalleled, worthy of greatness, purity, and praise.

When Muslims recited aloud in prayer, the disbelievers of Makka would create noise and try to disrupt the recitation. Therefore, it was instructed to recite softly and in a low voice to avoid noise (loud sounds). Consequently, the daytime prayers are recited silently, while the nighttime prayers are recited aloud but without causing noise, so only the congregation can hear. As a principle, speaking in a moderate voice was considered the proper manner of communication.

Those believers whose hearts are affected by the Quran are truly fortunate. It increases their faith and brings tears of love and fear to their eyes. According to a narration, Allah has forbidden the fire of Hell on two types of eyes: those that shed tears out of fear of Allah and those that stay awake guarding the Islamic frontiers at night (Bayhaqi and Hakim).

According to another narration (from Hazrat Abu Hurairah), the Prophet Muhammad (PBUH) said that in times of illness and distress, by reciting the phrase "I place my trust in the Living One who does not die" and the last verse of Surah Al-Ikhlas (110), Allah will relieve the distress (Abu Ya'la).

The Surah begins with Allah's power, manifested through the event of Mi'raj, and ends with the affirmation of His speech, His oneness, His sovereignty, and His grandeur.

The end of Surah Al-Israa/Bani-Israil.

18-Sura Al-Kahaf

Introduction:

The name of the surah is Al-Kahf, as it mentions the "Cave" in verse 9 and also mentions the Companions of the Cave. This surah has twelve sections and one hundred and ten verses. It was revealed before the migration to Abyssinia and immediately after Surah Al-Isra. In terms of revelation, it is the 68th surah, and in the order of the Qur’an, it is the 18th. The themes of Surah Al-Kahf are similar to those of Surah Al-Isra, which begins with praise and ends with gratitude, and likewise, Surah Al-Kahf begins with praise and ends with the bounties and oneness of Allah.

The context of its revelation is that when the disbelievers of Makkah saw the spread of Islam and were impressed by the eloquence of the Qur'an, they intensified their

persecution of the weak Muslims, forcing them to migrate to Abyssinia. Meanwhile, the disbelievers of Makkah sent Nadr bin Harith and Uqbah bin Abi Mu'it to the Jews of Medina to get some questions to test the Prophet's (PBUH) claim of prophethood. The Jews advised them to ask about the youths who disappeared in ancient times, about the person who traveled the East and West, and about the soul. They were told that one answer would be negative and two would be positive. When they returned and asked the Prophet (PBUH), he said he would answer them the next day but forgot to say "InshaAllah" (if Allah wills), so the revelation was delayed. It is narrated that for fifteen days, there was no revelation, during which the disbelievers of Makkah repeatedly harassed the Prophet (PBUH) and the Muslims. Then, suddenly, Surah Al-Kahf was revealed with seventy thousand angels. This surah comprehensively answered the questions of the Quraysh and serves as a milestone in explaining human psychology, societal norms, and principles of governance.

(1) The story of the youths is detailed.

(2) The ruler who traveled the East and West is mentioned, offering lessons in governance.

(3) The stories of Prophet Musa (Moses) and Khidr reveal hidden wisdom.

(4) The story of the owners of the gardens discusses societal interactions.

(5) There is mention of monotheism and the Day of Judgment.

The brief question about the soul is addressed in Surah Al-Isra, while the detailed responses are included in Surah Al-Kahf.

Several hadiths highlight the virtues of Surah Al-Kahf. Abu Sa'id al-Khudri (RA) narrates that the Prophet (PBUH) said whoever recites Surah Al-Kahf on Fridays will have a light illuminated for him between the two Fridays (Al-Mustadrak). Another narration states that whoever recites the last ten verses of Surah Al-Kahf will be protected from the trials of the Dajjal (Al-Mu'jam Al-Awsat).

(1) This surah guides the companions and other people to live life with a noble purpose.

(2) It emphasizes the importance of a just ruler and indicates Allah's mercy and support for such leaders. The surah also points to the greatness of Islam and the Hereafter, indicating that rulers who follow the truth are a blessing for humanity.

اَلْحَمْدُ لِلّٰهِ الَّذِیْۤ اَنْزَلَ عَلٰی عَبْدِهِ الْكِتٰبَ وَ لَمْ یَجْعَلْ لَّهٗ عِوَجًاؕ(۱)

18|1| [All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance.

قَیِّمًا لِّیُنْذِرَ بَاْسًا شَدِیْدًا مِّنْ لَّدُنْهُ وَ یُبَشِّرَ الْمُؤْمِنِیْنَ الَّذِیْنَ یَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًاۙ(۲)

18|2| [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward

مَّاكِثِیْنَ فِیْهِ اَبَدًاۙ(۳)

18|3| In which they will remain forever

وَّ يُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ﴿٤﴾
18|4| And to warn those who say, "Allah has taken a son."

مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّ لَا لِاٰبَآىِٕهِمْ ؕ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ ؕ اِنْ يَّقُوْلُوْنَ اِلَّا كَذِبًا ﴿٥﴾
18|5| They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰٓى اٰثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسَفًا ﴿٦﴾
18|6| Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.

The Surah begins with praise and glorification of Allah, announcing His greatness and His special favor upon His Prophet (PBUH) in the form of this book. This book contains true information, events, and guidance for the well-being of humanity, pointing to the correct and successful path. Its statements are coherent and without contradiction.

1. In this truthful book, there is good news and the promise of high rewards for those who follow Allah's commands. These rewards will be eternal. Humans have been given the choice to do good or evil deeds, and they will be punished or rewarded accordingly. The Prophet's (PBUH) duty is to convey the message, and Allah grants success (guidance) or failure (misguidance) according to one's efforts. This principle has been declared multiple times.

Moreover, those who have spoken falsehoods about the true Creator, claiming He has taken a child, as the Christians do, have committed a severe and egregious lie. These claims were fabricated by their ancestors who had no knowledge of the true essence of Allah. Hence, this is a grievous crime and a serious lie.

The grief the Prophet (PBUH) felt over the disbelief of his people and their lack of faith was also expressed, indicating that this sorrow was so profound that it was consuming him. However, guidance comes from Allah alone. The duty of the Prophet (PBUH) is to invite people to faith. He is consoled, being told that there is no need to despair in these circumstances.

اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ﴿٧﴾
18|7| Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.

وَ اِنَّا لَجٰعِلُوْنَ مَا عَلَيْهَا صَعِيْدًا جُرُزًا ﴿٨﴾
18|8| And indeed, We will make that which is upon it [into] a barren ground.

The Allure of the World (Life):

The blessed verses provide teachings about Allah's creation and the benefits humanity derives from it, as well as the purpose of life. When we reflect, we see the changing seasons, wind and rain, spring and autumn, deserts, rivers, seas, and mountains, greenery, various fruits, crops, forests, animals, beautiful waterfalls, rivers, lakes, smiling flowers, chirping birds, food grains, minerals—all functioning in an extremely organized manner according to Allah’s commands. Humans benefit from their performance every moment. These blessings, along with human life, health, knowledge, and intellect, have all been given to humans for their benefit and use. This is why humans are considered the best of creation. However, this honor is also a test of how one spends their life:

whether one follows their physical and carnal desires like animals or contemplates the universe and recognizes its Creator, believing in Him and wholeheartedly following His commands. This entire process is voluntary. Those who perform good deeds will be rewarded, and those who do evil will be punished. One day, this entire earth will become a barren plain. The seas will dry up, mountains will crumble and fill the depths of the sea, water will evaporate due to heat, and in this barren plain, all human deeds will be accounted for. The beauty of the world is both a blessing and a test. Proper use of it is a source of blessing, and improper use is a cause of distress. The condemnation of the world is due to its misuse.

Hazrat Abdullah bin Umar narrates that the Prophet (PBUH) recited the verse "to see which of you is best in deed." I asked, "O Messenger of Allah, what does this verse mean?" He replied, "So that We may test which of you has the best understanding, who among you abstains from the things Allah has forbidden the most, and who among you is quickest in obeying Allah." The allure of life and the economic and social struggle for human physical and carnal desires is a natural process. However, if it results in the violation of others' rights, it is a crime.

The Lifestyle of the Prophet (PBUH):

Our Prophet (PBUH) was a ruler who held legislative and executive power, as well as the highest status in social, religious, and spiritual guidance. His personal desires and way of living serve as an example for all rulers, especially those responsible for administrative matters. This is evident from the hadith where Hazrat Abdullah bin Masood narrates: "The Messenger of Allah (PBUH) slept on a mat and it left marks on his side. We said, 'O Messenger of Allah, can we make a cushion for you?' He replied, 'What have I to do with this world? I am like a rider who sits under the shade of a tree, then leaves it and goes on.'" The Prophet (PBUH) was granted an allowance for expenses by the state (Sharia), but he did not use it, instead distributing it among the poor. After him, his rightly guided caliphs followed the same practice. Do our current rulers live such a life?

Peace be upon him who helped the helpless,

Peace be upon him who lived in poverty despite being a king.

اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَ الرَّقِيْمِ ۙ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا ﴿٩﴾

18|9| Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?

اِذْ اَوَى الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَاۤ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّ هَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ﴿١٠﴾

18|10| [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."

فَضَرَبْنَا عَلٰۤى اٰذَانِهِمْ فِى الْكَهْفِ سِنِيْنَ عَدَدًا ۙ﴿١١﴾

18|11| So We cast [a cover of sleep] over their ears within the cave for a number of years.

ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَىُّ الْحِزْبَيْنِ اَحْصٰى لِمَا لَبِثُوْۤا اَمَدًا ﴿١٢﴾

18|12| Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ ؕ اِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ وَ زِدْنٰهُمْ هُدًى ﴿١٣﴾

18|13| It is We who relate to you, [O Muhammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

The Companions of the Cave:

The name of the Surah, Al-Kahf, is derived from the story of the Companions of the Cave (Ashab-e-Kahf). As mentioned in the introduction, "Kahf" means a large cave located in a mountain. The term "Ar-Raqim" refers to an inscription or a tablet on which their names were written. In one narration, Ar-Raqim is also the name of the mountain where this cave is situated. There are various traditions regarding the location of this cave. I have seen a small cave on a mountain in the suburbs of Amman, the capital of Jordan, where there were mummified bodies wrapped in cloth and the skeleton of a dog. According to its caretaker, this is the cave of the Companions of the Cave. Some commentators believe it is in the region of Syria, while others suggest it is in Turkey. This event was documented by a Syrian priest, James of Seruj, in his sermons. He passed away in 521 AD, which is close to the time of this event. His sermons were translated into Latin, and from there, the British historian Edward Gibbon mentioned it in his famous book, "The Decline and Fall of the Roman Empire." As usual, orientalists have targeted the events mentioned in the Qur'an. Since there are no detailed Hadiths regarding this event, most of the information comes from other sources. Therefore, only the facts stated in the Qur'an are accepted as accurate. However, the events as they are described will be mentioned.

These young men lived during a time when there was severe persecution of Christians. The king had imposed idol worship as the state religion. Asia Minor was under Roman rule at that time. The king, Decius, was a fierce opponent of Christianity. In the city of Ephesus (Tarsus), a few young men who had been guided by Allah intensely hated idol worship, which was mandatory at that time. There were also Zoroastrians. Christians were forced into idol worship, and those who refused were either killed or imprisoned. To save their faith, these young men fled to a mountain cave, which was the quickest way to save their lives at that time. A dog accompanied them and sat at the entrance of the cave with its legs outstretched. These youths were filled with faith and loathed idol worship. Their aim was to preserve their faith and remain in the remembrance of Allah, for which the cave was an ideal place. They had no food supplies, as they had barely escaped with their lives. They fell asleep, and Allah transformed their sleep into a form of temporary death, extending it over several hundred years. Allah accepted their desire to protect their faith and their quest for guidance. The oppressive king passed away, governments changed, idol worship vanished, and during those three hundred years, everything changed, and Christianity became the state religion. Allah mentioned that He cast a veil over their ears in the cave, making their sleep deep and prolonged. Generally, in deep sleep, a person does not hear anything, and thus their sleep was made deep and extended over centuries.

Sleep and Senses:

When a person sleeps, the unconscious part of the brain remains active, which maintains the digestive, circulatory, and respiratory systems. However, the conscious part ceases to function, and the other five senses almost shut down. For example, vision, taste (the mouth is closed), touch, and hearing are significantly reduced. Touch and taste require physical contact, but hearing can work over a distance. Typically, hearing remains somewhat functional, which is why a person cannot sleep in a noisy environment and wakes up due to noise. Allah caused their ears to become heavy, blocking their hearing so that no noise could disturb them. Meanwhile, their bodies continued to turn from side to side to keep their limbs and muscles active. When Allah willed, they woke up, felt

hunger, and remembered their escape and sleep, wondering how long they had slept. They discussed the duration of their sleep amongst themselves. When they went outside, the locals, who knew about their disappearance, debated the length of their absence, or the new rulers wanted to know how long they had been hidden. The people there were aware of their flight and hiding, and this story had become well-known. Because of their Christian faith, the later generations were always curious about them, leading to discussions about their period of absence. The Quran states that this is the true account of the event.

Solitude vs. Group:

The key point is the safety of faith, obedience to Allah, and migrating to avoid disbelief, ensuring the safety of both life and faith. In all these matters, seeking Allah's guidance and help is essential. When action is taken, Allah's help accompanies it. There is encouragement for solitude and migration for the safety of faith, but the preference is to live within society, serve the world there, and express dislike or separation from evildoers through one's actions. Hazrat Abdullah Mubarak said: "Live among people, and when they remember Allah and worship Him, join them. But when they engage in evil, part ways with them."

When to Seek Solitude:

There is a narration where the Prophet (PBUH) said: "The Muslim who mingles with people and endures their harm is better than the one who does not mix with them and does not endure their harm." (Musnad Ahmad). Living among people provides the opportunity to spread goodness. However, when the corruption becomes severe and the possibility of reform ends, seclusion is better, and one should seek Allah's guidance as the Companions of the Cave did.

وَّ رَبَطْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا رَبُّنَا رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ لَنْ نَّدْعُوَاۤ مِنْ دُوْنِهٖۤ اِلٰهًا لَّقَدْ قُلْنَاۤ اِذًا شَطَطًا ﴿۱۴﴾

18|14| And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.

هٰۤؤُلَاۤءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖۤ اٰلِهَةً ؕ لَوْ لَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۢ بَيِّنٍ ؕ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ﴿۱۵﴾

18|15| These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allah a lie?"

وَ اِذِ اعْتَزَلْتُمُوْهُمْ وَ مَا يَعْبُدُوْنَ اِلَّا اللّٰهَ فَاْوٗۤا اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهٖ وَ يُهَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا ﴿۱۶﴾

18|16| [The youths said to one another], "And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility."

وَ تَرَى الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِيْنِ وَ اِذَا غَرَبَتْ تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَ هُمْ فِيْ فَجْوَةٍ مِّنْهُ ؕ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ ؕ مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَ مَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهٗ وَلِيًّا مُّرْشِدًا ﴿۱۷﴾

18|17| And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the signs of Allah. He whom Allah guides is the [rightly] guided, but he whom He leaves astray - never will you find for him a protecting guide.

The hearts of the Companions of the Cave were illuminated with faith. Idolatry was prevalent in their society, and the ruling authority was a fervent supporter of idol worship. They raised their voices against it, questioning how idols without any power or reason could be considered deities. This opposition was reported to the ruling authority, putting them in danger of punishment, such as being stoned or executed. At this moment, Allah granted them the blessing of tranquility in their hearts. They remained steadfast in their faith and decided to leave that environment to preserve their faith, seeking refuge in a cave. According to one narration, this incident occurred not in the king's court but in other places of worship. They were on the right path and wanted to protect their faith, believing firmly in Allah's mercy and that He would ease their difficulties. This event demonstrates that the blessing of faith brings tranquility and strength, empowering a person to stand up against falsehood. When courage arises, paths open up, and success follows. As Iqbal said, “Reveal, O cupbearer, the secret of this mystery… Make the sparrow clash with the falcon.”

These companions went to the cave in the mountain. The location of the cave was such that the rays of the rising sun, when parallel, did not reach the open area inside where they were sleeping. Similarly, at sunset, the rays did not enter from the left side, keeping the cave cool. Additionally, because the area was open, there was ample ventilation, maintaining a moderate temperature. Caves generally protect against external weather conditions (heat/cold). Abdullah bin Muslim and Ibn Atiyyah even created a geometric diagram determining the angle of the sun in relation to the cave (Ruh al-Ma'ani).

Staying in the cave for such a long period (over three hundred years) is a sign from Allah. Their need for food and drink, their physical state, and their clothing remained unchanged. In such a misguided society, maintaining belief in Allah and steadfast worship was only possible through His grace, and it remains so.

وَ تَحْسَبُهُمْ اَيْقَاظًا وَّ هُمْ رُقُوْدٌ ۟ وَّ نُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَ ذَاتَ الشِّمَالِ ۟ وَ كَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيْدِ ؕ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَّ لَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿۱۸﴾

18|18| And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror.

وَ كَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ؕ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ؕ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالُوْا رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ؕ فَابْعَثُوْۤا اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهٖۤ اِلَى الْمَدِيْنَةِ فَلْيَنْظُرْ اَيُّهَاۤ اَزْكٰى طَعَامًا فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ وَ لْيَتَلَطَّفْ ۫ وَ لَا يُشْعِرَنَّ بِكُمْ اَحَدًا ﴿۱۹﴾

18|19| And similarly, We awakened them that they might question one another. Said a speaker from among them, "How long have you remained [here]?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you.

اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ اَوْ يُعِيْدُوْكُمْ فِيْ مِلَّتِهِمْ وَ لَنْ تُفْلِحُوْٓا اِذًا اَبَدًا﴿۲۰﴾

18|20| Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, then - ever."

The state inside the cave is described in the blessed verses. The previous verse mentioned the temperature and climate conditions. For the human body, movement is necessary to prevent muscles and limbs from becoming lifeless and decaying due to immobility. To address this, their bodies were turned from side to side during their long sleep, ensuring that their bodies and positions remained healthy and intact. The atmosphere inside the cave, with the dog sitting at the entrance and the lack of direct sunlight, became eerie and frightening, preventing anyone from entering due to fear and dread. The preservation of their bodies during this extended period, and the fact that no one dared to enter the cave, is a significant sign. When Allah willed, He awakened them. Upon waking, a person immediately senses the duration of their sleep or recalls their previous activities. Similarly, the companions estimated the duration of their sleep among themselves. They entered the cave in the morning and awoke at dusk, leading one to suggest that they had slept for a day or less. However, instead of wasting time on this subject, they left it to Allah, who knows best. Upon waking, they immediately felt hungry, a natural need. During sleep, one part of the brain remains active, maintaining breathing, circulation, and digestion, while the sensory part stops functioning. This is why the Prophet (PBUH) described sleep as half-death.

The mention of the dog with the Companions of the Cave highlights the association or companionship that develops through association. According to a hadith, a person is known by the company they keep. The allowances for keeping a dog are:

(1) Hunting

(2) Protection of life and property

(3) Guarding livestock or fields

Keeping a dog for leisure reduces one's reward and is not preferred. While dogs are loyal, they can also be greedy.

To satisfy their hunger, one companion was sent to the city with the coins they had, with instructions to bring good, clean, and lawful food. They were returning to the place they had fled from, so they were advised to act cautiously and courteously to avoid drawing attention or revealing their secret. Any confrontation or discovery of their residence could lead to punishment from the authorities, which they were trying to avoid.

Several principles can be derived from this event that are important for social life:

(1) Gentleness and good manners are essential in dealing with others.

(2) It is permissible to appoint someone as a representative to perform tasks.

(3) Having necessary resources is important for ease in staying and feeding.

(4) Before making a purchase, it is crucial to have information about the quality, quantity, and nature of the materials to make an informed decision.

(5) Avoiding debates and discussions without sufficient knowledge is wise.

وَ كَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْۤا اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ اَنَّ السَّاعَةَ لَا رَيْبَ فِيْهَا ۗ اِذْ يَتَنَازَعُوْنَ بَيْنَهُمْ اَمْرَهُمْ فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا ؕ رَبُّهُمْ اَعْلَمُ بِهِمْ ؕ قَالَ الَّذِيْنَ غَلَبُوْا عَلٰۤى اَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ﴿۲۱﴾

18|21| And similarly, We caused them to be found that they [who found them] would know that the promise of Allah is truth and that of the Hour there is no doubt. [That was] when they disputed among themselves about their affair and [then] said, "Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid."

سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۚ وَ يَقُوْلُوْنَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِالْغَيْبِ ۚ وَ يَقُوْلُوْنَ سَبْعَةٌ وَّ ثَامِنُهُمْ كَلْبُهُمْ ؕ قُلْ رَّبِّيْۤ اَعْلَمُ بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ ۬ فَلَا تُمَارِ فِيْهِمْ اِلَّا مِرَآءً ظَاهِرًا ۪ وَّ لَا تَسْتَفْتِ فِيْهِمْ مِّنْهُمْ اَحَدًا ﴿۲۲﴾

18|22| They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muhammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone."

When the Companions of the Cave woke up and sent one of them as a representative, his appearance, mannerisms, and accent were very old, dating back two to three hundred years. He bought food and paid with an old coin. The shopkeeper, seeing the strange coin, asked for a different one. However, the representative had only those old coins and thought they were the current currency, causing him to be puzzled. The shopkeeper informed the people around him and neighboring shopkeepers, who recognized the coin as being from an ancient king's era. When questioned, he explained that they were locals who had fled to the cave just yesterday to escape the tyranny of idol worship and the oppressive king. By then, not only had the government and ruling family changed, but Christianity had become the state religion. The story of their disappearance had become a well-known legend.

Given the peculiar circumstances, the shopkeeper quickly informed the authorities. Since they were all Christians, and the Companions of the Cave had also fled to protect their Christian faith, the governor and others were very curious. The survival of such ancient individuals was a miracle, prompting the governor and many others to gather and visit the cave for verification. They found the other companions there as well. After telling their story, the Companions of the Cave said they would return to the cave. Once they did, they passed away. Some people suggested that they had fallen back into sleep and wanted to seal the cave's entrance to prevent anyone from entering.

This incident was a miracle: people slept for three hundred years and then woke up to go into the city. It reinforced people's belief in the resurrection on the Day of Judgment. Over time, a place of worship was built outside the cave entrance as a memorial, allowing people to remember the event and pray there. After the incident, believers and storytellers speculated about the number of the Companions of the Cave. This story is present in Judaism, Christianity, and Islam, with names even recorded in some traditions. Commentators have varying opinions, but most believe the number to be seven, though there are no definitive narrations. This event clarifies several points:

(1) The event is true, as mentioned by Jews, Christians, and Muslims, making it unlikely to be a fabrication.

(2) Memorials for good deeds can be established to keep the benefits and lessons alive.

(3) The proof of life after death was confirmed for the general public, solidifying this belief.

(4) Avoid debates and discussions about the exact number of the Companions of the Cave; only Allah knows the true number. Focus on spreading the truth.

(5) One must go through trials for a noble purpose (pleasing Allah) to ultimately achieve success.

وَ لَا تَقُوْلَنَّ لِشَایْءٍ اِنِّیْ فَاعِلٌ ذٰلِكَ غَدًاۤ﴿۲۳﴾

18|23| And never say of anything, "Indeed, I will do that tomorrow,"

اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ ۫ وَ اذْكُرْ رَّبَّكَ اِذَا نَسِیْتَ وَ قُلْ عَسٰۤى اَنْ یَّهْدِیَنِ رَبِّیْ لِاَقْرَبَ مِنْ هٰذَا رَشَدًا﴿۲۴﴾

18|24| Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

وَ لَبِثُوْا فِیْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِیْنَ وَ ازْدَادُوْا تِسْعًا﴿۲۵﴾

18|25| And they remained in their cave for three hundred years and exceeded by nine.

قُلِ اللّٰهُ اَعْلَمُ بِمَا لَبِثُوْا ۚ لَهٗ غَیْبُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ اَبْصِرْ بِهٖ وَ اَسْمِعْ ؕ مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِیٍّ ۪ وَّ لَا یُشْرِكُ فِیْ حُكْمِهٖۤ اَحَدًا﴿۲۶﴾

18|26| Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."

وَ اتْلُ مَاۤ اُوْحِیَ اِلَیْكَ مِنْ كِتَابِ رَبِّكَ ؕ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَ لَنْ تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا﴿۲۷﴾

18|27| And recite, [O Muhammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.

Revelation Context of the Verse:

When the disbelievers of Makkah questioned the Prophet (PBUH) about the Companions of the Cave, Dhul-Qarnayn, and the soul, he promised to answer them the next day. Usually, divine revelation provided guidance whenever necessary. This time, however, the Prophet (PBUH) did not say "InshaAllah" (if Allah wills). The revelation was delayed for about fifteen days, during which the Prophet (PBUH) endured the harsh mockery and taunts of the disbelievers of Makkah. This delay served to clarify a few points:

(1) It became evident to everyone that the divine revelation was not the Prophet's (PBUH) poetry or fabricated stories. Otherwise, he would not have endured such a long wait. Therefore, all revelations come from Allah.

(2) It is a lesson for the entire Ummah that before doing anything, one should mention Allah and recognize that no task can be completed without His permission.

(3) The prophets' minor slips serve as guidance for their followers, just as the prostration of forgetfulness (Sajdah Sahw) in prayer compensates for minor mistakes without the need to repeat the entire prayer.

If one forgets to say "InshaAllah," it should be said as soon as one remembers, and one should seek Allah's guidance. In Islamic jurisprudence, these words do not constitute a firm promise that can be enforced. Similarly, saying "InshaAllah" with an oath does not make it binding, but the phrase should be connected to the sentence immediately. If said after a delay, it is considered a separate statement.

Regarding the Companions of the Cave, there was debate and discussion about their number, whether they were alive or dead, and the nature of their sleep and subsequent awakening. The duration of their sleep is mentioned as 300 and 309 years. One interpretation is that 300 years refer to solar years, common among Christians, while the additional nine years account for the lunar year difference recognized by Jews and later Muslims. The precise duration is known only to Allah, who holds knowledge of the unseen and is the ultimate helper.

The verse instructs all Muslims to read the divine revelation, act upon its commands, and recognize that its rulings are eternal and unchangeable. There is no refuge except with Allah, and His protection should always be sought.

وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَ لَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَ لَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَ اتَّبَعَ هَوٰىهُ وَ كَانَ اَمْرُهٗ فُرُطًا ﴿۲۸﴾

18|28| And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.

وَ قُلِ الْحَقُّ مِنْ رَّبِّكُمْ ۟ فَمَنْ شَآءَ فَلْيُؤْمِنْ وَّ مَنْ شَآءَ فَلْيَكْفُرْ ۙ اِنَّاۤ اَعْتَدْنَا لِلظّٰلِمِيْنَ نَارًا ۙ اَحَاطَ بِهِمْ سُرَادِقُهَا ؕ وَ اِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوْهَ ؕ بِئْسَ الشَّرَابُ ؕ وَ سَآءَتْ مُرْتَفَقًا ﴿۲۹﴾

18|29| And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ اِنَّا لَا نُضِيْعُ اَجْرَ مَنْ اَحْسَنَ عَمَلًا ﴿۳۰﴾

18|30| Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds.

اُولٰٓئِكَ لَهُمْ جَنّٰتُ عَدْنٍ تَجْرِىْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّ يَلْبَسُوْنَ ثِيَابًا خُضْرًا مِّنْ سُنْدُسٍ وَّ اِسْتَبْرَقٍ مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ؕ نِعْمَ الثَّوَابُ ؕ وَ حَسُنَتْ مُرْتَفَقًا ﴿۳۱﴾

18|31| Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine

silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.

The Importance of the Poor:

The context of this verse's revelation is as follows: Hazrat Salman Farsi (RA) narrates that Ainina bin Hisn and Aqra bin Jabis, who were leaders of Makkah, approached the Prophet (PBUH) and said, "O Messenger of Allah, if you could sit in a prominent place in the mosque and keep these smelly people away from us," referring to Salman Farsi, Hazrat Abu Dharr, and other poor and needy people who wore coarse woolen garments that had an odor. Upon this, Allah revealed the verses up to "Indeed, We have prepared a fire for the wrongdoers," warning the arrogant with the fire of Hell. The Prophet (PBUH) went out searching for these needy people and found them in the back rows of the mosque, remembering Allah. He said, "Praise be to Allah, who commanded me before my death to be among these people. My life is with you, and my death is with you." (Tafsir al-Tabari).

Despite being a ruler and having a special allowance for expenses, the Prophet (PBUH) lived his entire life like the poor, setting an example. Hazrat Aisha (RA) narrates that the Prophet (PBUH) told her, "If you wish to meet me in the Hereafter, then you should not possess more than a traveler's provisions, avoid the company of the wealthy, and do not wear a new garment until the old one is mended." (Tirmidhi).

Mahmood bin Labeed narrates that the Prophet (PBUH) said, "The son of Adam dislikes two things: he dislikes death, though death is better for him than trials, and he dislikes a decrease in wealth, though a decrease in wealth means fewer accounts to render." (Musnad Ahmad). This topic is also mentioned in Surah Al-An'am (6:52), where the Prophet's (PBUH) desire to spread Islam was intense. Umayya bin Khalaf Jahmi advised the Prophet (PBUH) to distance himself from poor, broken-down Muslims and instead align with the leaders of Makkah and Quraysh. If these people accepted Islam, it would lead to progress (Ibn Mardawayh narrated by Ibn Abbas).

The verse honors and appreciates those who are devoted to Allah. The companions who were filled with love for Allah and His Prophet (PBUH) and were ready to sacrifice everything for Islam had a higher status than the leaders and wealthy individuals whose hearts were devoid of love for Allah. This was a warning to the people of Makkah that their leadership and worldly grandeur held no value in the eyes of Allah and His Prophet (PBUH).Poetry:

Do not ask about the intentions of these ragged ones; behold, they possess the radiant hand (Miracles) within their sleeves.

It was also stated that if anyone accepts Islam, it is for their own benefit. If they reject it, their end will be in the blazing fire of Hell. They will be inside the walls of fire and will be given a liquid like boiling oil as their drink, as a punishment for their tyranny and rejection of Allah's commands. The Quran often uses comparisons to make it easier for readers to understand and decide. On the other hand, believers who adhere to Allah's commands, despite facing difficulties and troubles in this world, will have a high status in Paradise. They will have beautiful residences, fine clothing, and elegant seating arrangements. The desire for good attire, residence, and adornment is inherent in humans, so the Quran mentions thrones, fine silk, and brocade in accordance with the customs of the time. These descriptions were meant not only for the oppressed Muslims and the leaders of Makkah of that time but also hold true for future generations.

وَ اضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِاَحَدِهِمَا جَنَّتَيْنِ مِنْ اَعْنَابٍ وَّ حَفَفْنٰهُمَا بِنَخْلٍ وَّ جَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿۳۲﴾

18|32| And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops.

كِلْتَا الْجَنَّتَيْنِ اٰتَتْ اُكُلَهَا وَ لَمْ تَظْلِمْ مِّنْهُ شَيْـًٔا ۙ وَّ فَجَّرْنَا خِلٰلَهُمَا نَهَرًا ﴿۳۳﴾

18|33| Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river.

وَّ كَانَ لَهٗ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِهٖ وَ هُوَ يُحَاوِرُهٗۤ اَنَا اَكْثَرُ مِنْكَ مَالًا وَّ اَعَزُّ نَفَرًا ﴿۳۴﴾

18|34| And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men."

وَ دَخَلَ جَنَّتَهٗ وَ هُوَ ظَالِمٌ لِّنَفْسِهٖ ۚ قَالَ مَاۤ اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖۤ اَبَدًا ﴿۳۵﴾

18|35| And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever.

وَّ مَاۤ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّ لَئِنْ رُّدِدْتُّ اِلٰى رَبِّيْ لَاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿۳۶﴾

18|36| And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return."

قَالَ لَهٗ صَاحِبُهٗ وَ هُوَ يُحَاوِرُهٗۤ اَكَفَرْتَ بِالَّذِيْ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوّٰىكَ رَجُلًا ﴿۳۷﴾

18|37| His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?

لٰكِنَّا۠ هُوَ اللّٰهُ رَبِّيْ وَ لَاۤ اُشْرِكُ بِرَبِّيْۤ اَحَدًا ﴿۳۸﴾

18|38| But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone.

وَ لَوْ لَاۤ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ لَا قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالًا وَّ وَلَدًا ﴿۳۹﴾

18|39| And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah '? Although you see me less than you in wealth and children,

فَعَسٰى رَبِّيْۤ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَ يُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا ﴿۴۰﴾

18|40| It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground,

اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَهٗ طَلَبًا ﴿۴۱﴾

18|41| Or its water will become sunken [into the earth], so you would never be able to seek it."

وَ اُحِيْطَ بِثَمَرِهٖ فَاَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلٰى مَاۤ اَنْفَقَ فِيْهَا وَ هِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَ يَقُوْلُ يٰلَيْتَنِيْ لَمْ اُشْرِكْ بِرَبِّيْۤ اَحَدًا ﴿۴۲﴾

18|42| And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone."

وَ لَمْ تَكُنْ لَّهٗ فِئَةٌ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ وَ مَا كَانَ مُنْتَصِرًا ﴿۴۳﴾

18|43| And there was for him no company to aid him other than Allah, nor could he defend himself.

هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ ؕ هُوَ خَيْرٌ ثَوَابًا وَّ خَيْرٌ عُقْبًا ﴿۴۴﴾

18|44| There the authority is [completely] for Allah, the Truth. He is best in reward and best in outcome.

In the previous verses, the rewards and punishments for those who remember Allah and those who disobey Him were mentioned, which pertain to the Hereafter. In this world, arrogant leaders and disobedient individuals often roam freely and sometimes escape punishment. These verses provide an incident from this life to teach all humans a lesson.

According to some commentators, this incident involves two brothers, one a believer and the other a non-believer. Most agree, following Maqatil bin Sulaiman citing Ibn Abbas, that they were sons of a wealthy leader of Bani Israel who left them a substantial inheritance, which was equally divided between them. One brother invested in land and created a garden with irrigation. The other brother, seeking Allah's pleasure, distributed his share among the poor and needy.

The brother who created the garden also built a splendid house. Meanwhile, the believer gave his remaining money to the poor. When the brother bought furniture and adornments for his house, the believer again used his share to help the needy. Consequently, the believer's wealth diminished while the other brother thrived with his fields, house, children, and associates, boasting about his prosperity.

One day, the believer approached his brother for assistance, but was met with disdain. The wealthy brother, proud of his garden, houses, and children, doubted the existence of the Hereafter, believing his wealth would last forever and if the Hereafter existed, he would have even better there. His belief in God was superficial, lacking true faith and adherence to Allah's commands.

The believer reminded him that all provisions and blessings are from Allah and that He can take them away at any time. Trees can wither, rivers dry up, and fields turn barren. He advised that upon seeing Allah's blessings, one should say "MashaAllah, La quwwata illa billah" (What Allah has willed; there is no power except with Allah). Humans are made from dust and grow from a drop of fluid, so they must be grateful to Allah. The proud brother's garden could perish, and it did. A severe storm destroyed the garden, uprooting trees, and ruining crops. The proud brother lamented his arrogance and failure to be grateful to Allah.

Realizing his mistake, he saw his hopes shattered and understood that all strength and power belong to Allah, the true giver of rewards and punishments.(Poetry):

Behold me with the eyes of a lesson for all.

This incident teaches several lessons:

(1) Recognize Allah's Blessings: One should acknowledge the comforts and luxuries of the world as gifts from Allah.

(2) Gratitude: It is essential to be thankful for these blessings, and when observing them, say "MashaAllah."

(3) Sharing Blessings: Share one's blessings with others to reduce deprivation and express gratitude to Allah. Hadiths emphasize this practice.

(4) Transient Nature of Worldly Blessings: The world's blessings are temporary, and violating Allah's commands can result in punishment even in this world. Arrogance over these blessings is discouraged.

(5) Belief in the Hereafter: One must believe in the Day of Judgment, and worldly possessions are only relevant until one's life ends or until the Day of Judgment arrives.

Hazrat Anas bin Malik narrates that the Prophet (PBUH) said: "Whoever sees something they like and says 'MashaAllah, La quwwata illa billah,' it will not be harmed." (Kanz al-Ummal).

وَ اضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ؕ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ مُّقْتَدِرًا ﴿۴۵﴾

18|45| And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability.

اَلْمَالُ وَ الْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَ الْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّ خَيْرٌ اَمَلًا ﴿۴۶﴾

18|46| Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.

In the previous verses, the consequences of human actions in the world were discussed. These verses mention the blessings of Allah, which are reasons to worship Him. They also mention the factors that cause people to become heedless of His remembrance.

Rain and Vegetation:

Rain is the greatest source of fresh water on earth. It is the primary means by which water is collected, absorbed into the ground, and made available again through springs, canals, and rivers. Water generates electricity and is a means of maritime and riverine trade. This water is vital for the life of trees, plants, and crops. Without it, they cannot thrive. Human and animal cells are made up of ninety percent water. Life is impossible without water. Rain also purifies the environment and reduces heat. This information is modern science, but the Holy Qur'an mentioned the importance and blessings of rain fourteen hundred years ago. We see that during the rainy season, greenery is everywhere. Animals and birds find abundant food and eat well. In autumn, plants die. Then, with the onset of winter, the cold intensifies. When spring arrives, plants and vegetation start to sprout immediately after the rain, coloring the forest environment. After some time, plants complete their life cycle, turn into chaff, and are scattered by the wind. This is part of Allah's blessing. This is also the account of human life: from a drop of fluid to youth, then reaching the threshold of death and leaving everything behind. Most people, caught up in the hustle and bustle of this world, forget their Creator and get involved in the pursuit of creation. The factors that make people heedless include desires related to their own selves and their offspring. These desires include wealth, status, luxurious residence, beautiful and high-quality transport, spouse or partner, children, and

the urge to dominate or rule over others. These are part of human nature. To some extent, they are needed and beneficial, providing adornment and tranquility. However, Allah has set limits for the safety and well-being of society. But humans, blinded by their desires, violate these limits. They forget the rights of Allah and the rights of fellow humans, filling society with injustice, oppression, and discrimination. The reason is the pursuit of animalistic desires and a lack of faith and trust in Allah. Therefore, it is worth pondering that even if worldly desires are fulfilled, the time and opportunities to use them are limited. In contrast, if one acts according to Allah's commands in life, the blessings include satisfaction from faith and eternal comfort and paradise in the hereafter, which is a far greater reward compared to the world. Such examples are repeated so that people reflect on them, live their lives according to righteous principles, and obey their Creator.

Righteous Deeds:

Good deeds and righteous actions are better compared to wealth and children if there is no goodness in them. Regarding "Al-Baqiyat Al-Salihat" (everlasting good deeds), scholars have different opinions. Ibn Abi Talha narrates from Ibn Abbas that "Al-Baqiyat Al-Salihat" means speaking good and kind words to people. According to another narration, it is the five daily prayers. Abu Sa'id Al-Khudri narrates that the Messenger of Allah said: "Recite 'Al-Baqiyat Al-Salihat' frequently" (meaning understand their meaning and significance, even though the Companions were native speakers). These include: Subhan Allah, Alhamdulillah, La ilaha illa Allah, Allahu Akbar, and La hawla wa la quwwata illa billah (Musnad Ahmad). Indeed, understanding and acting upon these include all good and virtuous deeds.

Contentment:

Abdullah bin Amr bin Al-As narrates that the Messenger of Allah said: "The person who accepts Islam and is given sustenance sufficient for his needs and is content with what Allah has given him, that person has succeeded because he is protected from greed and bad deeds" (Muslim / Tirmidhi). Contentment is such a blessing that it makes a person's life peaceful. Therefore, it is a great wealth. It is a well-known saying that the rich person is the one whose heart is content.

After discussing the charm of worldly deeds, the scene of the Day of Judgment is mentioned.

وَ يَوْمَ نُسَيِّرُ الْجِبَالَ وَ تَرَى الْاَرْضَ بَارِزَةً ۙ وَّ حَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا ۚ﴿۴۷﴾

18|47| And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone.

وَ عُرِضُوْا عَلٰى رَبِّكَ صَفًّا ؕ لَقَدْ جِئْتُمُوْنَا كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ ۭ بَلْ زَعَمْتُمْ اَلَّنْ نَّجْعَلَ لَكُمْ مَّوْعِدًا ﴿۴۸﴾

18|48| And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment."

وَ وُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَ يَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّ لَا كَبِيْرَةً اِلَّاۤ اَحْصٰىهَا ۚ وَ وَجَدُوْا مَا عَمِلُوْا حَاضِرًا ؕ وَ لَا يَظْلِمُ رَبُّكَ اَحَدًا ﴿۴۹﴾

18|49| And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.

The Scene of Judgment Day:

The scene of Judgment Day is presented to make us aware of its horrors and to prepare ourselves for salvation in this worldly life. This is the purpose of mentioning such scenes at several places.

When the mountains are hit by a massive earthquake or an asteroid (according to Allah's system), they will be shaken so violently that they will crumble into pieces and scatter. These fragments will spread across the earth, filling all the low-lying areas. The scene of the sun's heat will also be terrifying. Due to its heat, the seas will dry up and even they will fill up. The highest point on earth is 8,848 meters high, and similarly, the deepest sea is 10,918 meters deep (the Pacific Ocean). Thus, the earth will present the scene of an open plain, where every human will be without clothes, and the terror will be such that no one will be aware of another. Fathers, sons, husbands, wives, no one will know about anyone; every soul will be absorbed in its own sorrow. When a person is given the details of all his deeds and moments, he will be astonished. All people will stand in rows with their heads bowed. Until about a hundred years ago, this information and such a scene seemed like a mere imagination. But now, digital technology has presented everything to humans and proven that these are not imaginary or conceptual matters but have taken the form of a bright reality. There will be justice in all matters, and Allah will not permit any form of oppression on anyone. Due to fear, no one will have the courage to speak; instead, they will be astonished and distressed at the details of their deeds (as mentioned in Ayah 57 of Surah Al-A'raf, which also details the resurrection).

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّاۤ اِبْلِيْسَ ؕ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّهٖ ؕ اَفَتَتَّخِذُوْنَهٗ وَ ذُرِّيَّتَهٗۤ اَوْلِيَآءَ مِنْ دُوْنِيْ وَ هُمْ لَكُمْ عَدُوٌّ ؕ بِئْسَ لِلظّٰلِمِيْنَ بَدَلًا ﴿۵۰﴾

18|50| And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.

The primary source of disobedience to Allah is the influence of Satan on the human mind. The Qur'an repeatedly reveals that the status of human beings was very high in the sight of Allah, and Satan, due to his arrogance, considered himself superior to all. He not only refused to prostrate but also vowed to lead humans astray. This is why the Qur'an repeatedly reminds us that rejecting the commands of Allah, who bestowed honor and dignity upon humans, and following Satan, making him a friend, is an act of self-oppression. The ultimate consequence of this will be Hell.

مَاۤ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَ الْاَرْضِ وَ لَا خَلْقَ اَنْفُسِهِمْ ۪ وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضُدًا ﴿۵۱﴾

18|51| I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.

وَ يَوْمَ يَقُوْلُ نَادُوْا شُرَكَآءِيَ الَّذِيْنَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَ جَعَلْنَا بَيْنَهُمْ مَّوْبِقًا ﴿۵۲﴾

18|52| And [warn of] the Day when He will say, "Call 'My partners' whom you claimed," and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction.

وَ رَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا اَنَّهُمْ مُّوَاقِعُوْهَا وَ لَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ﴿۵۳﴾

18|53| And the criminals will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere.

The Qur'an mentions that humans should not abandon the truth due to Satan's thoughts and temptations. Both Satan and the jinn are creations of Allah. Preferring them over Allah is an injustice. It is not necessary to associate partners with Allah in worship; disobeying Allah's commands is also a form of shirk (associating partners with Allah). As the saying goes, "Ma shagalaka an Allah fahuwa sanam" – whatever distracts you from the remembrance of Allah is an idol, meaning that which is worshipped. On the Day of Judgment, all these evil forces that humans relied on and trusted in the world will vanish. They will not be able to provide any help, and their followers will fall into a valley of Hell from which they will not be able to escape. May Allah protect us from this fate.

وَ لَقَدْ صَرَّفْنَا فِیْ هٰذَا الْقُرْاٰنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ؕ وَ كَانَ الْاِنْسَانُ اَكْثَرَ شَیْءٍ جَدَلًا ﴿۵۴﴾

18|54| And We have certainly diversified in this Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.

وَ مَا مَنَعَ النَّاسَ اَنْ یُّؤْمِنُوْۤا اِذْ جَآءَهُمُ الْهُدٰی وَ یَسْتَغْفِرُوْا رَبَّهُمْ اِلَّاۤ اَنْ تَاْتِیَهُمْ سُنَّةُ الْاَوَّلِیْنَ اَوْ یَاْتِیَهُمُ الْعَذَابُ قُبُلًا ﴿۵۵﴾

18|55| And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the [accustomed] precedent of the former peoples or that the punishment should come [directly] before them.

وَ مَا نُرْسِلُ الْمُرْسَلِیْنَ اِلَّا مُبَشِّرِیْنَ وَ مُنْذِرِیْنَ ۚ وَ یُجَادِلُ الَّذِیْنَ كَفَرُوْا بِالْبَاطِلِ لِیُدْحِضُوْا بِهِ الْحَقَّ وَ اتَّخَذُوْۤا اٰیٰتِیْ وَ مَاۤ اُنْذِرُوْا هُزُوًا ﴿۵۶﴾

18|56| And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule.

وَ مَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰیٰتِ رَبِّهٖ فَاَعْرَضَ عَنْهَا وَ نَسِیَ مَا قَدَّمَتْ یَدٰهُ ؕ اِنَّا جَعَلْنَا عَلٰی قُلُوْبِهِمْ اَكِنَّةً اَنْ یَّفْقَهُوْهُ وَ فِیْۤ اٰذَانِهِمْ وَقْرًا ؕ وَ اِنْ تَدْعُهُمْ اِلَی الْهُدٰی فَلَنْ یَّهْتَدُوْۤا اِذًا اَبَدًا ﴿۵۷﴾

18|57| And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever.

وَ رَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ ؕ لَوْ یُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَ ؕ بَلْ لَّهُمْ مَّوْعِدٌ لَّنْ یَّجِدُوْا مِنْ دُوْنِهٖ مَوْىِٕلًا ﴿۵۸﴾

18|58| And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape.

وَ تِلْكَ الْقُرٰۤی اَهْلَكْنٰهُمْ لَمَّا ظَلَمُوْا وَ جَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا ﴿۵۹﴾

18|59| And those cities - We destroyed them when they wronged, and We made for their destruction an appointed time.

Guidance and Human Psychology:

The holy verses analyze human psychology, character, and guidance. The Qur'an provides guidance through various examples, scholarly and historical events, aiming to establish a society of righteousness, goodness, and peace in the world, and to prove the superiority of humans over other creatures. Throughout human history, many prophets and messengers came, and scriptures were revealed before the Qur'an. Despite all these means and resources, humans, due to their inherent flaws, remained in misguidance. They often waited for clear signs of destruction or fear. The reason for this stubbornness and obstinacy is human quarrelsomeness. They stick to their opinions due to their thinking, and Satan further corrupts this state with his deceit.

There are arguments of the Creator and divine books in the universe. There are also commands for reform and goodness, but humans turn away from them, proving their imagination and getting stuck in it. They are greedy for their own benefit and usually quarrel for their greed. Due to this obstinacy, their power to reform diminishes. There is a fixed time for their destruction or punishment. Until that time, they are given a reprieve, and then destruction is implemented. These events occurred with the people of Noah, Hud, Lot, and Shu'aib, who were from the regions of Arabia and Syria. The nature of human quarrelsomeness is beautifully illustrated in a hadith, which is worth contemplating.

Hazrat Anas (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: On the Day of Resurrection, a person from among the disbelievers will be brought forward. He will be asked about the messengers that were sent to him and how he responded to them. He will say, "O my Lord, I believed in You and also in Your messengers, and I acted in obedience to them." Allah will say, "This is your record of deeds before you, and it shows nothing of this." The person will say, "I do not accept this record." Allah will say, "These angels of ours were observing you and they testify against you." He will say, "I do not accept their testimony, nor do I recognize them, and I did not see them during my actions." Allah will say, "Here is the Preserved Tablet, (Record) and it also states the same about you." He will say, "My Lord, have You not given me refuge from oppression?" Allah will say, "Indeed, you are under our protection from oppression." He will then say, "O my Lord, how can I accept such unseen testimony which I have not witnessed myself? I only accept testimony from my own self." At this point, his mouth will be sealed, and his hands and feet will testify against his disbelief and shirk (associating partners with Allah). After that, he will be freed and thrown into Hell. (References: Muslim, Qurtubi, Ma'ariful Qur'an).

Human psychology always seeks excuses for its salvation, completely ignoring truth and honesty, and this is the cause of corruption. This will be the reason for accountability.

وَ اِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَاۤ اَبْرَحُ حَتّٰۤى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ اَوْ اَمْضِىَ حُقُبًا ﴿۶۰﴾

18|60| And [mention] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوْتَهُمَا فَاتَّخَذَ سَبِيْلَهٗ فِى الْبَحْرِ سَرَبًا ﴿۶۱﴾

18|61| But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away.

فَلَمَّا جَاوَزَا قَالَ لِفَتٰىهُ اٰتِنَا غَدَآءَنَا ۫ لَقَدْ لَقِيْنَا مِنْ سَفَرِنَا هٰذَا نَصَبًا ﴿۶۲﴾

18|62| So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."

قَالَ اَرَءَيْتَ اِذْ اَوَيْنَاۤ اِلَى الصَّخْرَةِ فَاِنِّىْ نَسِيْتُ الْحُوْتَ ۫ وَ مَاۤ اَنْسٰنِيْهُ اِلَّا الشَّيْطٰنُ اَنْ اَذْكُرَهٗ ۚ وَ اتَّخَذَ سَبِيْلَهٗ فِى الْبَحْرِ ؕ عَجَبًا ﴿۶۳﴾

18|63| He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it. And it took its course into the sea amazingly".

قَالَ ذٰلِكَ مَا كُنَّا نَبْغِ ؕ فَارْتَدَّا عَلٰۤى اٰثَارِهِمَا قَصَصًا ۙ ﴿۶۴﴾

18|64| [Moses] said, "That is what we were seeking." So they returned, following their footprints.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَاۤ اٰتَيْنٰهُ رَحْمَةً مِّنْ عِنْدِنَا وَ عَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ﴿۶۵﴾

18|65| And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge.

The third storey in Sua Khaf is Story of Musa (Moses) and Khidr (Peace be upon them).Before the story, a brief introduction of Prophet Musa and the young man accompanying him is provided.

Prophet Musa:

Prophet Musa bin Imran was a descendant of Prophet Yaqub (Jacob). There is a difference of opinion regarding his age at the time of his death, with estimates ranging from 120 to 160 years. He passed away in the region of Tih. He was one of the Ulul Azm (the resolute ones) prophets, honored with direct communication with Allah, and was given the Torah and multiple miracles. His era coincided with that of Pharaoh, who claimed divinity and eventually drowned.

The Young Man:

The young servant is traditionally identified as Yusha bin Nun, a descendant of Prophet Yusuf (Joseph). He accompanied Musa as a student and servant. According to hadith, Yusha was also a prophet after Musa, leading the Israelites. It is narrated that upon his prayer, the sunset was delayed one day.

Majma' Al-Bahrayn:

This refers to the junction of two seas or rivers. Although there is no definitive hadith specifying the location, many scholars and commentators believe it to be the part of the Gulf of Aqaba that joins with the Gulf of Suez in the Red Sea, near the Sinai Peninsula where Musa and the Israelites spent a considerable period.

The Journey:

According to a narration in Sahih Bukhari, Prophet Musa was once delivering a sermon when a person asked him who he thought was the most knowledgeable. As prophets are granted special status and knowledge to guide humanity, Musa answered, "I am." Allah did not approve of this response because, despite Musa's status, prophets are expected to demonstrate humility. In reality, Musa's answer was correct according to his knowledge. However, Allah revealed through inspiration or revelation that there was another person more knowledgeable than him. Eager to meet and learn from this person, Musa requested to be guided to him. Allah informed him that this knowledgeable person could be found at the junction of the two seas and that he should carry a fish with him;

the place where the fish would disappear would be where he would meet this wise person.

Musa took a fish and provisions in a basket and set out with Yusha bin Nun in search of the meeting place. They traveled until night fell and stopped to rest by a rock. While Musa slept, the fish slipped out of the basket and into the water, leaving a trail. Yusha noticed but did not wake Musa to inform him and later forgot to mention it. He attributed this forgetfulness to Satan's influence.

Continuing their journey the next morning, Musa eventually felt tired and asked for breakfast. When they opened the provisions, the fish was missing. Upon realizing that the fish had gone into the water near the rock, Musa understood that this was the meeting place. They returned to the rock, and there they met the wise man, Khidr.

قَالَ لَهٗ مُوْسٰى هَلْ اَتَّبِعُكَ عَلٰٓى اَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿۶۶﴾

18|66| Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?"

قَالَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا ﴿۶۷﴾

18|67| He said, "Indeed, with me you will never be able to have patience.

وَ كَيْفَ تَصْبِرُ عَلٰى مَا لَمْ تُحِطْ بِهٖ خُبْرًا ﴿۶۸﴾

18|68| And how can you have patience for what you do not encompass in knowledge?"

قَالَ سَتَجِدُنِىْٓ اِنْ شَآءَ اللّٰهُ صَابِرًا وَّ لَآ اَعْصِىْ لَكَ اَمْرًا ﴿۶۹﴾

18|69| [Moses] said, "You will find me, if Allah wills, patient, and I will not disobey you in [any] order."

قَالَ فَاِنِ اتَّبَعْتَنِىْ فَلَا تَسْـَٔلْنِىْ عَنْ شَىْءٍ حَتّٰٓى اُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿۷۰﴾

18|70| He said, "Then if you follow me, do not ask me about anything until I make to you about it mention."

فَانْطَلَقَا ۫ حَتّٰٓى اِذَا رَكِبَا فِى السَّفِيْنَةِ خَرَقَهَا ؕ قَالَ اَخَرَقْتَهَا لِتُغْرِقَ اَهْلَهَا ۚ لَقَدْ جِئْتَ شَيْـًٔا اِمْرًا ﴿۷۱﴾

18|71| So they set out, until when they had embarked on the ship, al-Khidh r tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."

The Wise Man: Khidr

Lineage and Names of Khidr (Peace be upon him) is believed to be a descendant of Prophet Noah (Peace be upon him). He is known by various names, such as Ilya, Khidrun, and Al-Yasa. The title "Khidr" (meaning "the Green One") was given to him because wherever he sat, the ground would turn green, and some say that dry grass would turn green or that green plants would grow around him while he prayed.

There is a debate whether Khidr was a prophet or a wali (saint). Some have said that the Musa who met Khidr was not Prophet Musa (Moses) but another Musa, and likewise, Khidr was another scholar. However, hadiths confirm that it was indeed Prophet Khidr whom Prophet Musa met. Most scholars and hadith experts believe that Khidr was a human and, like all humans, tasted death. The Sufis and scholars' disagreement on this matter was addressed by Qadi Sanaullah Panipati Naqshbandi in his commentary, "Tafsir Mazhari." According to the revelations of Khwaja Mujaddid Alif Sani, Khidr and Ilyas

(Peace be upon them) are not among the living. Instead, Allah has granted our souls the power to take on ideal forms (similar to what we see on a TV screen, or modern examples like 3D or holographic technology), allowing us to work like living beings, guide the lost, and assist the oppressed with Allah's permission, and impart divine knowledge. Allah has made us helpers of the Qutb (spiritual axis) of the time, whose existence sustains the world. The current Qutb resides in Yemen and follows the Shafi'i school of thought, and we perform prayers in accordance with the Shafi'i school under his leadership.

Qadi Sanaullah concludes that this revelation reconciles all differing opinions and resolves the ambiguities (Tafsir Mazhari).

Divine Knowledge (Ilm al-Ladunni):

Divine knowledge enables one to distinguish between good and evil, right and wrong. Knowledge is a light that Allah bestows upon humans, granting them the ability to understand, know, and remember. A student acquires different branches of knowledge from their experts. Islamic knowledge, laws, and the rights of Allah and human beings are derived from the sayings, actions, and states of the Prophet (Peace be upon him) and the Qur'an. If knowledge is obtained through human intermediaries, it is called "acquired knowledge." If it is received directly from Allah without intermediaries, it is called "divine knowledge." Revelation, inspiration, and intuition are types of divine knowledge.

Some knowledge is acquired through spiritual exercises and worship. Such practices weaken the sensory and imaginative faculties (desires) and strengthen the intellectual (spiritual) faculties. Divine lights illuminate the mind and intellect without any intermediaries or requests. This is known as Ilm al-Ladunni (special knowledge).

The reception of divine lights depends on the psychological nature of different souls. Some souls are blessed with divine lights and have little attachment to bodily pleasures and are free from sins. They have the ability to receive divine lights and knowledge from the unseen world. This is also considered divine knowledge. In contrast, souls that are not cleansed from the impurity of sins and are immersed in bodily pleasures do not receive divine lights or knowledge directly (Tafsir Kabir).

The bearers of divine knowledge vary in ranks and degrees, and the types of this knowledge are also diverse. All angels, prophets, and perfect saints possess divine knowledge, but their levels and ranks differ. All this is due to Allah's grace and mercy.

Shariah, Tariqah, and Haqiqah:

Shariah: (Islamic Laws)

Shariah refers to the practice of external religious laws and commandments (halal, haram, obligatory, recommended, Islamic laws, transactions, etc.). It is for everyone and involves adhering to the outward commandments and rules. Shariah pertains to the physical body and enjoins individuals to follow the commandments.

Tariqah and Haqiqah:(Spiritual Guidance).

Tariqah:

Tariqah is the practice of internalizing the essence of Shariah. It focuses on the heart, seeking the acquisition of knowledge and spiritual insight. This path is for the select few who aim to attain a deeper understanding and closeness to Allah.

Haqiqah:

Haqiqah is the ultimate reality and essence of Shariah. Any Shariah not supported by Haqiqah is unacceptable, and similarly, any Haqiqah not bound by Shariah is also unacceptable. Haqiqah represents the pinnacle for the most elite individuals, involving the observation and realization of divine truths. It pertains to the soul and involves witnessing and experiencing Allah's actions. It includes understanding Allah's will, both apparent and hidden. (Reference: Al-Risala al-Qushayriya / Mirqat)

According to the narrations (hadiths), when Prophet Musa (peace be upon him) met Khidr (peace be upon him), he greeted him with peace. Khidr responded, questioning where peace is found in Musa's land. Musa introduced himself, and Khidr recognized him as the Musa of Bani Israel. Musa requested to follow Khidr to learn from the divine knowledge he had been given. Khidr warned that Musa would not be able to bear with him patiently. He explained that he possessed knowledge from Allah that Musa did not have, and vice versa. Musa assured him that, if Allah willed, he would be patient and obedient.

They began their journey along the seashore without a boat. A boat passed by, and the crew recognized Khidr, allowing them to board without a fare. As they were on the boat, a bird landed on the edge and dipped its beak into the sea a couple of times. Khidr remarked that their combined knowledge compared to Allah's knowledge was like the bird's tiny sips of water compared to the vast sea.

Following points derived from these events:

(1) The quest for knowledge is crucial.

(2) Traveling and enduring hardships are part of acquiring knowledge.

(3) Ensuring proper provisions for travel to avoid difficulties.

(4) Respecting and caring for scholars or teachers is essential.

(5) Discussing life events, including illnesses and blessings, is permissible if done informatively and without pride or complaint.

(6) It is necessary to plan and resolve matters to anticipate and address future issues.

(7) It is important to guard against Satan's influence in good deeds, such as negligence, forgetfulness, lack of diligence, and laziness.

By reflecting on these points or lessons, one can gain valuable insights into the pursuit of knowledge, respect for teachers, the importance of preparation and planning, and the need to remain vigilant against distractions and negligence in religious and worldly matters.

قَالَ اَلَمْ اَقُلْ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ﴿٧٢﴾

18|72| [Al-Khidh r] said, "Did I not say that with me you would never be able to have patience?"

قَالَ لَا تُؤَاخِذْنِيْ بِمَا نَسِيْتُ وَ لَا تُرْهِقْنِيْ مِنْ اَمْرِيْ عُسْرًا ﴿٧٣﴾

18|73| [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty."

فَانْطَلَقَا ۫ حَتّٰۤى اِذَا لَقِيَا غُلٰمًا فَقَتَلَهٗ ۙ قَالَ اَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ ؕ لَقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾

18|74| So they set out, until when they met a boy, al-Khidh r killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."

قَالَ اَلَمْ اَقُلْ لَّكَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا ﴿٧٥﴾

18|75| [Al-Khidh r] said, "Did I not tell you that with me you would never be able to have patience?"

(1) After disembarking from the boat, Khidr made a hole in one of its parts, rendering it unusable. The boat owners had not charged them any fare. Such an action seemed inappropriate in social dealings. Musa (Peace be upon him) could only see the immediate circumstances, and thus, he was astonished and questioned Khidr about the act, calling it a strange deed. Khidr reminded Musa of the condition he had set at the beginning of their journey—not to ask questions. Musa acknowledged his mistake and apologized. This questioning occurred because Musa, being well-educated, reacted like a student who asks when faced with something contrary to his previous knowledge.

(2) After leaving the boat, they continued their journey on land. In a field where children were playing, Khidr grabbed a child by the neck and killed him. This act was even more shocking to Musa (Peace be upon him) than the previous one. Musa used strong words, stating that Khidr had committed an abominable act by taking an innocent life without any apparent crime. Khidr reminded Musa of their agreement again. In response, Musa said that if he questioned him again, Khidr would have the right to part ways with him, acknowledging that he had reached his limit of patience.

قَالَ اِنْ سَاَلْتُكَ عَنْ شَىْءٍ بَعْدَهَا فَلَا تُصٰحِبْنِىْ ۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّىْ عُذْرًا ﴿٧٦﴾

18|76| [Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."

فَانْطَلَقَا ۙ حَتّٰٓى اِذَآ اَتَيَآ اَهْلَ قَرْيَةِ ِۨاسْتَطْعَمَآ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا فَوَجَدَا فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ فَاَقَامَهٗ ؕ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ اَجْرًا ﴿٧٧﴾

18|77| So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidh r restored it. [Moses] said, "If you wished, you could have taken for it a payment."

قَالَ هٰذَا فِرَاقُ بَيْنِىْ وَ بَيْنِكَ ۚ سَاُنَبِّئُكَ بِتَاْوِيْلِ مَا لَمْ تَسْتَطِعْ عَّلَيْهِ صَبْرًا ﴿٧٨﴾

18|78| [Al-Khidh r] said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience.

اَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ فِى الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِيْبَهَا وَ كَانَ وَرَآءَهُمْ مَّلِكٌ يَّاْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا ﴿٧٩﴾

18|79| As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.

وَ اَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ فَخَشِيْنَآ اَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّ كُفْرًا ﴿٨٠﴾

18|80| And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

فَاَرَدْنَاۤ اَنْ یُّبْدِلَهُمَا رَبُّهُمَا خَیْرًا مِّنْهُ زَكٰوةً وَّ اَقْرَبَ رُحْمًا ﴿۸۱﴾

18|81| So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

وَ اَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَیْنِ یَتِیْمَیْنِ فِی الْمَدِیْنَةِ وَ كَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا وَ كَانَ اَبُوْهُمَا صَالِحًا ۚ فَاَرَادَ رَبُّكَ اَنْ یَّبْلُغَاۤ اَشُدَّهُمَا وَ یَسْتَخْرِجَا كَنْزَهُمَا ۖۗ رَحْمَةً مِّنْ رَّبِّكَ ۚ وَ مَا فَعَلْتُهٗ عَنْ اَمْرِیْ ؕ ذٰلِكَ تَاْوِیْلُ مَا لَمْ تَسْطِعْ عَّلَیْهِ صَبْرًا ﴿۸۲﴾

18|82| And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."

(3) As they continued their journey, Musa and Khidr arrived in a village where they were extremely hungry from their travels. They asked the villagers for food, but no one offered them anything. There, they saw a wall about to collapse. Khidr repaired and straightened the wall without being asked, even though the villagers had refused them food. Khidr did not ask for any payment for his work. This puzzled Musa, who questioned Khidr again.

At this third question, Khidr said it was time for them to part ways since Musa had asked questions thrice, despite being instructed not to ask any. He said I am going to explain then reasons behind his actions taken:

(1) The Boat was damaged because a tyrant king was seizing all functional boats by force. By damaging the boat and making the boat appear defective, it would not be seized, allowing the poor fishermen to continue earning their livelihood.

(2) Khidr killed the child as he was destined to grow up and become a disbeliever and a source of oppression. His actions would have led his righteous parents into wrongdoing. Allah wanted to protect the parents from this potential future pain and promised them a pious child as a replacement.

(3) The Wall: The wall near to collapse was belonged to two orphaned boys. Their father had hidden a treasure for them under the wall. If the wall had collapsed, the treasure could have been discovered and taken by others. By repairing the wall, Khidr ensured the treasure would remain hidden until the boys were old enough to claim it. This act was done without payment to preserve the orphans' property.

Khidr clarified that all these actions were done by Allah's command and wisdom, even though they seemed unjust or puzzling at the moment.

Following Lessons are from these Incidents:

1. Sometimes, immediate circumstances cause distress, but there is often a hidden wisdom or benefit from Allah. Numerous hadiths support this, where the Prophet (peace be upon him) said that a believer always finds goodness in every situation, whether it is through patience in hardship or gratitude in blessings.

Accepting Small Losses to Avoid Greater Harm:

It is sometimes necessary to accept minor losses to prevent greater harm, as seen in the incidents with the boat and the child.

3. Helping Travelers: Travelers have the right to ask for help, and it is a communal duty to assist them. The Prophet (peace be upon him) said that even a mounted rider has the right to ask for assistance.

4.Protecting the Rights of Orphans: It is a collective responsibility of the state and individuals to protect the rights and properties of underage orphans. Providing unpaid services for the welfare of orphans is the duty of the state.

Some people may focus on the apparent aspects of the story of Musa and Khidr, ignoring the underlying purposes. These three incidents might seem unjust on the surface, but they had long-term beneficial outcomes. This teaches us to seek Allah's wisdom in our troubles and to maintain trust and engage in good deeds as much as possible. Patience is the best remedy to reduce distress and hardship.

Societal laws and legislative matters, which are based on divine commands or the directives of rulers, generally pertain to various transactions and are decided based on apparent causes and factors. These usually occur through human intention, such as theft, murder, testimony, marriage, divorce, business, etc. Other matters, called "Takwini," are beyond human power and are involuntary, such as accidents and natural disasters. However, all matters occur according to Allah's command, with designated causes and methods. In miracles and divine acts, events happen instantly, but the causes remain.

Under societal laws, no one has the right to commit a crime under the guise of expediency; otherwise, there would be no limits. Therefore, Sufi saints, when they deviated from the procedural norms of legislative matters, accepted the punishment with great willingness to maintain the existing system of reward and punishment in the world. Those who deny spirituality often do so because deceitful and fake Sufis exploit it. In the story of Musa and Khidr, because Musa needed reassurance, it was done through Khidr, as his truthfulness was certain and confirmed by Allah. Hence, these events happened through him, and Musa accepted their wisdom. If it had been from someone else, Musa would not have accepted it. Therefore, it is not unnatural for these events to occur through a human. On general principles, minor objectives were sacrificed for higher purposes, which is not objectionable because the certainty of achieving the higher purpose existed.

For example, societal tasks are often carried out in ways that may be harmful to a particular individual but are deemed beneficial for society, thus permitted. For instance, a person cannot obtain medicine without a doctor's prescription, even if he knows about the medicine, to prevent misuse, thus overlooking the patient's right to medicine. This story through Musa explains the wisdom behind destiny's decisions, but beyond destiny, the use of planning in everyday life is necessary. Despite knowing destiny, the Prophet (peace be upon him) resolved all matters with excellent planning and action, which is an essential part of the divine system.

Scholars of External and Internal Knowledge:

External Knowledge Scholars: They are knowledgeable individuals who decide or form opinions based on apparent circumstances and rational and transmitted sciences. They are experts in acquired knowledge (obtained from individuals, schools) and inform and emphasize adherence to general laws. Their purpose is human welfare.

Internal Knowledge Scholars: These are individuals who keep themselves protected from prohibited actions in all circumstances. They worship Allah as if they see Him, abandon the love of anything other than Allah, and remain absorbed in the love of Allah. According

to a hadith, they are not esteemed for their formal worship but for their good morals, fear of Allah, good intentions, goodwill for Muslims and creation, seeking Allah's pleasure, patience, forbearance, wisdom, and humility. They are the successors of the prophets. Through their blessings, Allah removes calamities and misfortunes from the people of the earth. Allah informs them of the wonders of majesty and beauty and the secrets of wisdom. The purpose of internal scholars is also human welfare.

There is no contradiction between the external and internal scholars in Islam. Each has the choice of their path. The important criterion is sincerity and character. To take or give the impression that there is a conflict between Shariah (external laws) and Tariqah (internal laws) is incorrect. The story of Musa and Khidr actually clarifies that while the means and apparent methods may differ, in essence and reality, all matters are subject to divine destiny or the system of Allah. Adherence to Shariah or laws is crucial for human society.

The miracles of the saints do not contradict Shariah but are a result of Allah's mercy, and their causes and factors are also created by Allah. If a statement or action appears to contradict habits or Shariah, it is only due to the intensity of the spiritual state, whose level is lower than the state of sobriety and tranquility. Miracles are rare occurrences and cannot be measured by current scientific standards, which is why science denies them, but these events are real and occur rarely.

وَ يَسْـَٔلُوْنَكَ عَنْ ذِى الْقَرْنَيْنِ ؕ قُلْ سَاَتْلُوْا عَلَيْكُمْ مِّنْهُ ذِكْرًا ؕ﴿۸۳﴾

18|83| And they ask you, [O Muhammad], about Dhul-Qarnayn. Say, "I will recite to you about him a report."

اِنَّا مَكَّنَّا لَهٗ فِى الْاَرْضِ وَ اٰتَيْنٰهُ مِنْ كُلِّ شَىْءٍ سَبَبًا ۙ﴿۸۴﴾

18|84| Indeed We established him upon the earth, and We gave him to everything a way.

فَاَتْبَعَ سَبَبًا ﴿۸۵﴾

18|85| So he followed a way

حَتّٰۤى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِىْ عَيْنٍ حَمِئَةٍ وَّ وَجَدَ عِنْدَهَا قَوْمًا ؕ قُلْنَا يٰذَا الْقَرْنَيْنِ اِمَّاۤ اَنْ تُعَذِّبَ وَ اِمَّاۤ اَنْ تَتَّخِذَ فِيْهِمْ حُسْنًا ﴿۸۶﴾

18|86| Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ يُرَدُّ اِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ﴿۸۷﴾

18|87| He said, "As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment.

وَ اَمَّا مَنْ اٰمَنَ وَ عَمِلَ صَالِحًا فَلَهٗ جَزَآءَ ۨ الْحُسْنٰى ۚ وَ سَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا يُسْرًا ؕ﴿۸۸﴾

18|88| But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease."

The questioners were the polytheists of Makka, who, following the instructions of the Jews, posed questions, one of which was about Dhul-Qarnayn.

Dhul-Qarnayn:

There are various opinions on why he is called Dhul-Qarnayn. (1) He had two locks of hair, which is why he was called Dhul-Qarnayn. (2) According to one narration, he traveled to the farthest reaches of the East and the farthest reaches of the West, thus being called Dhul-Qarnayn. (3) Another narration mentions that he had marks on his head resembling horns. (4) He had injury marks on both sides of his head. This name existed before Islam in Jewish literature and is mentioned twice in the Old Testament. Our commentators have also recorded these Israelite traditions. Hence, there are different opinions about who he was and which country he belonged to. In the Old Testament, Isaiah 45:3 mentions:

"The Lord says to his anointed, to Cyrus, whose right hand I have taken hold of to subdue nations before him and to strip kings of their armor, to open doors before him so that gates will not be shut."

Similarly, in the Book of Daniel in the Old Testament, there is mention of a dream of the prophet Daniel, which is interpreted to refer to Dhul-Qarnayn, meaning the Persian king Khosrow, who subdued the kingdoms of Babylon and Greece.

There are also disagreements about the identity of Dhul-Qarnayn. Some commentators believe that he was Alexander the Great, also known as the Macedonian, Roman, or Greek, whose minister was Aristotle. He conquered many countries and founded the city of Alexandria in Egypt and subdued the kings of Persia.

The second figure, which is the majority opinion, is the Persian king Cyrus, known as Khosrow in Persian, Cyrus in Greek, and Khuras in Jewish tradition. He freed the Jews from Babylonian captivity under Nebuchadnezzar, rebuilt Jerusalem, helped in the construction of the Temple of Solomon, and returned their treasures and relics. He is considered their savior. This opinion is held by later scholars (such as Maulana Hafizur Rahman in "Qasas al-Quran" and Maulana Abul Kalam Azad in "Tarjuman al-Quran"). Due to the lack of precise historical records, there are also differences regarding his period of rule. Some place it around 300 years before Jesus, others about 2000 years before, and some associate it with the time of Abraham. Some scholars and commentators have regarded him as a prophet (Ibn Kathir). However, Hazrat Ali (may Allah be pleased with him) said that he was neither a prophet nor an angel but a righteous and pious Muslim (Ruh al-Ma'ani).

First Expedition:

Dhul-Qarnayn's first expedition or journey, which was a series of conquests, was towards the west, reaching the farthest west, which is present-day Morocco, where the waves of the Atlantic Ocean touch the land, known as the Dark Sea. Beyond that, the land ends, and it appears as the setting place of the sun. Although the sun and the earth are moving in their own orbits, since it was the last part of the land and the sun seemed to be setting into the sea, it gave the appearance of setting into a dark and muddy spring.

The people there were non-Muslims. Allah's command to Dhul-Qarnayn is expressed with the word "Qulna" (We said), which leads some commentators to consider him a prophet, though most do not. They believe that this command was given to him through the prophet of that time. In fact, the important aspects of Dhul-Qarnayn's story are not his location, the duration of his rule, or how he received the message, but rather his character, methods, and the lessons of justice and fairness that are worth contemplating. According to tradition or divine command, Dhul-Qarnayn had the right to annihilate the subjugated people, but driven by human compassion, he let them live and advised them to adopt justice, avoid oppression, and deceit. If they failed to do so, he warned that they would be punished not only in this life but also face the torment of Hell in the hereafter.

He also emphasized that those who performed righteous deeds and maintained a virtuous character would receive rewards from Allah and have their worldly matters facilitated.

Important Points:

(1) Allah provided Dhul-Qarnayn with all the necessary resources and means required for success in any expedition. Therefore, resources are essential for a good life and effective governance. These included defensive means (horses, trained soldiers, weapons, food, health, and transportation), all of which were excellently managed, leading to his success.

(2) Justice and fairness were of great importance in Dhul-Qarnayn's dealings, and he had a deep hatred for oppression.

(3) Kindness towards People:

After gaining power and dominance, he showed kindness and mercy towards the subjugated nations.

ثُمَّ اَتۡبَعَ سَبَبًا ﴿۸۹﴾

18|89| Then he followed a way

حَتّٰۤی اِذَا بَلَغَ مَطۡلِعَ الشَّمۡسِ وَجَدَهَا تَطۡلُعُ عَلٰی قَوۡمٍ لَّمۡ نَجۡعَلۡ لَّهُمۡ مِّنۡ دُوۡنِهَا سِتۡرًا ۙ﴿۹۰﴾

18|90| Until, when he came to the rising of the sun, he found it rising on a people for whom We had not made against it any shield.

كَذٰلِكَ ؕ وَ قَدۡ اَحَطۡنَا بِمَا لَدَيۡهِ خُبۡرًا ﴿۹۱﴾

18|91| Thus. And We had encompassed [all] that he had in knowledge.

Second Expedition:

Dhul-Qarnayn's second journey was towards the east. Western historians, such as Labor Woodhouse and T.S. Yarn, describe this expedition as occurring after the conquest of Lydia and before the conquest of Babylon. The reason for this campaign, as stated in the Quran, was the rebellion of wild and nomadic desert tribes. According to the Quran, these were people who had no shelter to protect themselves from the heat of the sun or the cold of the weather. According to traditions, they did not have clothing or built houses and lived like animals, surviving mainly on fish.

Who were these tribes? According to Western historians, they were the tribes of Bactria, which is in the region of Balkh (east of Iran on the map). Beyond this area, there are mountains (as per "Tarjuman al-Quran"). These are the areas near the Aral Sea, which lies between present-day Kazakhstan and Uzbekistan. Another hypothesis, facilitated by modern communication advances, suggests that these tribes could also be from the far northern regions, such as areas in Norway, where the sun does not set for half the year. The idea that they had no cover from the sun could refer to these northern regions. Further research could shed more light on this.

ثُمَّ اَتۡبَعَ سَبَبًا ﴿۹۲﴾

18|92| Then he followed a way

حَتّٰۤی اِذَا بَلَغَ بَيۡنَ السَّدَّيۡنِ وَجَدَ مِنۡ دُوۡنِهِمَا قَوۡمًا ۙ لَّا يَكَادُوۡنَ يَفۡقَهُوۡنَ قَوۡلًا ﴿۹۳﴾

18|93| Until, when he reached [a pass] between two mountains, he found beside them a people who could hardly understand [his] speech.

قَالُوْا يٰذَا الْقَرْنَيْنِ اِنَّ يَاْجُوْجَ وَ مَاْجُوْجَ مُفْسِدُوْنَ فِى الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰٓى اَنْ تَجْعَلَ بَيْنَنَا وَ بَيْنَهُمْ سَدًّا ﴿٩٤﴾

18|94| They said, "O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"

قَالَ مَا مَكَّنِّىْ فِيْهِ رَبِّىْ خَيْرٌ فَاَعِيْنُوْنِىْ بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ وَ بَيْنَهُمْ رَدْمًا ﴿٩٥﴾

18|95| He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam.

اٰتُوْنِىْ زُبَرَ الْحَدِيْدِ ؕ حَتّٰٓى اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوْا ؕ حَتّٰٓى اِذَا جَعَلَهٗ نَارًا ۙ قَالَ اٰتُوْنِىْٓ اُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

18|96| Bring me sheets of iron" - until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper."

فَمَا اسْطَاعُوْٓا اَنْ يَّظْهَرُوْهُ وَ مَا اسْتَطَاعُوْا لَهٗ نَقْبًا ﴿٩٧﴾

18|97| So Gog and Magog were unable to pass over it, nor were they able [to effect] in it any penetration.

قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّىْ ۚ فَاِذَا جَآءَ وَعْدُ رَبِّىْ جَعَلَهٗ دَكَّآءَ ۚ وَ كَانَ وَعْدُ رَبِّىْ حَقًّا ؕ ﴿٩٨﴾

18|98| [Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true."

Third Campaign (Journey):

The third expedition led by Dhul-Qarnayn reached the area where Gog and Magog used to attack. This was a northern campaign, extending beyond the Caspian Sea to the Caucasus mountain range. There was a pass between two mountains, from which Gog and Magog would invade and devastate the region. It was here that a wall was constructed. Another such wall exists nearby, with the Black Sea on the other side. The region between the two seas is mountainous. The people Dhul-Qarnayn encountered there lived in this area. Two tribes are mentioned in history. The first lived on the eastern coast of the Caspian Sea, referred to by Greek historians as Caspian, after which the Caspian Sea is named. The second tribe lived at the foothills of the Caucasus, referred to by Greeks as Colchians, and mentioned as Kushites in Harara's inscriptions. One or both of these tribes requested Dhul-Qarnayn's help as they were uncivilized and unable to communicate effectively. (Tarjuman al-Quran by Abul Kalam Azad).

Gog and Magog:

Gog and Magog are also mentioned in Hadiths. According to scholars, these two tribes were extremely savage, descended from Noah. They were the Tatar-Mongol tribes of northern China, Mongolia, and Russia, known as Scythians. In ancient times, they attacked and destroyed civilized nations. To protect against them, barriers were built at the Darial Pass, associated with Dhul-Qarnayn. Many of these tribes have since become civilized.

According to Hadiths, the emergence of Gog and Magog will occur in the time of Jesus (peace be upon him), and they will cause widespread destruction, ruining everything in their path. Their end will come in about a year and a few months due to a plague, bringing relief to mankind, followed by a period of prosperity. Some interpretations suggest that this advanced nation might dominate others economically but only for a short period, possibly referring to the Chinese nation, although this is speculative. The Hadith indicates their downfall. Allah knows best.

Before Islam, the administrative skills and the grandeur of the empire of Dhu al-Qarnayn can be seen in the reign of Cyrus the Great (Khusrav). His empire peaked around 549 BCE, conquering Media (Al-Jibal), Lydia (Asia Minor), Babylon, extending to the Makran coast (Balochistan/Sindh), Sogdiana (present-day Turkestan), and in Africa to Egypt and Libya, and in Europe to Macedonia and Thrace. The entire civilized world of that time was under his rule. (Tafhim al-Quran).

The Quran is a guide for humanity, mentioning scientific knowledge, human psychology, and historical events for our guidance. Key points from the third journey are also a beacon for good governance:

(1) A ruler should prioritize the convenience of their people.

(2) A government should not impose unnecessary burdens on its citizens to make their lives easier.

(3) Protection of human life and collective safety is a primary responsibility of any ruler or government.

(4) Science and technology are crucial.

(5) It is necessary to be thankful for Allah's blessings and successes.

(6) Rewards for good deeds and punishments for bad ones are essential to motivate and instill fear.

(7) One should never be arrogant, and always regard success as Allah's blessing.

Ancient Knowledge and Technology:

Events also show that ancient civilizations were aware of science and technology. Building a dam is a feat of engineering, evident in the Pyramids of Egypt, the Great Wall of China, and Dhul-Qarnayn's wall. They knew about reinforcement technology, mixing iron to extend the lifespan of a wall or dam and withstand weather effects. They also had knowledge of metallurgy, understanding the properties of metals. Due to sparse populations or the lack of widespread use, these skills were not industrial but rather artisanal.

وَ تَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوْجُ فِيْ بَعْضٍ وَّ نُفِخَ فِى الصُّوْرِ فَجَمَعْنٰهُمْ جَمْعًا ﴿٩٩﴾

18|99| And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly.

وَّ عَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكٰفِرِيْنَ عَرْضَا ﴿١٠٠﴾

18|100| And We will present Hell that Day to the Disbelievers, on display -

الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَآءٍ عَنْ ذِكْرِيْ وَ كَانُوْا لَا يَسْتَطِيْعُوْنَ سَمْعًا ﴿١٠١﴾

18|101| Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear.

If the blessed verse is viewed in the context of the Gog and Magog incident, it can be understood that they will emerge like swarms of locusts, clashing with each other like waves. Then, when the trumpet is blown, they will all be gathered.

Another interpretation, if seen in the context of the Trumpet of Israfil, describes the scene of the Day of Judgment, where everyone will stand up, oblivious to each other, each preoccupied with their own concerns, clashing like waves. Those for whom Hell is proclaimed will see it. Its horror will become visible to them. These are the people who were heedless of Allah's commands in the world. Immersed in the love of the world, they deprived themselves of obedience. Despite having senses, they lost them, becoming slaves to their desires, ensnared in disobedience, and thus deserving of Hell.

اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِيْ مِنْ دُوْنِيْٓ اَوْلِيَآءَ ؕ اِنَّآ اَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ نُزُلًا ﴿۱۰۲﴾

18|102| Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ؕ ﴿۱۰۳﴾

18|103| Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds?

اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَ هُمْ يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ﴿۱۰۴﴾

18|104| [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ وَ لِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ﴿۱۰۵﴾

18|105| Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.

ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا وَ اتَّخَذُوْٓا اٰيٰتِيْ وَ رُسُلِيْ هُزُوًا ﴿۱۰۶﴾

18|106| That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule.

In the previous verse, after mentioning Hell and the Day of Judgment, it discusses the actions that will lead people to Hell. Commentators have interpreted this as referring to those nations involved in polytheism, as they abandoned the true God and worshiped His creation (servants). Among them are the Jews, who considered Uzair to be the son of God, and the Christians, who regarded Jesus as the son of God. Additionally, it refers to those who worship angels, the sun, or fire. Anyone who today considers anyone other than Allah as their deity or caretaker is guilty of this sin and deserving of punishment.

A terrifying and dreadful situation is described where, on the Day of Judgment, even the smallest good deeds will be of utmost importance. On that day, significant deeds will be rendered useless and will not benefit their doer. This is a very distressing situation. It refers to those who, although engaged in righteous deeds in the world, did so with the aim of worldly benefits, fame, honor, wealth, and status, rather than with sincerity towards Allah and seeking His pleasure. They regarded worldly affairs as important and paid no heed to accountability. They did not recognize the true position of their Creator, and thus they will be recompensed in this world and deprived of rewards on the Day of Judgment.

Commentators have taken this to indicate both the corruption of beliefs and the corruption of intention through ostentation.

Hazrat Abu Huraira (may Allah be pleased with him) narrates that on the Day of Judgment, a tall and very fat man will come, but in Allah's sight, he will not weigh more than a mosquito's wing. Then the Prophet (peace be upon him) recited this verse. (Bukhari and Muslim). Abu Nu'aym and Ibn Asakir's history, through a narration of Ibn Abbas (may Allah be pleased with him), mentions that when Jundub bin Zubair, a companion, would pray, fast, or give charity and then see that people praised these deeds, he would feel happy and increase those actions. Upon this, this verse was revealed (indicating the harm of ostentation).

The verse prohibits the form of polytheism called ostentation ("hidden polytheism"). Although the act is for Allah, if it includes any personal desire for fame or honor, it nullifies and harms the deed. Hazrat Mahmud bin Labid reports that the Prophet (peace be upon him) said: "The thing I fear most for you is minor polytheism." The companions asked, "O Messenger of Allah, what is minor polytheism?" He said, "Ostentation" (Musnad Ahmad). There are numerous Hadiths about ostentation.

Sometimes a person performs a good deed, and its expression becomes inevitable. If praise is received for it, this is not ostentation. For instance, Hazrat Abu Huraira (may Allah be pleased with him) narrated that he asked the Prophet (peace be upon him): "Sometimes, I am at home praying on my mat, and someone suddenly comes in, and I feel good that they saw me in this state (is this ostentation?)". The Prophet (peace be upon him) replied: "Abu Huraira, may Allah have mercy on you, you receive a double reward at that time. One for the hidden act you were already performing, and the other for the apparent act after the person arrived. This is not ostentation" (Tirmidhi).

The crucial point is that if a person seeks Allah's pleasure along with the approval of people and aims for fame and status, and if people's praise increases their actions, this is undoubtedly ostentation and hidden polytheism. The other scenario is that the action is purely for Allah's pleasure, with no consideration of fame or praise, and if Allah bestows fame upon them out of His grace, it has no relation to ostentation. This is good news for the believer (Tafseer Mazhari).

Hazrat Hasan Basri (may Allah be pleased with him) was asked about sincerity and ostentation. He replied that sincerity means you prefer that your good deeds remain hidden, and you do not like your bad deeds to remain hidden. Then if Allah reveals your deeds to people, you say, "O Allah, this is all Your grace and favor, not the result of my actions and efforts." (My Lord: protect us from ostentation and keep us safe from Satan. Ameen).

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

18|107| Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging,

خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا حِوَلًا ﴿١٠٨﴾

18|108| Wherein they abide eternally. They will not desire from it any transfer.

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ وَ لَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا ﴿١٠٩﴾

18|109| Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَىَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ﴿١١٠﴾

18|110| Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

This excerpt compares those who disobey and dwell in hell with the believers who have faith and perform righteous deeds. The latter will be rewarded for their sincere actions with the highest level in paradise, known as Jannat-ul-Firdaus. Jannat-ul-Firdaus is the most superior and exalted paradise. Hazrat Ubada bin As-Samit (RA) narrated that the Prophet Muhammad (SAW) said: “In paradise, there are a hundred levels, and the distance between each two levels is like the distance between the heavens and the earth. The highest of them is Firdaus, and above it is the Throne. Therefore, when you ask Allah, ask for Firdaus” (Tirmidhi / Musnad Ahmad). Thus, performing righteous deeds and then asking Allah for Jannat-ul-Firdaus is not against the highest sincerity but a hope for Allah’s supreme grace and mercy. Allah expresses joy over the supplications of His servants.

Allah’s Words:

The Surah began with the praise and glory of Allah and ends with the same. The reality described is that if the sea were ink, it would not suffice to write the words of Allah. Given our limited knowledge, consider only what is on Earth. Take just the human being, for instance. The human existence, the nature of DNA, the design of each sense (eye, ear, nose, tongue), the function of each, people spend their entire lives researching these aspects, and yet the work remains incomplete. The human body’s sensitivity, nervous system, respiratory system, lungs, organs’ design, muscles, growth process, weakness in old age, death, digestive system, blood and its effects, birth, the body’s immune system, the brain’s capacity, understanding, memory, and analysis—all these aspects are subjects of ongoing research by thousands of humans, but the understanding remains incomplete, with new chapters opening each time.

Beyond humans, veterinary science constantly works on the above-mentioned traits in milk-giving animals. Thousands of researchers study other livestock. There are an estimated 8.7 million (eighty-seven lakh) living creatures on Earth, of which 1-2 million (ten to twenty lakh) are animals. Millions of people have been researching these animals' bodily systems for centuries, yet their understanding remains incomplete. Zoology deals with around 9-10 thousand bird species. Similarly, there are 390,900 species of plants and trees. Thousands of people work on Botany, studying their life systems, growth, seeds, age, benefits, and needs. Besides this, there are crops, flowers, and other plants. The sea contains 228,450 known species, with an estimated two million (twenty lakh) unknown species. Then there are lakes, seas, underground minerals, the Earth's surface's characteristics, atmospheric conditions, clouds, rain, snow, thunder, and lightning—these are just a few things that are beyond human ability to fully describe.

This is a brief outline whose details are impossible to cover. The blessed verse that if the sea were ink, it would not suffice to write Allah’s words, reflects this truth. The discussion does not even include the universe beyond Earth.

The Greatness of the Prophet:

Disbelievers have always perceived prophets as ordinary humans due to their ignorance about the special status and importance of humans and their unique connection with

Allah. They believe that prophets should belong to a different creation, a notion repeatedly refuted by the Qur'an, which elucidates its wisdom. The last verse mentions that prophets are indeed humans who eat, sleep, wake up, and live in society. However, they are not ordinary individuals; rather, they are chosen leaders by Allah who guide nations and humanity based on divine revelation. This duty and grace from Allah distinguish them from all other people in society. Considering a prophet to be just like an ordinary human is a grave mistake from which God should protect us. Humans, as a species, are superior to all other creatures. Prophets are the leaders of humans and thus superior to all other creatures. Our Prophet Muhammad (PBUH) is the leader of all the messengers.

"After God, you are the greatest; this is the gist of the matter." (Saadi).

The Prophet Muhammad (PBUH) conveyed the message of monotheism, emphasized righteous deeds, and established an exemplary welfare society based on Islamic principles during his lifetime. May Allah grant all humans, especially Muslims, the ability to follow his way of life.

Ibn Qayyim (RA) mentioned in his book "Zad al-Ma'ad" that the status of the earth is elevated above the heavens and stars because it contains the blessed bodies of the prophets, especially the blessed body of our Prophet Muhammad (PBUH).

Sheikh Akbar (Ibn Arabi RA) said, "Our Sheikh Tartushi (RA) used to say that you should not spend your life merely competing with contemporaries and socializing with friends. Allah has concluded His statement with this verse: 'So whoever hopes to meet his Lord, let him do righteous work and not associate anyone in the worship of his Lord.' (Qur'an 18:110) It means that whoever wishes to meet their Lord should perform righteous deeds and not associate anyone with Allah in worship" (Qurtubi / Ruh al-Ma'ani).

It is obligatory for a Muslim to make the most of the time in life by performing righteous deeds, thereby beautifying both this world and the hereafter. May Allah grant us the ability to act accordingly.

The Prophet (PBUH) said, narrated by Abu Darda (RA), "Whoever memorizes the last ten verses of Surah Al-Kahf will be protected from the trial of the Dajjal" (Muslim, Nasa'i, Musnad Ahmad).

End of Surah Kahaff

19-Surah Maryam

Introduction:

Surah Maryam is a Makkan surah, consisting of 98 verses and 6 sections, and it is the 19th surah in chronological order. This period was marked by extreme hardship and oppression for Muslims, especially the weak, slaves, and artisans who were severely persecuted by the disbelievers of Makka. The surah was revealed around the same time as Surah Al-Kahf, during a period of severe adversity. Around five years after the declaration of prophethood, a group of Muslims, comprising eleven men and four women, migrated to Abyssinia (Ethiopia). A few months later, about 101 individuals migrated,

leading to a state of anxiety in Makka. The disbelievers of Makka deliberated on how to bring the Muslims back.

When the Makkan disbelievers went to the court of King Najashi (Negus) of Abyssinia, Hazrat Ja'far bin Abi Talib recited Surah Maryam. This provides an indication of the surah's period of revelation, suggesting that it was revealed before the migration to Abyssinia. The disbelievers went to Najashi with lavish gifts and contacted the local priests, requesting the expulsion of the Muslims. Najashi, being a just king, stated that he would not expel the Muslims without meeting and questioning them. He summoned the Muslims, and Hazrat Ja'far bin Abi Talib gave a detailed speech, describing the conditions in Makka and the teachings of Islam. When Najashi inquired about Hazrat Maryam, Hazrat Ja'far recited verses from Surah Maryam. Najashi was moved by his answers and the divine words, returned the gifts, and granted the Muslims permission to stay. According to some traditions, Najashi embraced Islam, although he did not publicly announce it. He sent gifts and some individuals to the Prophet Muhammad (peace be upon him) to learn about Islam. Najashi provided the Muslims with complete freedom and facilities in his kingdom. Upon Najashi's death, the Prophet Muhammad (peace be upon him) performed his funeral prayer in absentia.

The surah narrates the story of Hazrat Maryam (Mary) and mentions other prophets, including Hazrat Ibrahim (Abraham) and Hazrat Musa (Moses). It also discusses the punishment for the disbelievers' denial and the rewards for the believers' good deeds to instill belief in the Day of Judgment and retribution. The surah mentions Hazrat Yahya (John), Zakariya (Zechariah), Hazrat Ilyas (Elijah), and Hazrat Isma'il (Ishmael). It refutes the doctrine of the Trinity concerning Hazrat 'Isa (Jesus) and emphasizes the power and greatness of Allah.

كٓهٰيٰعٓصٓ ﴿١﴾

19|1| Kaf, Ha, Ya, 'Ayn, Sad.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ﴿٢﴾

19|2| [This is] a mention of the mercy of your Lord to His servant Zechariah

اِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا ﴿٣﴾

19|3| When he called to his Lord a private supplication.

قَالَ رَبِّ اِنِّيْ وَهَنَ الْعَظْمُ مِنِّيْ وَ اشْتَعَلَ الرَّاْسُ شَيْبًا وَّ لَمْ اَكُنْۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿٤﴾

19|4| He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy.

وَ اِنِّيْ خِفْتُ الْمَوَالِيَ مِنْ وَّرَآءِيْ وَ كَانَتِ امْرَاَتِيْ عَاقِرًا فَهَبْ لِيْ مِنْ لَّدُنْكَ وَلِيًّا ﴿٥﴾

19|5| And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir

يَّرِثُنِيْ وَ يَرِثُ مِنْ اٰلِ يَعْقُوْبَ ۗ وَ اجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾

19|6| Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."

Surah Maryam also begins with the disjointed letters "Kaf, Ha, Ya, 'Ayn, Sad," whose details are mentioned in Surah Al-Baqarah. The surah then commences with the mention of Prophet Zakariya and the mercy bestowed upon him. This mercy could be personal to him or for his community as well. Prophet Zakariya was among the prophets and a

descendant of Prophet Yaqub (Jacob). When Bani Israel conquered Jerusalem, various families of Prophet Yaqub's descendants took over the governance, and Prophet Zakariya was entrusted with the service of Jerusalem (Bait-ul-Maqdis). He was known for his piety and was the head of the descendants of Prophet Harun (Aaron) from the family of Abiyah. Despite his advanced age and his wife's infertility, Prophet Zakariya had no children. He was concerned about the responsibilities of the temple in Jerusalem and his advancing age and weakness.

Prophet Zakariya wished for a suitable successor to continue his duties, as his relatives did not comprehend the significance and sanctity of this responsibility. Consequently, he prayed silently to Allah for a successor, a child who could continue this sacred duty. He prayed with humility and respect, expressing his weakness and old age. This prayer is also recorded in the Torah (Book of Chronicles, chapters 23 and 24).

The Style of Prayer:

The instructions regarding the manner of prayer are also given:

(1) With Respect: Prayers should be conducted with due respect.

(2) Expressing Weakness: One should express their weakness, humility, and need, which increases the chances of acceptance.

(3) Silently: The prayer should be made silently, indicating a humble request rather than a demand.

(4) Mentioning Allah's Generosity: Mentioning the generosity and kindness of the Giver can invite further blessings.

Hazrat Anas (may Allah be pleased with him) narrates that the Prophet Muhammad (peace be upon him) said: "A silent prayer is seventy times better than a loud one." Similarly, another hadith narrated by Sa'd bin Abi Waqqas states that the Prophet Muhammad (peace be upon him) said: "The best remembrance (of Allah) is that which is done quietly, and the best provision is that which is sufficient." (Musnad Ahmad). Hazrat Abu Musa Ash'ari (may Allah be pleased with him) narrated that when they were traveling with the Prophet Muhammad (peace be upon him), people started raising their voices saying, "Allah Akbar, Allah Akbar," to which the Prophet (peace be upon him) said: "O people, be gentle with yourselves. You are not calling upon a deaf or absent one. You are calling upon the All-Hearing, the Ever-Near, and He is with you." (Bukhari/Muslim/Abu Dawood).

The wisdom behind this is to maintain the privacy of the one praying and to avoid disturbing others with loud prayers.

Prophet Zakariya's Prayer:

Prophet Zakariya mentioned his own weakness, the whitening of his hair, and his bodily frailty due to old age. He also acknowledged Allah's constant acceptance of his prayers and the blessings bestowed upon him. Additionally, he highlighted his wife's old age and infertility. His request for a successor was not for personal reasons but to ensure the continuation of service to the sacred house, the protection of the faith, and the well-being and service of the family of Yaqub. Seeing no suitable relative for this important task, he earnestly prayed for an heir, a child who could take over this responsibility.

The Inheritance of Prophets:

The inheritance of the prophets is not wealth but rather knowledge and prophethood. This was Prophet Zakariya's intention. Hazrat Aisha (may Allah be pleased with her) narrates that the Prophet Muhammad (peace be upon him) said: "We are not inherited. Whatever we leave is charity." (Bukhari and Muslim). According to another narration, the inheritance of prophets is knowledge. The final sentence of Prophet Zakariya's prayer, asking for a "pleasing" heir, is significant. Thus, a prayer for righteous offspring was made. A "pleasing" child is one whose actions are pleasing and good. Therefore, along with praying for children, we should also desire and strive for their good character and raise them accordingly to ensure they have righteous conduct.

يٰزَكَرِيَّاۤ اِنَّا نُبَشِّرُكَ بِغُلٰمِ ِۨاسْمُهٗ يَحْيٰى ۙ لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾

19|7| [He was told], "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."

قَالَ رَبِّ اَنّٰى يَكُوْنُ لِىْ غُلٰمٌ وَّ كَانَتِ امْرَاَتِىْ عَاقِرًا وَّ قَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾

19|8| He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"

قَالَ كَذٰلِكَ ۚ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَّ قَدْ خَلَقْتُكَ مِنْ قَبْلُ وَ لَمْ تَكُ شَيْـًٔا ﴿٩﴾

19|9| [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.' "

قَالَ رَبِّ اجْعَلْ لِّىْۤ اٰيَةً ؕ قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

19|10| [Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."

فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰۤى اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّ عَشِيًّا ﴿١١﴾

19|11| So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon.

Prophet Zakariya's prayer was accepted by Allah, and he was informed that he would have a son named Yahya (John). This name had not been used before, meaning no prophet had been named this before, giving him a unique distinction. His mention is also in the Bible.

When Prophet Zakariya received the good news, he believed it, but for the sake of his heart's assurance, he repeated his physical weakness, which had been the reason for not having children until then. This is generally a reaction of astonishment and joy. The reply was that since Allah had created humans from nothing, creating a boy from a man and a woman was not difficult. For Allah, health and sickness, disability, and capability are insignificant.

When Prophet Zakariya asked for a sign, the reply was that despite being healthy, he would not be able to speak. Similarly, Allah can enable conception despite old age and barrenness. Nothing is difficult or impossible. Prophet Zakariya, who also preached and guided people, came out of his chamber and used signs to urge the people to glorify and worship Allah morning and evening. "Mihrab" refers to a prayer niche or chamber and is derived from "harb" (war), as during worship, the human soul is battling Satan. It also refers to an elevated place.

This account is also mentioned in the Bible, in the Gospel of Luke, chapter 1, verses 5 to 22. According to the Bible, Prophet Zakariya remained mute until the birth of Prophet Yahya, whereas in the Quran, the duration is only three days.

يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ؕ وَ اٰتَيْنٰهُ الْحُكْمَ صَبِيًّا ۙ﴿۱۲﴾

19|12| [Allah] said, "O John, take the Scripture with determination." And We gave him judgement [while yet] a boy

وَّ حَنَانًا مِّنْ لَّدُنَّا وَ زَكٰوةً ؕ وَ كَانَ تَقِيًّا ۙ﴿۱۳﴾

19|13| And affection from Us and purity, and he was fearing of Allah

وَّ بَرًّا بِوَالِدَيْهِ وَ لَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿۱۴﴾

19|14| And dutiful to his parents, and he was not a disobedient tyrant.

وَ سَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوْتُ وَ يَوْمَ يُبْعَثُ حَيًّا ﴿۱۵﴾

19|15| And peace be upon him the day he was born and the day he dies and the day he is raised alive.

The birth of Prophet Yahya (John) is mentioned, and it is stated that he was granted prophethood in his childhood. By "hukm" (command), it is meant that he was given the ability to make decisions, the power of ijtihad (independent reasoning), understanding of religion, and the capability to give correct opinions in matters. He was commanded to ensure adherence to the commandments of the Torah. In addition to being obedient to his parents, he was compassionate towards others just as parents are tender-hearted towards their children. He possessed the qualities of guiding people, cleansing them from sins, and rescuing them from polytheism.

Similar qualities are mentioned in the Bible's Gospels of John, Matthew, and Mark. According to the Bible, the ruler Herod Antipas, in whose jurisdiction Prophet Yahya was preaching the truth, was an extremely immoral and wicked person. During a dance performance, he asked the dancer for her wish, and she requested the head of Prophet Yahya (John). Consequently, he was imprisoned and martyred (as per Tafheem-ul-Quran).

An honor associated with Prophet Yahya is that on the day of his birth, the day of his death, and the day of resurrection, he will be in peace and security. These are indeed the most terrifying and difficult times for any individual. Birth, when one emerges from the womb into the world, death, when one leaves the world for the hereafter, and the Day of Judgment, when there will be an extremely dreadful reckoning.

وَ اذْكُرْ فِى الْكِتٰبِ مَرْيَمَ ۘ اِذِ انْتَبَذَتْ مِنْ اَهْلِهَا مَكَانًا شَرْقِيًّا ۙ﴿۱۶﴾

19|16| And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.

فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا ۪ فَاَرْسَلْنَاۤ اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿۱۷﴾

19|17| And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man.

قَالَتْ اِنِّىْۤ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِيًّا ﴿۱۸﴾

19|18| She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah."

قَالَ اِنَّمَآ اَنَا رَسُوْلُ رَبِّكِ ۖ لِاَهَبَ لَكِ غُلٰمًا زَكِيًّا ﴿١٩﴾

19|19| He said, "I am only the messenger of your Lord to give you [news of] a pure boy."

قَالَتْ اَنّٰى يَكُوْنُ لِىْ غُلٰمٌ وَّ لَمْ يَمْسَسْنِىْ بَشَرٌ وَّ لَمْ اَكُ بَغِيًّا ﴿٢٠﴾

19|20| She said, "How can I have a boy while no man has touched me and I have not been unchaste?"

قَالَ كَذٰلِكِ ۚ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ ۚ وَ لِنَجْعَلَهٗۤ اٰيَةً لِّلنَّاسِ وَ رَحْمَةً مِّنَّا ۚ وَ كَانَ اَمْرًا مَّقْضِيًّا ﴿٢١﴾

19|21| He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.' "

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖ مَكَانًا قَصِيًّا ﴿٢٢﴾

19|22| So she conceived him, and she withdrew with him to a remote place.

The story of Mary and her pregnancy is mentioned. Mary went to the eastern part of the temple for worship and seclusion. Even today, in the underground area near the part of the Al-Aqsa Mosque built by Abdul Malik bin Marwan, there is a place associated with Mary. She put up a curtain for her privacy to avoid any disturbance. During this time, the angel Gabriel appeared in the form of a perfect human. The word "tamathala" (appeared) is used. The mention of a perfect human has already been made. Just like a large screen can display a human who can speak and be seen, since angels are made of light, this transformation is easy due to the change in energy. Just as digital technology has created three-dimensional (3D) pictures, known as holograms. This technology does not require an LED screen. Using this, a doctor has been sent into space in 3D form for treatment. Now science cannot deny this.

When Mary saw the angel, she was filled with surprise and fear and sought refuge in Allah, asking why he had come. The angel replied that he had come to give her a pure son. Mary, understanding human life, knew that children are born from the union of a man and a woman, so she said that she had not done such an act, thus questioning how she could have a child, as she was a virgin.

The angel then explained that this was Allah's command, and so it would happen. This child would be a sign from Allah, His mercy, and a guidance for the people. According to Allah's command, this was not difficult. The angel coming in human form was to ensure human comfort because angels in their true form of light or energy cannot be seen. He also had to inform her about the upcoming events so that she would not be worried during her pregnancy. According to traditions, the angel blew into Mary's neckline, and thus she conceived and became pregnant. This conception was a miracle because Jesus was born from the angel's blow. Mary was honored with a pure and blessed child as a sign of Allah. After conceiving, Mary went into seclusion.

There is a church outside the Al-Aqsa Mosque in present-day Jerusalem, known as the birthplace of Jesus. Similarly, in "Bethlehem" (a city in Palestine), there is also a place marked as the birthplace of Jesus.

The purpose of the angel coming in human form was threefold:

(1) To remove Mary's fear of an inhuman presence.

(2) To inform her about the upcoming matters and physical difficulties related to the pregnancy to reduce her anxiety.

(3) To convey the blessings of this pregnancy.

فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ ۚ قَالَتْ يٰلَيْتَنِىْ مِتُّ قَبْلَ هٰذَا وَ كُنْتُ نَسْيًا مَّنْسِيًّا ﴿۲۳﴾

19|23| And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

فَنَادٰىهَا مِنْ تَحْتِهَآ اَلَّا تَحْزَنِىْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿۲۴﴾

19|24| But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream.

وَ هُزِّىْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿۲۵﴾

19|25| And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

فَكُلِىْ وَ اشْرَبِىْ وَ قَرِّىْ عَيْنًا ۚ فَاِمَّا تَرَيِنَّ مِنَ الْبَشَرِ اَحَدًا ۙ فَقُوْلِىْٓ اِنِّىْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا ﴿۲۶﴾

19|26| So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' "

When the time of birth approached, according to traditions, Mary, feeling the burden of what Prophet Zakariya and others, who knew her as a symbol of chastity, would think, moved away and took shelter behind a tree. In the throes of labor, with the intensity of the moment and the significance of giving birth while being a virgin, she exclaimed that she wished this moment had not come, to avoid facing people's various questions. Explaining the reality to everyone and having them believe such an extraordinary event was difficult. In such distress, one often wishes they did not exist.

In this moment of distress, Allah's mercy supported her. Through the angel, she was told not to worry, as Allah had arranged for her sustenance: a stream of water beneath her and fresh dates on the tree. She was instructed to shake the tree and eat the dates. She was reassured not to be anxious about the child's birth but to rejoice in Allah's blessing. She was told not to care about people's opinions and was given food and water as a special provision. Additionally, it was emphasized that human effort for one's sustenance is necessary. Regarding people's objections, she was told to maintain silence (fasting from speech) and not to respond to anyone.

Vow and Human Convenience:

In previous communities, fasting from speech was practiced as a form of worship. However, in Islam, while fasting is allowed, remaining silent all day is considered unnatural and is therefore discouraged. Any action harmful to humans is forbidden, and expiation is prescribed to ensure human health and well-being.

Ibn Abbas (may Allah be pleased with him) narrates that the Prophet Muhammad (peace be upon him) was delivering a sermon when he saw a man standing. He inquired about him, and the companions said, "He is Abu Israel. He has vowed to remain standing and not sit, not seek shade, not talk to anyone, and to fast." The Prophet (peace be upon him) said, "Tell him to talk, seek shade, sit, and complete his fast." (Bukhari Sharif).

فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗ ؕ قَالُوْا يٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿۲۷﴾

19|27| Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.

يٰۤاُخْتَ هٰرُوْنَ مَا كَانَ اَبُوْكِ امْرَاَ سَوْءٍ وَّ مَا كَانَتْ اُمُّكِ بَغِيًّا ﴿۲۸﴾

19|28| O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."

فَاَشَارَتْ اِلَيْهِ ؕ قَالُوْا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِى الْمَهْدِ صَبِيًّا ﴿۲۹﴾

19|29| So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"

قَالَ اِنِّىْ عَبْدُ اللّٰهِ ؕ اٰتٰنِىَ الْكِتٰبَ وَ جَعَلَنِىْ نَبِيًّا ۙ﴿۳۰﴾

19|30| [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.

وَّ جَعَلَنِىْ مُبٰرَكًا اَيْنَ مَا كُنْتُ ۪ وَ اَوْصٰنِىْ بِالصَّلٰوةِ وَ الزَّكٰوةِ مَا دُمْتُ حَيًّا ۖ﴿۳۱﴾

19|31| And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive

وَّ بَرًّا بِوَالِدَتِىْ ۫ وَ لَمْ يَجْعَلْنِىْ جَبَّارًا شَقِيًّا ﴿۳۲﴾

19|32| And [made me] dutiful to my mother, and He has not made me a wretched tyrant.

وَ السَّلٰمُ عَلَىَّ يَوْمَ وُلِدْتُّ وَ يَوْمَ اَمُوْتُ وَ يَوْمَ اُبْعَثُ حَيًّا ﴿۳۳﴾

19|33| And peace is on me the day I was born and the day I will die and the day I am raised alive."

After the birth of the child (Prophet Jesus), Mary was not alone; she had an innocent child with her who needed protection. When she returned to her tribe with the baby, the very reactions she anticipated occurred. People pointed fingers and raised many questions about the child's birth. Given that her family and parents were righteous and she herself was devout, the birth of a child without a father was a miracle. She did not respond to their objections, which were rooted in the honor of her family. Instead, she pointed to the baby. She was addressed in relation to Aaron, who might have been her brother or the founder of her tribe, as a way to emphasize her significance. Mary pointed to baby Jesus to prove her innocence. The people responded by questioning how a newborn could answer such serious questions.

Traditions mention that Jesus was nursing when this conversation was taking place. As soon as the people raised their objections, he stopped nursing, turned towards them, and spoke, saying, "My Allah has sent me as a prophet, and I am a servant of Allah. He has given me the Book and blessed me with prophethood. He has made me righteous, of good character, and obedient to my mother," without mentioning his father, thus demonstrating Mary's purity. He continued, "My entire life is blessed and peaceful. The day I was born, the day I will die, and the day I will be resurrected will all be days of peace."

For a newborn to speak from his mother's arms was an unnatural act, which astonished everyone and convinced the tribe of Jesus' extraordinary status, i.e., prophethood, and Mary's purity. Everyone became silent and left. After this speech, Jesus spent his childhood like any other child and later proclaimed his prophethood. The commands of respecting parents, praying, and giving alms (Zakat) were part of divine religions even

before Islam. Prophets Adam, Noah, Abraham, and Moses (peace be upon them all) emphasized these commandments. Prophet Jesus, in his prophethood, also stressed their implementation and affirmed the humanity of prophets, rejecting any notion of them being part of God's essence.

ذٰلِكَ عِيْسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِيْ فِيْهِ يَمْتَرُوْنَ﴿۳۴﴾

19|34| That is Jesus, the son of Mary - the word of truth about which they are in dispute.

مَا كَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَّلَدٍ ۙ سُبْحٰنَهٗ ؕ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ﴿۳۵﴾

19|35| It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.

وَ اِنَّ اللّٰهَ رَبِّيْ وَ رَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ﴿۳۶﴾

19|36| [Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path."

The previous verses confirm that the birth of Prophet Jesus was a miracle without a father. He affirmed this while in the cradle, proclaiming himself a prophet and servant of Allah. He also commanded prayer, almsgiving, humility, and obedience to his mother. However, Christians claimed him to be the son of God and a part of God, while the Jews considered him the son of Joseph the Carpenter or another man, making him illegitimate in their eyes. Both parties are mistaken, and the true identity of Jesus is as presented in the Quran.

Allah is far above having a son or partner. Creating someone without a father is not difficult for Him. Whatever He wills, He commands, and it happens. Therefore, He created Adam without a mother and father and created Jesus without a father. This majestic being is the Lord of Prophet Muhammad (peace be upon him) and all Muslims. This message serves as guidance for the polytheists of Makka and other non-Muslims, especially Christians and Jews, to avoid associating partners with Allah. The straight path is to worship Allah alone, without any partners.

فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ مَّشْهَدِ يَوْمٍ عَظِيْمٍ﴿۳۷﴾

19|37| Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day.

اَسْمِعْ بِهِمْ وَ اَبْصِرْ ۙ يَوْمَ يَاْتُوْنَنَا لٰكِنِ الظّٰلِمُوْنَ الْيَوْمَ فِيْ ضَلٰلٍ مُّبِيْنٍ﴿۳۸﴾

19|38| How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.

وَ اَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ اِذْ قُضِيَ الْاَمْرُ ۘ وَ هُمْ فِيْ غَفْلَةٍ وَّ هُمْ لَا يُؤْمِنُوْنَ﴿۳۹﴾

19|39| And warn them, [O Muhammad], of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.

اِنَّا نَحْنُ نَرِثُ الْاَرْضَ وَ مَنْ عَلَيْهَا وَ اِلَيْنَا يُرْجَعُوْنَ﴿۴۰﴾

19|40| Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

The various sects within contemporary Christianity (Nazarene) began to diverge after the ascension of Jesus, and they deified him despite his declaration of being a prophet and

servant of Allah. These primary sects include Lutheran, Eastern Orthodox, Baptist, and Protestant, followed by sub-sects such as Pentecostal, Catholic, Evangelicalism, Anabaptist, Quaker, Adventist, Oriental Orthodox Church, Calvinist, Assembly of God, Presbyterianism, Seventh-day Adventist Church, Restorationism, Eastern Catholic Church, Assyrian Church of the East, Apostolic Church, Continental Reformed Church, Congregational Church, among others (Wikipedia, Google Search). Among these, only the Methodist sect acknowledges Jesus as a human (prophet). This belief in associating partners with Allah (shirk) will lead to their destruction on the Day of Judgment.

The polytheists of Makka also did not believe in the Day of Judgment, resurrection, and recompense, and they mocked the Prophet's (peace be upon him) message. Similarly, every person who does not believe in these will deny accountability. When the event (the Day of Judgment) occurs, they will be fully convinced, but at that time, there will be nothing but regret and despair. The truth is that every living being in this world is mortal. All are subject to Allah's command. The decision of recompense on the Day of Judgment has already been made. After this life, there will be death, and then all will be presented before Allah. Those who deny and wander in misguidance today should take heed and save themselves from straying.

وَ اذْكُرْ فِی الْكِتٰبِ اِبْرٰهِیْمَ ؕ اِنَّهٗ كَانَ صِدِّیْقًا نَّبِیًّا ﴿۴۱﴾

19|41| And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.

اِذْ قَالَ لِاَبِیْهِ یٰۤاَبَتِ لِمَ تَعْبُدُ مَا لَا یَسْمَعُ وَ لَا یُبْصِرُ وَ لَا یُغْنِیْ عَنْكَ شَیْـًٔا ﴿۴۲﴾

19|42| [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?

یٰۤاَبَتِ اِنِّیْ قَدْ جَآءَنِیْ مِنَ الْعِلْمِ مَا لَمْ یَاْتِكَ فَاتَّبِعْنِیْۤ اَهْدِكَ صِرَاطًا سَوِیًّا ﴿۴۳﴾

19|43| O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

یٰۤاَبَتِ لَا تَعْبُدِ الشَّیْطٰنَ ؕ اِنَّ الشَّیْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِیًّا ﴿۴۴﴾

19|44| O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.

یٰۤاَبَتِ اِنِّیْۤ اَخَافُ اَنْ یَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّیْطٰنِ وَلِیًّا ﴿۴۵﴾

19|45| O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."

After the mention of Prophets Zakariya, Yahya, Mary, and Jesus (peace be upon them), Prophet Ibrahim (Abraham) is mentioned. The reference to Mary and Jesus was related to the Christians. The Arabs, particularly the people of Makka, considered themselves followers of Prophet Ibrahim and descendants of Prophet Ismail, yet they engaged in idol worship. Therefore, Prophet Ibrahim's worship of the one true God and his preaching against idolatry are highlighted.

Prophet Ibrahim respectfully advised his adoptive father, Azar, who was an idol worshiper, to abandon this practice. He pointed out the helplessness and silence of the idols and spoke of the knowledge and relationship with Allah that had been granted to him. Idol worship is akin to worshiping Satan, who is the greatest rebel against Allah. Those who disobey Allah are ensnared by Satan and subjected to punishment. Hence, Prophet Ibrahim urged Azar to avoid this.

Despite the religious differences, the aspect of respect is evident, and Islam teaches the same principle of respect.

قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِیْ یٰۤاِبْرٰهِیْمُ ۚ لَئِنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَ اهْجُرْنِیْ مَلِیًّا ﴿۴۶﴾

19|46| [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."

قَالَ سَلٰمٌ عَلَیْكَ ۚ سَاَسْتَغْفِرُ لَكَ رَبِّیْ ؕ اِنَّهٗ كَانَ بِیْ حَفِیًّا ﴿۴۷﴾

19|47| [Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.

وَ اَعْتَزِلُكُمْ وَ مَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَ اَدْعُوْا رَبِّیْ ۖ۫ عَسٰۤی اَلَّاۤ اَكُوْنَ بِدُعَآءِ رَبِّیْ شَقِیًّا ﴿۴۸﴾

19|48| And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy."

فَلَمَّا اعْتَزَلَهُمْ وَ مَا یَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۙ وَهَبْنَا لَهٗۤ اِسْحٰقَ وَ یَعْقُوْبَ ؕ وَ كُلًّا جَعَلْنَا نَبِیًّا ﴿۴۹﴾

19|49| So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet.

وَ وَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِیًّا ﴿۵۰﴾

19|50| And We gave them of Our mercy, and we made for them a reputation of high honor.

The character of Prophet Ibrahim (Abraham) is highlighted, particularly his approach to preaching and respect. He invited his uncle Azar, who held a significant position in Nimrod's government, to Islam and pointed out the flaws of idol worship. In response to this preaching, Azar's reaction, which is a typical example of those in power, was one of arrogance and oppression. He threatened to punish Ibrahim (stoning him) and ordered him to leave his sight.

Prophet Ibrahim's response serves as a guiding light for all preachers. He calmly declared his separation from Azar, stating that the reason for his departure was the worship of idols, from which he completely dissociated himself. He announced his devotion to the worship of Allah. Despite Azar's harsh treatment, Ibrahim exhibited high moral conduct by praying for Azar's forgiveness and mercy from Allah, hoping for His compassion.

Allah mentioned the rewards for those who follow His commands. When Prophet Ibrahim turned away from disbelief and migrated from his homeland, Allah blessed him with wealth and the birth of his sons, Ishaq (Isaac) and Yaqub (Jacob). Due to his virtuous character, many prophets emerged from his lineage, including the leader of all prophets, Muhammad (peace be upon him). The name of Ibrahim has remained famous and respected by Muslims, Christians, and Jews alike. This is an example of the reward Allah grants to those who obey His commands and endure hardships. They are exemplary figures for us to follow in our lives.

وَ اذْكُرْ فِی الْكِتٰبِ مُوْسٰۤی ۫ اِنَّهٗ كَانَ مُخْلَصًا وَّ كَانَ رَسُوْلًا نَّبِیًّا ﴿۵۱﴾

19|51| And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet.

وَ نَادَیْنٰهُ مِنْ جَانِبِ الطُّوْرِ الْاَیْمَنِ وَ قَرَّبْنٰهُ نَجِیًّا ﴿۵۲﴾

19|52| And We called him from the side of the mount at [his] right and brought him near, confiding [to him].

وَ وَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَاۤ اَخَاهُ هٰرُوْنَ نَبِيًّا ﴿۵۳﴾

19|53| And We gave him out of Our mercy his brother Aaron as a prophet.

Who is a Messenger:

After the mention of Prophet Ibrahim, the elevated status of Prophet Musa (Moses) is discussed. He was one of the resolute messengers (Ulul Azm). Scholars have distinguished between a messenger (Rasul) and a prophet (Nabi). A Rasul is a prophet to whom Allah grants a new Sharia (divine law), while a Nabi continues to follow and uphold the existing Sharia. Linguistically, Nabi means "one who brings news," and Rasul means "one who delivers a message." In the Quran, these terms are often used interchangeably.

When Prophet Musa was returning to Egypt from Midian, he passed by Mount Sinai. During this passage, he was on the right side of the mountain where he received the glad tidings of prophethood and the command to guide Pharaoh. He was honored with the proximity and speech of Allah. Through his prayer, his elder brother Harun (Aaron) was also granted prophethood and was commanded to assist him.

وَ اذْكُرْ فِى الْكِتٰبِ اِسْمٰعِيْلَ ۫ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُوْلًا نَّبِيًّا ﴿۵۴﴾

19|54| And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

وَ كَانَ يَاْمُرُ اَهْلَهٗ بِالصَّلٰوةِ وَ الزَّكٰوةِ ۪ وَ كَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا ﴿۵۵﴾

19|55| And he used to enjoin on his people prayer and zakah and was to his Lord pleasing.

The people of Makka had a special connection with Prophet Ismail. The Quraysh, being his descendants, took great pride in him. It was clarified that he was a messenger and prophet of Allah. He was truthful in his words, actions, and promises. Along with this, he commanded the worship of Allah, which included prayer, and he also emphasized giving alms (Zakat) to help the poor and needy. Due to these deeds and his prophethood, he held a high (esteemed) position with Allah. Therefore, the Quraysh should follow his example.

وَ اذْكُرْ فِى الْكِتٰبِ اِدْرِيْسَ ۫ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ﴿۵۶﴾

19|56| And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet.

وَّ رَفَعْنٰهُ مَكَانًا عَلِيًّا ﴿۵۷﴾

19|57| And We raised him to a high station.

Prophet Idris:

Prophet Idris is mentioned as a true prophet, and Allah elevated him to a high position. Information about Prophet Idris can be found in the Torah and the Bible. He is mentioned in Genesis and the Talmud, as well as in various traditions. His name is given as Enoch in the Bible. According to traditions, he was either the grandfather or the great-grandfather of Prophet Noah and lived a long life. His time was before that of Prophet Noah. There is some disagreement about his death. After the people went astray

following Prophet Adam, Allah chose him as a prophet and entrusted him with the responsibility of guiding the people.

Prophets and Knowledge:

Traditions indicate that Prophet Idris pondered the stars. He is credited with the invention of writing with a pen and the creation of script. He also devised the sewing needle and thread, initiating the practice of sewing clothes, thereby laying the foundation for modern attire and civilization. He invented measuring tools and weapons. Prophets are the greatest leaders and scholars of their time, possessing divine knowledge rather than formal education.

The mention of his elevated status signifies his high rank as a prophet, his closeness to Allah, and possibly his ascent to the heavens. The Bible also refers to his being taken up to the heavens, and a similar narrative is found in Islamic traditions. During the journey of Mi'raj (the Ascension), Prophet Muhammad (peace be upon him) met Prophet Idris in the heavens. The high status mentioned refers to his honor of prophethood, his closeness to Allah, and his exalted position in the heavens. (Tafsir al-Baydawi / Ruh al-Ma'ani).

اُولٰٓئِكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ ۗ وَ مِمَّنْ حَمَلْنَا مَعَ نُوْحٍ ۫ وَّ مِنْ ذُرِّيَّةِ اِبْرٰهِيْمَ وَ اِسْرَآءِيْلَ ۫ وَ مِمَّنْ هَدَيْنَا وَ اجْتَبَيْنَا ؕ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّ بُكِيًّا ۩ ﴿۵۸﴾

19|58| Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

Duties of Prophethood:

In the previous verses, the prophets who came after Prophet Adam are mentioned, including Prophet Idris, Prophet Noah, Prophet Ibrahim, and his sons Prophet Ismail and Prophet Ishaq. Then came Prophet Yaqub and from his descendants, Prophet Musa, Prophet Zakariya, Prophet Yahya, and Prophet Isa (peace be upon them all). The duties, roles, and actions of these prophets share many common values. Their character was such that they were truthful, trustworthy, and loving towards people. After the oneness of Allah, they emphasized establishing prayer, which encompasses not just the formal performance but sincerity, love, and transformation of character, ultimately leading to a state of meeting with Allah.

Furthermore, they stressed the importance of Zakat, which involves giving alms and charity from one's wealth to help the weak, needy, and deprived members of society. These duties are highlighted as the core responsibilities of the prophets. This also serves as evidence of the truth of Islam, demonstrating that it is not a new religion but the completion of the message from Allah for the guidance of humanity. This is why every Muslim believes in and respects all the prophets and messengers. These chosen people submitted to Allah's commands, and their eyes would shed tears from fear and love of Allah, remaining in prostration in utmost obedience. These commandments form the foundation of Islam.

After discussing these noble leaders (prophets), the next verse addresses what happened to humanity following their guidance.

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ وَ اتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ۙ ﴿۵۹﴾

19|59| But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil -

اِلَّا مَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ صَالِحًا فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَ لَا يُظْلَمُوْنَ شَيْـًٔا ﴿٦٠﴾

19|60| Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.

جَنّٰتِ عَدْنِ ِالَّتِيْ وَعَدَ الرَّحْمٰنُ عِبَادَهٗ بِالْغَيْبِ ؕ اِنَّهٗ كَانَ وَعْدُهٗ مَاْتِيًّا ﴿٦١﴾

19|61| [Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been coming.

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا اِلَّا سَلٰمًا ؕ وَ لَهُمْ رِزْقُهُمْ فِيْهَا بُكْرَةً وَّ عَشِيًّا ﴿٦٢﴾

19|62| They will not hear therein any ill speech - only [greetings of] peace - and they will have their provision therein, morning and afternoon.

تِلْكَ الْجَنَّةُ الَّتِيْ نُوْرِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾

19|63| That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allah.

For Whom is the Punishment:

The influence of the prophets' preaching lasted while they were present, but as time passed, people fell prey to the superstitions and ideas of Satan, deviating from the true path. They neglected Allah's commands, His worship, righteousness, goodness, almsgiving, helping the poor, and the commandments given to the prophets through scriptures in different times. This deviation led to their destruction. The word "ghayya" is used, which means destruction; this destruction will be in both worldly life and the Hereafter. They ignored prayers and the worship of Allah. In the rights of Allah, prayer and almsgiving are very important. Observing prayer includes fulfilling its conditions and performing it well, to the best of one's ability, with humility and devotion. As mentioned in a Hadith: Worship Allah as if you see Him, and if you do not see Him, know that He sees you (various Hadith books). Besides the obligatory prayers, supererogatory (nafl) prayers elevate one's ranks. Similarly, besides Zakat, other charities and acts of goodness, honesty, and integrity in dealings are crucial.

When these good deeds were lost due to Satan's deception, human desires, especially greed, selfishness, and arrogance, the individual or society became deserving of punishment. The Quran recounts these events with the prophets: the flood of Prophet Noah, the people of Prophet Shu'aib, the people of Prophet Lot, the people of Prophet Salih, and the people of Prophet Hud, all have historical accounts of their punishments.

For Whom is the Reward:

Those who avoided misguidance, performed righteous deeds, and lived according to the character and commandments of the prophets, continually repenting to Allah to compensate for unintentional sins (intentional sins are considered a grave crime, unimaginable for them). Their lives were based on reform, goodness, and righteous deeds in society. These people were spared from punishment in this world and will be rewarded with eternal paradise after death. They had faith in the teachings of the prophets and believed in paradise without seeing it (unseen). Through repentance, Allah forgives even the gravest sins, but it is important to note that sins involving the rights of others are not forgiven by Allah until the affected person forgives. Therefore, seeking forgiveness from the affected person during one's lifetime is very important.

Life in Paradise:

Life in paradise is eternal; there will be no frivolity, nonsense, conflict, or evil. All vices of human nature will be eradicated, and there will be no economic or social problems. There will be an abundance of sustenance. This great reward is reserved only for those who performed righteous deeds, lived with faith and piety in this world. May Allah include us among them. (Ameen).

With advancements in space science, there is now evidence that there are many great planets in the universe, similar to Earth, where life could exist. This understanding will continue to grow over time. The concept of paradise is no longer purely hypothetical for non-Muslims.

وَ مَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّكَ ۚ لَهٗ مَا بَيْنَ اَيْدِيْنَا وَ مَا خَلْفَنَا وَ مَا بَيْنَ ذٰلِكَ ۚ وَ مَا كَانَ رَبُّكَ نَسِيًّا ۝٦٤

19|64| [Gabriel said], "And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful -

رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا فَاعْبُدْهُ وَ اصْطَبِرْ لِعِبَادَتِهٖ ؕ هَلْ تَعْلَمُ لَهٗ سَمِيًّا ۝٦٥

19|65| Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?"

When the polytheists of Makka asked the Prophet Muhammad (peace be upon him) about the People of the Cave (Ashab al-Kahf), the soul (ruh), and Dhul-Qarnayn, the Prophet (peace be upon him) relied on the revelation and promised to answer them the next day. However, the revelation did not come for several days (Gabriel did not bring it). During this period, the polytheists mocked, saying that his Lord had forsaken him. When the Prophet (peace be upon him) asked Gabriel about the delay, Gabriel responded that the revelation occurs solely by Allah's command and that he has no authority over it. Moreover, everything in the universe (the heavens and the earth) belongs to Allah, and He never forgets His servants.

The Prophet was reassured not to be troubled by the taunts of the disbelievers. The divine praise continued, emphasizing that all creation belongs to Allah, and He alone deserves worship. Believers should remain steadfast in their worship and not be concerned about the difficulties they face on this path. There is no one besides Allah whose name is worthy of being called upon as Allah. He is the One without any partners or children. The polytheists of Makka referred to their idols as gods but never used the word "Allah" for them.

وَ يَقُوْلُ الْاِنْسَانُ ءَاِذَا مَا مِتُّ لَسَوْفَ اُخْرَجُ حَيًّا ۝٦٦

19|66| And the disbeliever says, "When I have died, am I going to be brought forth alive?"

اَوَ لَا يَذْكُرُ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ قَبْلُ وَ لَمْ يَكُ شَيْـًٔا ۝٦٧

19|67| Does man not remember that We created him before, while he was nothing?

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَ الشَّيٰطِيْنَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝٦٨

19|68| So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ۝٦٩

19|69| Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.

ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا صِلِيًّا ﴿٧٠﴾

19|70| Then, surely it is We who are most knowing of those most worthy of burning therein.

وَ اِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

19|71| And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.

ثُمَّ نُنَجِّى الَّذِيْنَ اتَّقَوْا وَّ نَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا ﴿٧٢﴾

19|72| Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.

Passing Through Hell After Resurrection:

All revealed religions mention life after death, paradise, and hell. Although the polytheists of Makka claimed to be followers of the Abrahamic faith, they denied resurrection, accountability, paradise, hell, and the concept of rewards and punishments, considering them impossible. Many people today also deny these concepts. The Quran provides arguments on this matter. If we ponder, no person can imagine their existence two years before their birth; if it is possible for a person to come into existence from nothing and grow, then after death, their existence remains. If a person can come into this world without any prior existence, then they can also be resurrected after death (which is easier). This point is emphasized. Furthermore, it is stated that when a person is resurrected, they will be held accountable for their deeds during their lifetime.

The force that leads humans astray in this world is Satan, whose existence we cannot see, but whose thoughts are recognizable. On the Day of Judgment, this Satan will appear in physical form, and all those who denied Allah's commands will be gathered together. Both will be driven to hell on their knees, face down, as punishment for their crimes. During the reckoning, those who defied Allah's commands and led others astray will be separated so that everyone can witness the consequences of their rebellion. This will be evident to both their followers and their opponents. Allah knows the deeds and intentions of humans well; He is All-Knowing and All-Aware.

Every person will be taken to hell once. This is Allah's decree, and there can be several reasons for this:

(1) A person's deeds are insufficient compared to Allah's blessings, so they will witness hell.

(2) A person deserves hell as punishment for their crimes.

(3) Regarding righteous individuals, there are different opinions:

   a. They will cross over hell in the form of the bridge (Sirat).

   b. They will be taken to hell, but the fire will not harm them, and they will be released, while the sinners will remain there due to their deeds.

As stated in the verse, the pious will be saved, and the wrongdoers (those who violated the rights of Allah and the rights of people) will remain in hell, on their knees, in a state of utter humiliation.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا ۙ اَیُّ الْفَرِيْقَيْنِ خَيْرٌ مَّقَامًا وَّ اَحْسَنُ نَدِيًّا ﴿۷۳﴾

19|73| And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, "Which of [our] two parties is best in position and best in association?"

وَ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ اَثَاثًا وَّ رِءْيًا ﴿۷۴﴾

19|74| And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?

قُلْ مَنْ كَانَ فِى الضَّلٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمٰنُ مَدًّا ۚ حَتّٰٓى اِذَا رَاَوْا مَا يُوْعَدُوْنَ اِمَّا الْعَذَابَ وَ اِمَّا السَّاعَةَ ؕ فَسَيَعْلَمُوْنَ مَنْ هُوَ شَرٌّ مَّكَانًا وَّ اَضْعَفُ جُنْدًا ﴿۷۵﴾

19|75| Say, "Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised - either punishment [in this world] or the Hour [of resurrection] - they will come to know who is worst in position and weaker in soldiers."

وَ يَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا هُدًى ؕ وَ الْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّ خَيْرٌ مَّرَدًّا ﴿۷۶﴾

19|76| And Allah increases those who were guided, in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse.

The revelation of the surah began in Makka during a very difficult time for Muslims. Most Muslims were poor, slaves, and weak, while individuals like Abu Jahl and Mughira were wealthy and arrogant about their social and economic status. They would taunt the Muslims for their poverty. In response, the blessed verses informed them of the realities that this social and economic superiority is usually temporary. It often stays with a person for some time and then fades away. In the past, many powerful nations existed in the regions of Arabia, Iraq, Syria, and Palestine. Eventually, they were destroyed for violating Allah's commands.

Sometimes, seeing the economic wealth of disbelievers or non-Muslims, one might wonder why they enjoy such benefits while being disobedient to God. The solution given is that Allah allows such individuals to continue in their disobedience, giving them time to reach the height of their transgressions, making them deserving of severe punishment.

This punishment will come to them in the form of the pangs of death in this world, on the Day of Judgment, and then as eternal torment in hell. Today, those who boast about their wealth and riches will be utterly helpless and desperate when they see the punishment. When they see the status of the weak Muslims of today, they will realize who is truly weak and who is strong, whose rank is elevated, and who is degraded. The condition of the deniers will be distressing.

Therefore, this distress is temporary. Those who follow Allah's commands will be guided further by Allah. Their ranks will continue to rise, they will gain strength, and their good deeds will increase, ensuring success in this world and the hereafter. Acts of worship, good character, and fulfilling the rights of others guarantee success in both worlds and are accepted by Allah.

اَفَرَءَيْتَ الَّذِىْ كَفَرَ بِاٰيٰتِنَا وَ قَالَ لَاُوْتَيَنَّ مَالًا وَّ وَلَدًا ﴿۷۷﴾

19|77| Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]?"

اَطَّلَعَ الْغَيْبَ اَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًاۙ﴿۷۸﴾

19|78| Has he looked into the unseen, or has he taken from the Most Merciful a promise?

كَلَّاؕ سَنَكْتُبُ مَا يَقُوْلُ وَ نَمُدُّ لَهٗ مِنَ الْعَذَابِ مَدًّاۙ﴿۷۹﴾

19|79| No! We will record what he says and extend for him from the punishment extensively.

وَّ نَرِثُهٗ مَا يَقُوْلُ وَ يَاْتِيْنَا فَرْدًا﴿۸۰﴾

19|80| And We will inherit him [in] what he mentions, and he will come to Us alone.

وَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ عِزًّاۙ﴿۸۱﴾

19|81| And they have taken besides Allah [false] deities that they would be for them [a source of] honor.

كَلَّاؕ سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَ يَكُوْنُوْنَ عَلَيْهِمْ ضِدًّاۙ﴿۸۲﴾

19|82| No! Those "gods" will deny their worship of them and will be against them opponents [on the Day of Judgement].

The verses discuss the mindset and hostility of the Makkan disbelievers towards Islam. These verses were revealed in response to a specific incident. According to the narration of a companion, Khabbab bin Al-Arat (may Allah be pleased with him), he had lent some money to a wealthy Makkan named Aas bin Wa'il. When Khabbab demanded repayment, Aas bin Wa'il said he would not repay the debt unless Khabbab disbelieved in and renounced Prophet Muhammad (peace be upon him). Khabbab replied that he could never do such a thing, even if Aas were to die and be resurrected. Aas bin Wa'il then mockingly said, "Will I be brought back to life after death? If that is the case, then I will repay your debt because I will have wealth and children even then" (Bukhari and Muslim).

The verses refute this mindset by emphasizing that all the wealth will remain in this world, and those who boast about it will leave this world empty-handed. On the Day of Judgment, they will stand alone, without any of their possessions. The true owner of all wealth is Allah, and humans come into this world alone and leave it alone.

As the saying goes, "When Alexander left the world, his hands were empty."

These disbelievers merely talk without any evidence that their wealth will accompany them in the afterlife. In fact, on the Day of Judgment, even the idols they worship will turn against them. This lifestyle is harmful, and its consequence is torment.

اَلَمْ تَرَ اَنَّاۤ اَرْسَلْنَا الشَّيٰطِيْنَ عَلَى الْكٰفِرِيْنَ تَؤُزُّهُمْ اَزًّاۙ﴿۸۳﴾

19|83| Do you not see that We have sent the devils upon the disbelievers, inciting them to [evil] with [constant] incitement?

فَلَا تَعْجَلْ عَلَيْهِمْؕ اِنَّمَا نَعُدُّ لَهُمْ عَدًّاۚ﴿۸۴﴾

19|84| So be not impatient over them. We only count out to them a [limited] number.

يَوْمَ نَحْشُرُ الْمُتَّقِيْنَ اِلَى الرَّحْمٰنِ وَفْدًاۙ﴿۸۵﴾

19|85| On the Day We will gather the righteous to the Most Merciful as a delegation

وَّ نَسُوْقُ الْمُجْرِمِيْنَ اِلٰى جَهَنَّمَ وِرْدًاۙ﴿۸۶﴾

19|86| And will drive the criminals to Hell in thirst

لَا يَمْلِكُوْنَ الشَّفَاعَةَ اِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿٨٧﴾

19|87| None will have [power of] intercession except he who had taken from the Most Merciful a covenant.

The Cause of Evil Deeds:

The passage discusses those disbelievers and oppressors who do not follow Allah's commands and commit injustice and transgressions driven by their desires. It addresses why these individuals indulge in such acts, disregard Allah's commands, and deny the Day of Judgment and accountability. Despite Allah sending prophets, messengers, and scriptures to guide them, they persist in denial. The cause of their behavior is explained.

Satan, created from fire, does not have a material body and can move like energy or electricity, passing through many physical bodies. He can penetrate the human body, particularly the brain, and influence the neurons in the memory, generating thoughts. Allah granted Satan this ability, and Satan requested respite until the Day of Judgment. His goal is enmity towards humans. He continuously instills thoughts of denying Allah's existence, rejecting the Day of Judgment and the principles of reward and punishment, and violating divine commands. Repeatedly presenting these thoughts leads humans to contemplate and ultimately act upon them, making them deserving of punishment or reward.

Allah has made comprehensive arrangements for human guidance and is pleased with righteousness and good deeds. However, Satan's aim is to deprive humans of divine rewards by encouraging evil thoughts. By repeatedly instilling such thoughts, he incites evil actions, leading to human misguidance. Despite the Prophet's (peace be upon him) diligent efforts to preach and guide, the disbelievers remained obstinate and arrogant, clinging to their customs and traditions. Satan amplifies the importance of stubbornness, arrogance, and traditions in their minds, leading them astray. Time passes, and eventually, death arrives, leaving no room for repentance, and punishment becomes inevitable. The Prophet (peace be upon him) is consoled not to be distressed by the respite given to disbelievers. Their punishment will result in their distress on the Day of Judgment when they will be driven like animals, extremely thirsty, to their torment.

Conversely, the believers who follow Allah's commands will succeed due to their righteous deeds. Allah's angels will honorably escort them to paradise on mounts, treating them as esteemed delegations. On the Day of Judgment, only those who have taken a covenant with Allah through righteous deeds will be entitled to intercession. Imam Ibn Jarir explained that this covenant means believing in Allah, affirming His Messenger, accepting what the Messenger brought from Allah, and acting upon his commands (Tafsir al-Tabari). The key point is the significance of righteous deeds.

وَ قَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ﴿٨٨﴾

19|88| And they say, "The Most Merciful has taken [for Himself] a son."

لَقَدْ جِئْتُمْ شَيْـًٔا اِدًّا ﴿٨٩﴾

19|89| You have done an atrocious thing.

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَ تَنْشَقُّ الْاَرْضُ وَ تَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾

19|90| The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation

اَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ﴿٩١﴾

19|91| That they attribute to the Most Merciful a son.

وَ مَا يَنْۢبَغِیْ لِلرَّحْمٰنِ اَنْ یَّتَّخِذَ وَلَدًا ﴿۹۲﴾

19|92| And it is not appropriate for the Most Merciful that He should take a son.

اِنْ كُلُّ مَنْ فِی السَّمٰوٰتِ وَ الْاَرْضِ اِلَّاۤ اٰتِی الرَّحْمٰنِ عَبْدًا ﴿۹۳﴾

19|93| There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

لَقَدْ اَحْصٰىهُمْ وَ عَدَّهُمْ عَدًّا ﴿۹۴﴾

19|94| He has enumerated them and counted them a [full] counting.

وَ كُلُّهُمْ اٰتِیْهِ یَوْمَ الْقِیٰمَةِ فَرْدًا ﴿۹۵﴾

19|95| And all of them are coming to Him on the Day of Resurrection alone.

The people of Makka referred to the angels as the daughters of Allah. Christians (Nazarenes) called Prophet Jesus the son of Allah, and the Jews referred to Prophet Uzair as the son of Allah. These are great sins and crimes. The severity of this falsehood is such that the heavens might burst apart, the earth split asunder, and the mountains crumble to dust, for they are horrified and repulsed by this blasphemy. However, humans have committed this grave sin. Allah's being is free from all such flaws. He is the owner of the heavens and the earth, and everything within them is His servant and subject. Allah has a complete record and count of all things. Life, death, numbers, beginnings, and ends—everything is determined and appointed. On the Day of Judgment, everyone will be held accountable, and everything will be presented before Allah individually.

اِنَّ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ سَیَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ﴿۹۶﴾

19|96| Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.

After discussing the behavior of the disbelievers (those who deny Allah's commands), the status of the obedient and loving believers is highlighted. These are the people who believe in Allah, trust in His commands, and make His books and the teachings of His Prophet (peace be upon him) the guiding light of their lives. Their lives are filled with goodness and righteous deeds. It is mentioned that Allah grants them love and peace. They are respected and loved by the world, and Allah's mercy envelops them. According to a Hadith, if such a person swears by Allah, Allah fulfills their oath. Another Hadith states that when a person obeys Allah, motivated by love and fear of Him, Allah makes their name respected among people, and they are loved by all. The pious saints (Awliya) and learned scholars (Ulama) belong to this group.

I love the righteous, although I am not among them,

Perhaps Allah will grant me righteousness.

The Quran, after comparing these two behaviors, leaves the decision in the hands of the individual. May Allah grant us the ability to follow the righteous individuals. Ameen.

فَاِنَّمَا یَسَّرْنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِیْنَ وَ تُنْذِرَ بِهٖ قَوْمًا لُّدًّا ﴿۹۷﴾

19|97| So, [O Muhammad], We have only made Qur'an easy in the Arabic language that you may give good tidings thereby to the righteous and warn thereby a hostile people.

وَ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ ؕ هَلْ تُحِسُّ مِنْهُمْ مِّنْ اَحَدٍ اَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿۹۸﴾

19|98| And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?

The fate of those who deny Allah's commands on the Day of Judgment is described alongside the greatness of the obedient believers. It is emphasized that these teachings have been conveyed in the Arabic language, which was the language of the Prophet Muhammad (peace be upon him) and his people, to make the commands easily understandable. The Prophet (peace be upon him) was sent to warn them of the punishment for their evil deeds and to give glad tidings of reward for their good deeds. At that time, the people of Makka were very argumentative and dismissive of divine commands. Today, people are similarly misguided due to their trust in science and are deprived of guidance.

Nations that did not follow Allah's commands were destroyed, leaving no trace behind. The consequences of violating Allah's commands are severe and terrifying. May Allah protect us from such outcomes.

The Surah begins with Allah's special mercy and ends with the mention of His special mercy upon His servants and the punishment and destruction of those who deny His commands.

Alhamdulillah, the interpretation of Surah Maryam is complete. May Allah grant us the ability to understand and interpret the Quran correctly and make it a means of forgiveness for me and the readers. Ameen.

20 - Surah Taha

Introduction:

The name of this Surah is "Ta-Ha" because of its first word. Similarly, there are Surahs "Saad" and "Qaaf." There are different opinions regarding "Ta-Ha." One opinion is that it is a name of the Prophet Muhammad (peace be upon him)(Ta-Ha and Ya-Seen). Another meaning is "O man." It is one of the disjointed letters.

In terms of the order of revelation, this Surah is number 54, and in the order of the Mushaf, it is number 20. It contains 135 verses and eight sections. The reason for its revelation is mentioned that the chiefs of Makka, such as Abu Jahl, Walid bin Mughirah, Nadr bin Harith, and Mut'im bin 'Adi, saw the Prophet (peace be upon him) praying long prayers. They said that since he abandoned the religion of his forefathers, he has been afflicted with hardship and distress. Allah revealed this Surah, stating that the Quran was not sent to cause hardship and distress.

This Surah was revealed around the same time as Surah Maryam and shares similarities in content. An important event related to its revelation is the conversion of Umar bin Khattab to Islam, as the verses he heard were from Surah Ta-Ha. By then, the first migration to Abyssinia had already occurred.

This Surah also challenges people to bring a chapter like the Quran. It speaks of the greatness of Allah, and it is the duty of the Prophet to give advice.

The story of Prophet Musa (Moses) is detailed in this Surah. It covers his migration to Madyan, his return and being granted prophethood, the miracles he was given, his preaching to Pharaoh, the confrontation with the magicians, their conversion to faith, the exodus of the Israelites from Egypt, Pharaoh's drowning, the revelation of the Torah, the Israelites being misled by Samiri, and other events.

Because of the detailed account of Prophet Musa, this Surah is also known as Surah Kalim.

The story of Adam and Satan is mentioned. The Prophet Muhammad (peace be upon him) and the Muslims are advised to be patient with the persecutions of the disbelievers. Allah always sends guidance through messengers before inflicting punishment, and punishment comes upon those who do not follow the guidance.

طٰهٰۤ ﴿١﴾

20|1| Ta, Ha.

مَاۤ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰۤى ﴿٢﴾

20|2| We have not sent down to you the Qur'an that you be distressed

اِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى ﴿٣﴾

20|3| But only as a reminder for those who fear [Allah] -

تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَ السَّمٰوٰتِ الْعُلٰى ﴿٤﴾

20|4| A revelation from He who created the earth and highest heavens,

اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ﴿٥﴾

20|5| The Most Merciful [who is] above the Throne established.

لَهٗ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرٰى ﴿٦﴾

20|6| To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.

وَ اِنْ تَجْهَرْ بِالْقَوْلِ فَاِنَّهٗ يَعْلَمُ السِّرَّ وَ اَخْفَى ﴿٧﴾

20|7| And if you speak aloud - then indeed, He knows the secret and what is [even] more hidden.

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الْاَسْمَآءُ الْحُسْنٰى ﴿٨﴾

20|8| Allah - there is no deity except Him. To Him belong the best names.

The Surah begins with the words "Ta-Ha," which signifies its importance and also points to the greatness of the Prophet Muhammad (peace be upon him). "Ta-Ha" and "Ya-Sin" are among his names. One interpretation is that these are names of Allah; "Ta" signifies "Tayyib" (pure) and "Taher" (clean), while "Ha" signifies "Hadi" (guide). The Prophet (peace be upon him) used to perform long prayers, which required long recitations, causing his blessed feet to swell. The disbelievers mocked, saying that his new faith had brought him hardship. This Surah was revealed to refute their claims, asserting that the Quran was not sent to cause hardship but to provide ease and comfort for humanity. Its laws and commands aim at human progress and welfare. One of the fundamental principles of Islamic law is to prioritize human ease.

It is stated that the blessings of this magnificent revelation will only be received by those whose hearts are filled with the fear of Allah. They contemplate their actions, ensuring they do not violate the commands of their Creator. This was a declaration to the disbelievers of Makka that they were deprived of this great blessing.

Reason for Fear:

Those who fear Allah do so because of His greatness. The Quran's verses and commands emphasize that it is from a magnificent being who created the expansive earth filled with various benefits and the highest heavens. He is even greater than these creations. Allah is in control of the entire universe and is established on His Throne in a manner befitting His majesty. His manifestations are beyond human comprehension and cannot be confined to descriptions or words. The Throne (Arsh) relates to the vast expanse of the universe, about which modern science has very limited knowledge. The extent of space is so vast that even a wave of light or a signal does not return. The Hadiths describing the vastness of the Throne allude to Allah's greatness. The expanse of the sky is visible, which is why it is mentioned first, followed by the earth. A person can see thousands of feet into the sky but cannot see even a few inches below the earth's surface. However, Allah has knowledge of everything down to the deepest layers of the earth.(For detail see Suah Al-Baqrah: ayah164)

Man has only drilled about twelve miles in the last twenty years, while the surface of the Earth is estimated as follows:

(1) The upper crust is 5 to 70 kilometers thick. (diagram)

(2) The mantle is 2900 kilometers thick.

(3) The upper core is 2200 kilometers thick, followed by

(4) The inner core is 1230 to 1530 kilometers thick.

The term "Thurai" literally means wet clay, referring to the innermost layer of the earth. This includes the entire earth's interior from the upper wet clay layer to the innermost core. These are merely human estimates, but Allah has detailed knowledge of all these aspects. Nothing is hidden from Allah, including human intentions and actions. By using the word "Akhfa," even the most hidden thoughts are included. Sufis (the people of purity) interpret "Akhfa" differently, relating it to various spiritual levels, including the human heart, soul, and beyond (Maktubat Imam Rabbani, Volume 1). This is the miraculous eloquence of the Quran, using words with multiple meanings and applications. With such power, fearing Allah and adhering to His commands is the path to success. Hence, believers remain in awe of Him. Allah, the possessor of all power, is the true deity of mankind. His names are exceedingly beautiful, reflecting His attributes. There are many names, totaling ninety-nine, derived from Hadith and the Quran. A brief mention of them is found in Surah Al-A'raf, verse 180.

Faith:

This magnificent book (the Quran) is from a magnificent being and is meant for all humanity, but its true benefit is realized by those who believe in it. Therefore, there are levels of faith. The initial level is verbal affirmation, which is the condition for entering Islam. The next level is the belief in the heart regarding the oneness of Allah, which is a higher degree. Without this belief, a person is a hypocrite. This is an imitative faith. The Hadith states that the declaration of "La ilaha illallah" guarantees paradise, but it is accompanied by actions and certainty.

"If the tongue says 'La ilaha illallah,' what is gained?...If the heart and vision are not Muslim, then nothing is achieved."

If this belief is based on reason and evidence, the level of conviction is even stronger, driven by the greatness and fear of Allah. The highest level of faith is where no thought exists except that of Allah.

"Wherever I look, I see only You."

وَ هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰىۘ﴿۹﴾

20|9| And has the story of Moses reached you? -

اِذْ رَاٰ نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْۤا اِنِّيْۤ اٰنَسْتُ نَارًا لَّعَلِّيْۤ اٰتِيْكُمْ مِّنْهَا بِقَبَسٍ اَوْ اَجِدُ عَلَى النَّارِ هُدًى﴿۱۰﴾

20|10| When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."

فَلَمَّاۤ اَتٰىهَا نُوْدِيَ يٰمُوْسٰىۘ﴿۱۱﴾

20|11| And when he came to it, he was called, "O Moses,

اِنِّيْۤ اَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًىۘ﴿۱۲﴾

20|12| Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa.

وَ اَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى﴿۱۳﴾

20|13| And I have chosen you, so listen to what is revealed [to you].

اِنَّنِيْۤ اَنَا اللّٰهُ لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاعْبُدْنِيْ ۙ وَ اَقِمِ الصَّلٰوةَ لِذِكْرِيْ﴿۱۴﴾

20|14| Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى كُلُّ نَفْسٍۭ بِمَا تَسْعٰى﴿۱۵﴾

20|15| Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives.

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَ اتَّبَعَ هَوٰىهُ فَتَرْدٰى﴿۱۶﴾

20|16| So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish.

Hardships in Makka:

In the context of the sufferings of Makka, the mission of Hazrat Musa (peace be upon him) was described in detail, showing the extent of difficulties encountered in preaching.

The detailed account of Prophet Musa's (Moses) mission demonstrates the numerous difficulties faced in preaching. After completing the designated period, Prophet Musa, with permission from Prophet Shu'ayb, set out for Egypt to reunite with his mother and family. His wife accompanied him. According to some narrations, a servant and a young child were with them, while most narrations state that his wife was pregnant and expecting childbirth. Due to the dangers posed by bandits in the Levant region, he chose an alternative route. He passed by Mount Tur, located in the southern area of the Sinai Peninsula. It seemed to be winter and night time. They needed fire for warmth or

protection. Despite having flint stones, he couldn't produce fire. In search of fire, Prophet Musa saw a flame on Mount Tur. He informed his family that he would bring a flame from there and gather information about the route.

Upon reaching the flame, he witnessed an astonishing sight: a large fire emanating from a green tree, with its branches and leaves unburnt and appearing fresh. Expecting the leaves or sparks to fall, he collected some dry, soft wood and grass, hoping to ignite it, but the fire receded as he approached. Despite the large flames, there was no burning heat. As he moved toward the fire, it moved away, and as he stepped back, it came closer. In this state of wonder and astonishment, a voice called out. This occurred at the right side of the mountain, known as Tuwa. According to the commentators, when Prophet Musa heard the voice, it came from all directions, heard by every part of his body, not just his ears. The sound was extremely enchanting, which he initially perceived as fire but was a divine manifestation. Recognizing this extraordinary state, he understood it was from Allah and felt reassured. In this state of rapture, he responded and said he was listening. (Ruh al-Ma'ani, Bahr al-Muhit)

Reverence:

Prophet Musa was given the glad tidings of prophethood. He was then instructed to remove his shoes out of respect for the sacred ground he was standing on. One interpretation for removing shoes is that the place was sacred he was standing on. The second interpretation is that removing shoes signifies complete detachment from worldly interests, embodying total submission and acceptance, which is a characteristic of prophets. Since shoes touch the ground, they naturally gather dirt, although friction while walking keeps the soles clean. According to Islamic jurisprudence, if the shoes' soles are clean of visible impurities, one can pray while wearing them. During the Prophet's time, the courtyard and inner part of the mosque were ordinary ground, often uneven and wet, so the Companions often prayed with their shoes on. Today, mosques have clean floors and high-quality carpets, so removing shoes is necessary for cleanliness and respect. Clean shoes can still be worn for prayer on plain ground. This also points to the respect due to sacred places like Masjid al-Haram, Masjid al-Nabawi, Masjid al-Aqsa, and Mount Tur.

Attention to Action:

Prophethood entails listening carefully to divine revelation. The importance of the message necessitates paying full attention. Therefore, when reading the Quran or studying the Hadith, one must be attentive and contemplative. Understanding the meanings is crucial. Merely listening without attention is disrespectful. Paying attention leads to knowledge of commands and subsequent action.

The fundamental principle for all prophets is the oneness of Allah, deserving of worship. It was commanded to worship Him alone. Worship is linked to remembering Allah, and the highest form of remembrance is prayer. The purpose is to strengthen one's connection with Allah at various times throughout the day and present oneself before Him. If distracted by sleep, hunger, or other reasons, one should pray as soon as possible. The Prophet Muhammad (peace be upon him) described prayer as the pillar of faith and instructed making up for missed prayers immediately upon remembering. This makeup is the act of Qada and expiation.

Why the Day of Judgment?

Another essential belief is the Hereafter, specifically the Day of Judgment, where human deeds will be accounted for, and rewards or punishments will be given accordingly.

Human psychology often drives actions based on the hope for reward or fear of punishment. The final stage of judgment and reckoning is crucial. Belief in the Day of Judgment is vital to encouraging righteous deeds. Allah, in His wisdom, has kept its exact timing hidden. The key point is to observe how humans use their given intellect and choice. No one knows when this hour will come, so in its absence, people tend to forget and act according to their desires. The element of fear serves to remind people to perform good deeds. The purpose of the Day of Judgment is the just recompense of deeds. Many do not receive their due rewards or punishments in this world. According to Allah's system, they are given respite, and on the Day of Judgment, true justice will prevail. Belief in the Day of Judgment is so crucial that those who deny it are disregarded, highlighting the importance of this belief.

وَ مَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ﴿١٧﴾

20|17| And what is that in your right hand, O Moses?"

قَالَ هِيَ عَصَايَ ۚ اَتَوَكَّؤُا عَلَيْهَا وَ اَهُشُّ بِهَا عَلٰى غَنَمِيْ وَ لِيَ فِيْهَا مَاٰرِبُ اُخْرٰى ﴿١٨﴾

20|18| He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses."

قَالَ اَلْقِهَا يٰمُوْسٰى ﴿١٩﴾

20|19| [Allah] said, "Throw it down, O Moses."

فَاَلْقٰىهَا فَاِذَا هِيَ حَيَّةٌ تَسْعٰى ﴿٢٠﴾

20|20| So he threw it down, and thereupon it was a snake, moving swiftly.

قَالَ خُذْهَا وَ لَا تَخَفْ ۫ سَنُعِيْدُهَا سِيْرَتَهَا الْاُوْلٰى ﴿٢١﴾

20|21| [Allah] said, "Seize it and fear not; We will return it to its former condition.

وَ اضْمُمْ يَدَكَ اِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ اٰيَةً اُخْرٰى ﴿٢٢﴾

20|22| And draw in your hand to your side; it will come out white without disease - another sign,

لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ﴿٢٣﴾

20|23| That We may show you [some] of Our greater signs.

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿٢٤﴾

20|24| Go to Pharaoh. Indeed, he has transgressed."

The blessed verses mention Prophet Moses (peace be upon him) and how God Almighty bestowed miracles upon him. The nature of the fire, the delight of the Divine discourse, the focus on the discourse or commandments, the remembrance of God, the terror of the Day of Judgment, and the reward and punishment for deeds all created a sense of awe for him. Expressing His grace, God Almighty spoke affectionately to him, asking about the staff in his hand, even though both God and Moses knew about the staff. The purpose was the grace of the discourse, and it was essential for the staff to remain in his mind *as a staff* in preparation for the upcoming miracles associated with it. Seizing the opportunity to converse, Moses prolonged the discourse, explaining that it was a staff. He said he leaned on it, used it to shake down leaves for his goats, and that it had many other benefits. Psychologically, a person desires to extend conversation with those whom they genuinely love.

God Almighty commanded him to throw the staff on the ground to demonstrate a miracle. When he threw it, it turned into a serpent. Initially, it would have been the size (thickness and length) of the staff. Then, the miracle intensified, and it became a python. Since Moses knew the staff well, he was temporarily struck with fear and astonishment, and possibly retreated, due to this miraculous transformation, which is a natural human reaction. God Almighty reassured him, saying not to fear, so that he would be certain of the miracle and gain practical experience in its use. He also instructed him to grasp it, and it would return to its original state (staff). When he grasped it, that is precisely what happened, further confirming his prophethood. Then, God commanded him to bring his hand out from under his armpit. This was to demonstrate a second miracle. When he took his hand out from his armpit, it began to shine. The white light was so brilliant that it was dazzling. The hand is a part of the body, and the skin colour on the body can become white even due to the disease of leprosy. Therefore, a clarification was made that the white luminosity or light was not a change in the skin due to any disease or defect, but rather a mercy and a miracle from God Almighty. He also said that He would show him great signs, the purpose of which was to provide strength in carrying out the significant responsibility of prophethood.

The Bible mentions the miracle of the hand (*Yad Baida*) in this manner: when the hand was taken out, it became white, similar to how the body's color whitens with leprosy. The reason stated was that the Pharaoh had leprosy, a disease considered extremely shameful. Therefore, the Pharaoh kept it hidden (Talmud). Seeing this miracle, he would realize how suddenly the disease could appear and then be cured. These Israelite traditions have also been included in our interpretative literature. This type of explanatory tradition demonstrates the superior standard of the Quran, which is the Word of God, while human intervention is visible in the other revealed books (the Torah, the Gospel, and the Psalms). Since the Pharaoh had claimed divinity and had also legalized oppression against the Children of Israel in the human society, it was necessary to show him the path to guidance. This responsibility was entrusted to Moses, along with the miraculous power granted to him. (The scientific justification of the miracle is mentioned in Surah Yusuf, 86.)

قَالَ رَبِّ اشْرَحْ لِیْ صَدْرِیْۙ﴿۲۵﴾

20|25| [Moses] said, "My Lord, expand for me my breast [with assurance]

وَ یَسِّرْ لِیْۤ اَمْرِیْۙ﴿۲۶﴾

20|26| And ease for me my task

وَ احْلُلْ عُقْدَةً مِّنْ لِّسَانِیْۙ﴿۲۷﴾

20|27| And untie the knot from my tongue

یَفْقَهُوْا قَوْلِیْۙ﴿۲۸﴾

20|28| That they may understand my speech.

وَ اجْعَلْ لِّیْ وَزِیْرًا مِّنْ اَهْلِیْۙ﴿۲۹﴾

20|29| And appoint for me a minister from my family -

هٰرُوْنَ اَخِیْۙ﴿۳۰﴾

20|30| Aaron, my brother.

اشْدُدْ بِهٖۤ اَزْرِیْۙ﴿۳۱﴾

20|31| Increase through him my strength

وَ اَشْرِكْهُ فِیْۤ اَمْرِیْۙ﴿۳۲﴾

20|32| And let him share my task

كَیْ نُسَبِّحَكَ كَثِیْرًاۙ﴿۳۳﴾

20|33| That we may exalt You much

وَّ نَذْكُرَكَ كَثِیْرًاؕ﴿۳۴﴾

20|34| And remember You much.

اِنَّكَ كُنْتَ بِنَا بَصِیْرًا﴿۳۵﴾

20|35| Indeed, You are of us ever Seeing."

قَالَ قَدْ اُوْتِیْتَ سُؤْلَكَ یٰمُوْسٰى﴿۳۶﴾

20|36| [Allah] said, "You have been granted your request, O Moses.

Importance of an Assistant

When Prophet Musa (Moses) was commanded to preach, his prayer was extremely eloquent and served as an excellent model for the purposes of preaching. The key points of his prayer were:

(1) **Expanding the Chest** This implies an increase in knowledge and the importance of arguments, which are crucial for preaching.

(2) **Ease in the Task** Achieving any goal becomes significantly easier when one is passionate about it. Even difficult tasks seem easy when there is a strong desire to accomplish them.

(3) **Untying the Knot of the Tongue** This is essential for understanding and communication. It is more beneficial to convey information in a language and manner that the audience comprehends. The style of delivery is very important and proves effective.

(4) **Clarity of Purpose** The ultimate goal is for the audience to understand the message clearly. This is the final step towards success.

Furthermore, when an important task is underway, the role of an assistant and a substitute becomes crucial. If the assistant is competent and highly trustworthy, the mission becomes easier. Therefore, Prophet Musa requested an assistant, specifically his elder brother, Prophet Harun (Aaron).

The purpose behind all these requests was to gain strength from his companion, enabling him to be more thankful and devoted to his duties. Together, they would elevate the remembrance of Allah. Prophet Musa(PBUH) also requested that Prophet Harun(p.b.u.h) be granted the responsibility of prophethood to share the duties. This prayer not only exhibits eloquence but also lays the foundation for the principles of management and communication. It is possible that Prophet Harun's style of speech was more fluent and passionate, making him an excellent orator. Prophets possess high moral character and qualities. Prophet Musa delivered significant addresses.

The Torah contains various accounts of this. Since the Torah is the religious book of the Jews, its commentators have recorded similar events. However, when comparing the words and events with the Quran, the Quran stands out as the divine word of Allah. These events are mentioned in the Bible, Talmud, and Exodus. According to these

sources, as a child growing up in Pharaoh's household, Musa was shown a plate with burning coal and another with jewels. He picked up the coal and put it in his mouth, burning his tongue. Such stories seem implausible logically, as it is unlikely that a young innocent boy would be presented with such items to choose from. Some scholars have recorded these without considering their logical validity, but the Quran's approach is far more beautiful and intellectually sound, making the prayer a perfect example of practical application.

Style of Prayer:

In his prayer, Prophet Musa sought Allah's help, acknowledged His praise and committed to elevating His remembrance. He also acknowledged Allah's supervision and strength, recognizing that Allah is the All-Seeing. Allah accepted his prayer and lovingly responded, saying, "O Musa, I have granted you what you asked for." This divine acceptance further honored him with the privilege of direct communication.

وَ لَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰۤىۙ﴿۳۷﴾

20|37| And We had already conferred favor upon you another time,

اِذْ اَوْحَيْنَاۤ اِلٰۤى اُمِّكَ مَا يُوْحٰۤىۙ﴿۳۸﴾

20|38| When We inspired to your mother what We inspired,

اَنِ اقْذِفِيْهِ فِى التَّابُوْتِ فَاقْذِفِيْهِ فِى الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّىْ وَ عَدُوٌّ لَّهٗ ؕ وَ اَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّىْ ۚ وَ لِتُصْنَعَ عَلٰى عَيْنِىْۘ﴿۳۹﴾

20|39| [Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye.

اِذْ تَمْشِىْۤ اُخْتُكَ فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰى مَنْ يَّكْفُلُهٗ ؕ فَرَجَعْنٰكَ اِلٰۤى اُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَ لَا تَحْزَنَ ؕ وَ قَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ وَ فَتَنّٰكَ فُتُوْنًا ۫ فَلَبِثْتَ سِنِيْنَ فِىْۤ اَهْلِ مَدْيَنَ ۙ ثُمَّ جِئْتَ عَلٰى قَدَرٍ يّٰمُوْسٰى﴿۴۰﴾

20|40| [And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses.

وَ اصْطَنَعْتُكَ لِنَفْسِىْۚ﴿۴۱﴾

20|41| And I produced you for Myself.

Divine Favors and Trials:

After entrusting Prophet Musa (Moses) with the responsibilities of prophethood, Allah recounted the blessings bestowed upon him since his childhood. The entire Israelite community was undergoing severe trials and suffering. According to narrations, Pharaoh and the Copts feared that a prophet would emerge from the Israelites and overthrow their rule. With this belief, they began killing the Israelite boys. Later, they realized that without men, there would be no one to serve them. Pharaoh's regime was based on class and racial discrimination, a grave sin in the sight of ALLAH. Pharaoh ordered that boys be killed one year and spared the next.

Revelation and Inspiration

Prophet Musa's life from birth to his return to Egypt was filled with various challenges and tests. Allah mentioned these in the verses. Musa's mother received inspiration from Allah. The term "wahy" (revelation) in the Quran is used in different contexts, including for animals (like the honeybee in Surah An-Nahl). It also applies to human experiences, such as those of Maryam (Mary) and Musa's mother. Sometimes Allah instills a thought or idea in someone's mind, which can manifest as a dream or a strong intention, leading to success.

According to narrations, Musa's mother dreamt that she was placing him in the river, and he reached the shore safely. Out of fear for Musa's life, she placed him in a basket and set it adrift in the river. The waves carried it to Pharaoh's palace, where it stopped by the shore. The servants of Pharaoh's wife retrieved the basket and brought it to her. When she opened it, she found a beautiful child inside. She was captivated by him and decided to keep him. This was part of Allah's plan to protect Musa. Meanwhile, his mother, anxious for his safety, sent his sister to follow the basket's journey. She observed that the basket had stopped at Pharaoh's palace and that the servants had taken it.

Pharaoh's wife started searching for a wet nurse for Musa, as he refused to drink milk from anyone. Musa's sister approached the women searching for a wet nurse and suggested a woman she knew who had a newborn. She mentioned that the woman might be able to nurse the baby in exchange for a reward. When Musa's mother was brought to the palace, Musa immediately began nursing from her, and Pharaoh's wife asked her to stay. Musa's mother declined but offered to take the baby home and care for him, ensuring his well-being. Pharaoh's wife agreed, allowing Musa to be raised by his mother during his early years, bringing comfort to her and ensuring his proper upbringing. This trial and blessing are mentioned in the verses.

Musa was raised in Pharaoh's palace until he grew up. He always sided with the oppressed and was a proponent of justice. He was strong and knowledgeable. Then a trial occurred. One day, Musa saw a Copt oppressing an Israelite. When Musa intervened, the Copt did not stop, so Musa struck him with his fist, unintentionally killing him. Feeling remorseful, Musa recognized it as an unintentional act and considered it a mistake. Besides the Israelite, no one else was present. When Pharaoh learned of the incident, he began searching for the killer. Musa felt the weight of his actions and feared the consequences.

The next day, the same Israelite was involved in another dispute with a Copt and sought Musa's help. Musa, frustrated, rebuked him for fighting again. The Israelite responded by mentioning the previous day's incident, spreading the news to the Copts, who informed Pharaoh. Although Pharaoh didn't like Musa, he tolerated him to please his wife. It is said that as a child, Musa had pulled Pharaoh's beard, leading Pharaoh to want to kill him, but his wife cleverly intervened.

Impressed by Musa's character, a Copt learned that Pharaoh intended to kill him for the murder of the Copt. The Copt hurried to warn Musa, confirming his fears. Thus, began another trial. The young man, accustomed to a life of luxury, fled the city alone, uncertain of his destination, with no provisions or guidance. After a difficult journey, he reached Madyan, where he saw shepherds watering their flocks. True to his nature, Musa helped the women water their flocks and then rested under a tree, seeking Allah's help and forgiveness.

This led to another blessing: the women were the daughters of Prophet Shu'ayb (Jethro). One of them invited Musa to meet their father. Musa stayed with Prophet Shu'ayb, who offered him refuge and later married one of his daughters to him. Musa spent about ten years in Madyan. After a few years of marriage, Musa set out for Egypt to reunite with

his mother and siblings. During this journey, he was granted prophethood. Narrations suggest that he was about forty years old at the time.

The journey from Madyan to Egypt, the stop at the mountain, the search for fire, the honor of divine communication, and the responsibility of prophethood were all part of Allah's divine plan, mentioned in the verses.

اِذْهَبْ اَنْتَ وَ اَخُوْكَ بِاٰيٰتِیْ وَ لَا تَنِیَا فِیْ ذِكْرِیْۚ﴿۴۲﴾

20|42| Go, you and your brother, with My signs and do not slacken in My remembrance.

اِذْهَبَاۤ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰىۖ﴿۴۳﴾

20|43| Go, both of you, to Pharaoh. Indeed, he has transgressed.

فَقُوْلَا لَهٗ قَوْلًا لَّیِّنًا لَّعَلَّهٗ یَتَذَكَّرُ اَوْ یَخْشٰى﴿۴۴﴾

20|44| And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

قَالَا رَبَّنَاۤ اِنَّنَا نَخَافُ اَنْ یَّفْرُطَ عَلَیْنَاۤ اَوْ اَنْ یَّطْغٰى﴿۴۵﴾

20|45| They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress."

قَالَ لَا تَخَافَاۤ اِنَّنِیْ مَعَكُمَاۤ اَسْمَعُ وَ اَرٰى﴿۴۶﴾

20|46| [Allah] said, "Fear not. Indeed, I am with you both; I hear and I see.

Gentle Speech and Preaching:

After bestowing Prophet Musa (Moses) with honors and miracles, he was commanded to fulfill his prophetic duties. The miracles of the staff and the white hand (Yad-e-Bayda) were significant, equivalent to many other miracles. Musa was instructed to remember and reflect upon Allah constantly, especially during preaching and inviting others to the truth. The power of miracles can be compared to the power of technology in modern times; the nation with advanced technology tends to be stronger. Remembering Allah provides spiritual, psychological, and emotional strength, which is crucial during confrontations.

Additionally, Musa was advised to begin his conversation gently. Despite the honor of prophethood, the power of miracles, and certainty in Allah, there should be no harshness. Gentle speech is more effective and avoids creating an environment of resistance and conflict. The stories in the Quran serve as guidance for all humanity.

Pharaoh was extremely misguided, intoxicated with the pride of his rule, and claimed divinity. Therefore, the purpose was to make him aware of Allah's command and power and to deter him from his tyranny.

Prophet Musa expressed his human fears, recalling past incidents and Pharaoh's current power. He also feared that Pharaoh might become even more defiant due to his arrogance and power. These were merely possible outcomes that seemed apparent. Allah reassured Musa and Harun (Aaron) of His support, emphasizing that they were not alone. Allah's grace and knowledge would be with them in every action, eliminating any need for worry.

This message and honor extend to those who, for Allah's sake, convey His commands with the right approach—softness, love, sincerity, and without personal gain or violence—and serve humanity. If gentle speech is required with someone like Pharaoh,

it is even more necessary to approach ordinary people with wisdom and kindness. Often, Satan deceives people into losing rewards through misguided zeal or passion.

Comparison with Biblical Accounts:

In the Old and New Testaments (Bible), this event is described differently. It states that for seven days, Allah and Musa argued about prophethood. Allah insisted Musa become a prophet, while Musa repeatedly claimed he could not speak well enough to be a prophet. Eventually, Allah, displeased, agreed to make Harun (Aaron) a partner in Musa's prophethood and gave the priesthood to Harun's descendants instead of Musa's (Talmud).

This passage illustrates the human interference in these ancient scriptures. In contrast, the Quran remains in its original form as revealed because it was documented continuously and reviewed every year during Ramadan. This ensures its authenticity and purity from human alterations.

فَاْتِيٰهُ فَقُوْلَاۤ اِنَّا رَسُوْلَا رَبِّكَ فَاَرْسِلْ مَعَنَا بَنِيْۤ اِسْرَآءِيْلَ ۙ وَ لَا تُعَذِّبْهُمْ ؕ قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ ؕ وَ السَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى ﴿۴۷﴾

20|47| So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace will be upon he who follows the guidance.

اِنَّا قَدْ اُوْحِيَ اِلَيْنَاۤ اَنَّ الْعَذَابَ عَلٰى مَنْ كَذَّبَ وَ تَوَلّٰى ﴿۴۸﴾

20|48| Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.' "

قَالَ فَمَنْ رَّبُّكُمَا يٰمُوْسٰى ﴿۴۹﴾

20|49| [Pharaoh] said, "So who is the Lord of you two, O Moses?"

قَالَ رَبُّنَا الَّذِيْۤ اَعْطٰى كُلَّ شَيْءٍ خَلْقَهٗ ثُمَّ هَدٰى ﴿۵۰﴾

20|50| He said, "Our Lord is He who gave each thing its form and then guided [it]."

The commands and teachings to be delivered to Pharaoh are detailed. Firstly, due to the importance of the message or teachings, the importance of the messenger delivering the commands and teachings is also crucial. It was necessary to inform Pharaoh that Musa (Moses) and Harun (Aaron) were messengers from Allah and were delivering His message. Therefore, the message was not from them but from Allah, the Creator of the universe.

Following this, the Israelites, who were victims of oppression and exploitation in the Coptic society because they were a minority or of a different race, were to be freed from this persecution and allowed to leave the land. Anyone who follows Allah's commands will find peace and salvation, meaning they will be spared from disgrace and punishment in this world and the hereafter. Their claim to prophethood was not just a mere claim; they had signs and evidence from Allah, such as the transformation of Musa's staff into a serpent and the shining white hand (Yad-e-Bayda). Therefore, the commands they conveyed were messages from Allah, and anyone who denied them would face consequences.

The Greatness of Allah:

For Pharaoh, this was a new and challenging concept that threatened his authority. However, instead of immediately punishing them, to avoid stirring opposition among the people, Pharaoh asked Musa more about his religion or claim, specifically, "Who is this God you are preaching about?" Musa's response was highly intellectual. Since this conversation was taking place in Pharaoh's court, Musa stated, "My God, or my Lord, is the one who created everything in the universe perfectly. These things did not exist before; He brought them into existence and gave them shape and form. He then provided the means for their survival and continuity." This is expressed with the word "Hidayah" (guidance), meaning that everything is not only perfect in its shape and form, suitable for its existence and function, but also its sustenance and lifecycle are arranged.

This applies to large celestial bodies such as the sun, the earth, the moon, and stars, as well as to all living beings on earth, including trees, birds, and animals. After creating them, He arranged everything necessary for their existence and the continuation of their life journey. This includes all animals and humans, regardless of their location in Egypt or any other part of the world. Musa's Lord possesses such immense power and authority. Any other claim to divinity is false and wrong. Therefore, Pharaoh and his people should also follow Allah's command.

قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰى ﴿٥١﴾

20|51| [Pharaoh] said, "Then what is the case of the former generations?"

قَالَ عِلْمُهَا عِنْدَ رَبِّیْ فِیْ كِتٰبٍ ۚ لَا یَضِلُّ رَبِّیْ وَ لَا یَنْسَى ﴿٥٢﴾

20|52| [Moses] said, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets."

الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّ سَلَكَ لَكُمْ فِیْهَا سُبُلًا وَّ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ؕ فَاَخْرَجْنَا بِهٖۤ اَزْوَاجًا مِّنْ نَّبَاتٍ شَتّٰى ﴿٥٣﴾

20|53| [It is He] who has made for you the earth as a bed [spread out] and inserted therein for you roadways and sent down from the sky, rain and produced thereby categories of various plants.

كُلُوْا وَ ارْعَوْا اَنْعَامَكُمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّاُولِی النُّهٰى ﴿٥٤﴾

20|54| Eat [therefrom] and pasture your livestock. Indeed, in that are signs for those of intelligence.

مِنْهَا خَلَقْنٰكُمْ وَ فِیْهَا نُعِیْدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى ﴿٥٥﴾

20|55| From the earth We created you, and into it We will return you, and from it We will extract you another time.

وَ لَقَدْ اَرَیْنٰهُ اٰیٰتِنَا كُلَّهَا فَكَذَّبَ وَ اَبٰى ﴿٥٦﴾

20|56| And We certainly showed Pharaoh Our signs - all of them - but he denied and refused.

After the powerful arguments and proofs of Allah's greatness and power, Pharaoh had no valid response. Hence, he diverted the topic to gain the people's sympathy. He questioned if their religion was wrong, what would happen to their ancestors who followed the same religion. His intention was to ensure that people would stay loyal to him by evoking their respect for their forefathers, despite the fact that they were misguided in worshipping idols. Pharaoh aimed to exploit their tribal loyalty and familial affection to gain support.

Prophet Musa responded wisely. Instead of directly condemning Pharaoh's ancestors or issuing a harsh judgment, which would have been correct but potentially counterproductive, Musa chose to address the topic diplomatically. He acknowledged Pharaoh's question and subtly redirected it by stating that the matter of the previous generations lies with Allah, who is all-knowing and has complete records of every person's faith, life, and deeds. Therefore, Allah will judge them accurately without any errors. Musa emphasized the importance of addressing the current situation.

To further refute Pharaoh and demonstrate Allah's greatness to the courtiers, Musa provided more evidence. He pointed out that the fertile land of Egypt, enriched by the river, was created by Allah. He elaborated that Allah created the earth, expanded it, and produced rivers, mountains, and forests. He made pathways and sent down rain from the sky, enabling agriculture, plants, fruits, and crops to grow, which sustain human and animal life. The sustenance and comfort humans and animals derive from fields and livestock are clear signs of Allah's power and might. Musa explained that after completing their life cycles, humans and animals die, and Allah will resurrect them for judgment.

Despite these compelling arguments, Pharaoh remained obstinate and continued his opposition. Seeing his failure in logical reasoning, Pharaoh resorted to another tactic to protect his kingdom, which is mentioned in the following verses.

قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا بِسِحْرِكَ يٰمُوْسٰى ﴿۵۷﴾

20|57| He said, "Have you come to us to drive us out of our land with your magic, O Moses?

فَلَنَاْتِيَنَّكَ بِسِحْرٍ مِّثْلِهٖ فَاجْعَلْ بَيْنَنَا وَ بَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهٗ نَحْنُ وَ لَاۤ اَنْتَ مَكَانًا سُوًى ﴿۵۸﴾

20|58| Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned."

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيْنَةِ وَ اَنْ يُّحْشَرَ النَّاسُ ضُحًى ﴿۵۹﴾

20|59| [Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning."

فَتَوَلّٰى فِرْعَوْنُ فَجَمَعَ كَيْدَهٗ ثُمَّ اَتٰى ﴿۶۰﴾

20|60| So Pharaoh went away, put together his plan, and then came [to Moses].

قَالَ لَهُمْ مُّوْسٰى وَيْلَكُمْ لَا تَفْتَرُوْا عَلَى اللّٰهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَ قَدْ خَابَ مَنِ افْتَرٰى ﴿۶۱﴾

20|61| Moses said to the magicians summoned by Pharaoh, "Woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment; and he has failed who invents [such falsehood]."

فَتَنَازَعُوْۤا اَمْرَهُمْ بَيْنَهُمْ وَ اَسَرُّوا النَّجْوٰى ﴿۶۲﴾

20|62| So they disputed over their affair among themselves and concealed their private conversation.

قَالُوْۤا اِنْ هٰذٰنِ لَسٰحِرٰنِ يُرِيْدٰنِ اَنْ يُّخْرِجٰكُمْ مِّنْ اَرْضِكُمْ بِسِحْرِهِمَا وَ يَذْهَبَا بِطَرِيْقَتِكُمُ الْمُثْلٰى ﴿۶۳﴾

20|63| They said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way.

فَاَجْمِعُوْا كَيْدَكُمْ ثُمَّ ائْتُوْا صَفًّا ۚ وَ قَدْ اَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلٰى ﴿۶۴﴾

20|64| So resolve upon your plan and then come [forward] in line. And he has succeeded today who overcomes."

Scientific Arguments and Pharaoh's Response:

When the scientific arguments failed and Prophet Musa's (Moses) response about the religion of the forefathers was precise and wise, Pharaoh resorted to another political and economic maneuver. He accused Musa and Harun (Aaron) of using magic to seize control of the land, its economy, and its wealth under the pretext of worshiping God. Pharaoh claimed that their religion was correct and that Musa and Harun's miraculous signs, such as the staff turning into a serpent and the hand shining, were merely tricks to gain power. To counter this, Pharaoh proposed to match their magic with his own magicians' magic.

Pharaoh, having failed in arguments and facing the miracles, announced a public contest to demonstrate his supremacy. He dispatched his agents to gather all the magicians in the land for a grand showdown, intending to discredit Musa and Harun before the public. Pharaoh believed that a public competition would showcase his power and validate his authority.

At that time, an upcoming festival provided an ideal opportunity for such a public contest. Prophet Musa, desiring a large audience for his preaching and to spread the message of Allah, saw the festival as a perfect occasion because all the people would gather for celebrating the festival and the contest would take place on this occasion. Pharaoh, confident in his victory, was pleased with the arrangement, believing that it would cement his rule. The festival day ,fixed for contest arrived and people gathered. Both the parties were optimistic about their success and this day was crucial for their success or failure.

The Day of the Contest:

Prophet Musa, being on the side of truth, addressed the people, particularly the magicians, before the contest. He spoke of Allah's oneness, warned against idol worship, and informed them of the sins and consequences of worshiping anything other than Allah. His speech was sincere and impactful, causing some magicians to whisper among themselves, wondering if Musa was indeed a true prophet and not a mere magician. Others remained steadfast in their opposition.

Seeing the effect of Musa’s words, Pharaoh reiterated his claim that Musa and Harun intended to overthrow his rule and seize the country’s wealth and prosperous economic system. He emphasized that since Musa and Harun were not Copts, they aimed for dominance and power. Pharaoh incited the magicians to resist firmly and defeat Musa and Harun to protect their nation and their way of life.

Pharaoh's strategy aimed to rally his people by appealing to their national pride and fear of foreign domination. He painted Musa and Harun (peace be upon them) as threats to their economic and political stability, urging everyone to unite and confront the perceived threat.

The stage was set for the grand contest, with both groups prepared for a decisive encounter. The outcome would either uphold Pharaoh’s authority or validate Musa’s divine mission.

قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَ اِمَّآ اَنْ نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰى ﴿٦٥﴾

20|65| They said, "O Moses, either you throw or we will be the first to throw."

قَالَ بَلْ اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَ عِصِيُّهُمْ يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ﴿۶۶﴾

20|66| He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes].

فَاَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى ﴿۶۷﴾

20|67| And he sensed within himself apprehension, did Moses.

قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ﴿۶۸﴾

20|68| Allah said, "Fear not. Indeed, it is you who are superior.

وَ اَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَا صَنَعُوْا ؕ اِنَّمَا صَنَعُوْا كَيْدُ سٰحِرٍ ؕ وَ لَا يُفْلِحُ السّٰحِرُ حَيْثُ اَتٰى ﴿۶۹﴾

20|69| And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."

فَاُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوْٓا اٰمَنَّا بِرَبِّ هٰرُوْنَ وَ مُوْسٰى ﴿۷۰﴾

20|70| So the magicians fell down in prostration. They said, "We have believed in the Lord of Aaron and Moses."

The verses describe the scene of the contest between Musa (Moses) and the magicians. Out of courtesy and confidence in their superiority, the magicians asked Musa if he would like to begin first, or if they should. Musa, demonstrating magnanimity, allowed them to start. This also had a strategic advantage, as the opponent would use all their tricks first, allowing Musa to respond with something they could not match.

The magicians threw their ropes and staffs on the ground, which through their magic, appeared to the onlookers as moving serpents. The number of magicians is debated, but it is generally agreed that there were many, as they were gathered from all over. The ropes and staffs seemed to be moving as snakes due to the effect of the magic, and the audience, as well as the magicians, were both amazed and frightened by the spectacle. Even Musa, who had previously demonstrated the miracle of his staff turning into a serpent, felt a moment of apprehension, which is a natural human reaction. However, this was not contrary to his prophetic integrity. The purpose was to highlight the distinction between magic and a true miracle, instilling certainty in the divine nature of Musa's miracles.

Allah then reassured Musa and commanded him to cast his staff. When Musa threw his staff, it transformed into a large serpent (or dragon) that began to devour the smaller serpents created by the magicians.

When the magicians saw their ropes and staffs being consumed by Musa's serpent, they realized that this was no ordinary magic. It was beyond the realm of their tricks and pointed to a higher divine power. Their expertise in magic and experience led them to acknowledge the superiority of Musa's miracle, and they immediately professed their faith in Allah and declared Musa to be a true prophet. Musa's prior speech had already made an impression on some of them, and the miracle cemented their belief.

Pharaoh's wife, who had developed an affection for Musa during his upbringing, also came to believe in Musa's message. According to the accounts, she declared her faith in Islam when she saw the magicians accept Musa’s message and Pharaoh's failure.

Pharaoh, enraged by her conversion, ordered her execution by having a large stone dropped on her. It is narrated that she passed away before the stone could crush her.

Pharaoh and his courtiers were severely shaken by the magicians' declaration of faith. Their dreams of triumph were shattered, and Pharaoh, desperate to maintain his control, devised another scheme, as mentioned in the subsequent verses.

Magic:

Magic works by influencing the mind or vision of the observer, leading them to believe in the reality of the illusion presented by the magician. This effect can be imposed on individuals as well as on crowds. Experiments conducted by Mesmer and others have demonstrated this effect on individuals, and it can also be shown to affect groups. However, magic does not alter the actual nature of things; it only changes the perception or belief of the audience temporarily.

The Quran uses the word "yukhayyalu" (it appeared) to describe the magic of the magicians, indicating that it was an illusion affecting perception. Magic is mentioned in various hadiths, and the wisdom behind its prohibition and punishment lies in its potential to cause social and personal harm. Magic aimed at disrupting family life, economic stability, or causing illness is considered a major sin and akin to disbelief because it often involves invoking other powers and using deceitful or blasphemous practices. "Therefore, the act of magic is equivalent to disbelief and is a sin. Although learning it is permitted, it is disliked. The punishment for such a magician is death. On the other hand, by relying on means other than Allah through magic, one commits the sin of shirk .

Another act or method of magic involves influencing people psychologically rather than through religious or ideological means. Its purpose is to entertain people. The punishment for this should not be death, as it involves a psychological tactic that convinces people of a certain notion for a short time. This method did not exist in the time of the Prophet or the Rightly Guided Caliphs, so its punishment is not specifically mentioned. To make a collective decision about this, scholars of jurisprudence who are knowledgeable about hypnosis and its methods can come together and make a judgment. This method is not intended to harm or destroy an individual, but is a form of entertainment and is not related to religion or treachery. The matter will vary depending on the method, actions, and results.

Magic is mentioned in Surah Baqarah, verse 102, and the magicians of Pharaoh are also mentioned in Surah Al-A'raf (7:122) which mentions the story of Pharaoh’s magicians, providing further context for the understanding of magic. Our historical scholars were also adept in sciences like chemistry, medicine ,Pharmacology, construction and geography, other than religious knowledge.

Historical scholars like Al-Alusi have discussed two interpretations regarding Pharaoh's magicians. They suggest that the magicians might have used chemical substances on their ropes and staffs, causing them to move under the heat of the sun through a chemical reaction. Another explanation is that they had heated the ground where the contest took place, causing the chemically treated ropes and staffs to appear to move due to the heat. The ancient Egyptians were known for their advanced knowledge in chemistry, as evidenced by the preservation of mummies and the construction of the pyramids, showcasing their expertise in material sciences.

قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ؕ اِنَّهٗ لَكَبِيْرُكُمُ الَّذِیْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَاُقَطِّعَنَّ اَیْدِیَكُمْ وَ اَرْجُلَكُمْ مِّنْ خِلَافٍ وَّ لَاُصَلِّبَنَّكُمْ فِیْ جُذُوْعِ النَّخْلِ ۫ وَ لَتَعْلَمُنَّ اَیُّنَاۤ اَشَدُّ عَذَابًا وَّ اَبْقٰی ﴿۷۱﴾

20|71| [Pharaoh] said, "You believed him before I gave you permission. Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring."

قَالُوْا لَنْ نُّؤْثِرَكَ عَلٰى مَا جَآءَنَا مِنَ الْبَيِّنٰتِ وَ الَّذِیْ فَطَرَنَا فَاقْضِ مَاۤ اَنْتَ قَاضٍ ؕ اِنَّمَا تَقْضِیْ هٰذِهِ الْحَیٰوةَ الدُّنْیَا ؕ﴿۷۲﴾

20|72| They said, "Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree for this worldly life.

اِنَّاۤ اٰمَنَّا بِرَبِّنَا لِیَغْفِرَ لَنَا خَطٰیٰنَا وَ مَاۤ اَكْرَهْتَنَا عَلَیْهِ مِنَ السِّحْرِ ؕ وَ اللّٰهُ خَیْرٌ وَّ اَبْقٰى﴿۷۳﴾

20|73| Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring."

Pharaoh, in an attempt to cover his embarrassment and failure, accused the magicians of conspiring with Musa (Moses) and claimed that they had secretly joined his religion to defeat him. To maintain his authority and intimidate others, he declared a severe punishment for the magicians: he would cut off their hands and feet on opposite sides and crucify them, making them an example for others.

Faith and Certainty:

Pharaoh's harsh punishment was intended to both deflect attention from his defeat and to frighten the magicians into retracting their acceptance of Musa's faith. However, the magicians, having witnessed the true miracle of Musa's staff consuming their ropes and staffs, had come to understand the reality and power of Allah. Their belief in the truth of Musa's message was now firm and unshakeable.

The magicians, realizing the authenticity of Musa’s miracles, immediately embraced Islam with complete faith and certainty. This type of faith, grounded in knowledge and evidence, is profound and resilient against worldly hardships and threats. They openly rejected Pharaoh's threats and declared that their earthly life was transient and insignificant compared to the eternal truth they had come to accept. They repented for their previous actions of sorcery and stood firm in their newfound belief, unafraid of death or punishment.

Pharaoh’s threats could not shake their faith, and they willingly accepted martyrdom, leaving this world as true believers, fully devoted to their faith in Allah.

اِنَّهٗ مَنْ یَّاْتِ رَبَّهٗ مُجْرِمًا فَاِنَّ لَهٗ جَهَنَّمَ ؕ لَا یَمُوْتُ فِیْهَا وَ لَا یَحْیٰى﴿۷۴﴾

20|74| Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live.

وَ مَنْ یَّاْتِهٖ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ فَاُولٰٓئِكَ لَهُمُ الدَّرَجٰتُ الْعُلٰى ۙ﴿۷۵﴾

20|75| But whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees [in position]:

جَنّٰتُ عَدْنٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا ؕ وَ ذٰلِكَ جَزٰٓؤُا مَنْ تَزَكّٰى﴿۷۶﴾

20|76| Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.

The verses of the Holy Quran are highlighting the fate of those who disobey Allah's commandments. They will endure the eternal torment of Hell, where they will neither live nor die. In contrast, those who believe and perform righteous deeds will be elevated to high ranks, living forever in magnificent palaces and enjoying endless blessings.

The interpretation of these verses is that they either convey the commandments of Allah or are part of the speech of the magicians who, after witnessing the truth, accepted faith with certainty. These magicians then warned the people about the consequences of their actions, emphasizing the eternal rewards for the believers and the perpetual punishment for the disbelievers.

وَ لَقَدْ اَوْحَيْنَاۤ اِلٰى مُوْسٰۤى ۙ اَنْ اَسْرِ بِعِبَادِىْ فَاضْرِبْ لَهُمْ طَرِيْقًا فِى الْبَحْرِ يَبَسًا ۙ لَّا تَخٰفُ دَرَكًا وَّ لَا تَخْشٰى ﴿۷۷﴾

20|77| And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning]."

فَاَتْبَعَهُمْ فِرْعَوْنُ بِجُنُوْدِهٖ فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ﴿۷۸﴾

20|78| So Pharaoh pursued them with his soldiers, and there covered them from the sea that which covered them,

وَ اَضَلَّ فِرْعَوْنُ قَوْمَهٗ وَ مَا هَدٰى ﴿۷۹﴾

20|79| And Pharaoh led his people astray and did not guide [them].

Prophet Musa's demand, after emphasizing monotheism, was for the liberation of the Israelites from slavery and their departure from Egypt. Pharaoh repeatedly made promises in desperate situations but then reneged on them. Life had become increasingly difficult for those who believed in Prophet Musa, and open confrontation was not possible. Therefore, they were granted permission to leave under the cover of darkness. According to narrations, the Israelites had told other Egyptians that they would be going out for a festival (to celebrate Prophet Musa's success) and had borrowed jewelry and other items for use in the celebration. The impression was that they were all going out of the city.

Following divine instructions, Prophet Musa gathered all the Israelites and commanded them to set out on the journey at night. They headed towards the Red Sea as it was a safer route compared to the usual path that posed threats from the rulers of Syria. In the morning, when Pharaoh was informed that the Israelites and Prophet Musa were missing, he suspected their escape and mobilized his army to attack them outside the city.

Upon reaching the seashore, the Israelites saw Pharaoh approaching with his army.

Parting of the Sea:

Seeing Pharaoh's army behind them and the sea in front, the Israelites were terrified. With no apparent means of escape, they turned to Prophet Musa. Following divine instructions, Prophet Musa struck the sea with his staff, and the sea parted, creating a pathway. A strong wind blew, drying the mud, and the Israelites began to cross. When they were more than halfway across, Pharaoh and his army arrived at the bank. Seeing the path, Pharaoh and his troops followed them into the sea.

As the Israelites saw Pharaoh's army approaching, they were again filled with fear, but Prophet Musa reassured them. Once the Israelites had safely crossed to the other side, the waters, following divine command, returned to their normal state, drowning Pharaoh and his army.

The Bible also mentions this event: "Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided, and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. ... Moses stretched out his hand over the sea, and at daybreak, the sea went back to its place. The Egyptians were fleeing toward it, and the LORD swept them into the sea" (Exodus 14:21-27).

As Pharaoh was drowning, he attempted to proclaim belief in Allah's power, but repentance at the time of death is not accepted. His body was cast out by the sea to serve as a lesson for all. The man who once claimed to be the most powerful in the world, oppressing others based on racial superiority, was now a lifeless corpse that people feared to approach.

This was a miracle, but modern science, which relies solely on empirical evidence, often rejects such events. However, recent research suggests that under extreme wind conditions, the sea can indeed part, preventing the waters from merging back. High waves in the ocean, reaching heights of up to forty feet, are also caused by wind pressure. (This is detailed in Surah Al-Baqarah.) Similarly, at the confluence of the Atlantic Ocean and the Mediterranean Sea, the waters do not mix but repel each other, a phenomenon also mentioned in the Quran. Thus, this event has been scientifically validated for skeptics.

Misguidance of a Ruler:

A significant aspect of this story is how a ruler's misguidance can lead an entire nation astray and subject them to divine punishment. Leaders play a crucial role in the welfare of the people. When Allah intends to punish a nation for their wrongdoings, He often imposes tyrannical rulers upon them. Therefore, if people have the right to choose their leaders, as Islam promotes through consultation and mutual consent (best achieved through elections),and not the inherent system, this right must be exercised with utmost care, selecting individuals of character and competence.

يٰبَنِيْۤ اِسْرَآءِيْلَ قَدْ اَنْجَيْنٰكُمْ مِّنْ عَدُوِّكُمْ وَ وٰعَدْنٰكُمْ جَانِبَ الطُّوْرِ الْاَيْمَنَ وَ نَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَ السَّلْوٰى ﴿٨٠﴾

20|80| O Children of Israel, We delivered you from your enemy, and We made an appointment with you at the right side of the mount, and We sent down to you manna and quails,

كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَ لَا تَطْغَوْا فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِيْ ۚ وَ مَنْ يَّحْلِلْ عَلَيْهِ غَضَبِيْ فَقَدْ هَوٰى ﴿٨١﴾

20|81| [Saying], "Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen."

وَ اِنِّيْ لَغَفَّارٌ لِّمَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدٰى ﴿٨٢﴾

20|82| But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

After liberating the Israelites from Pharaoh, Allah's blessings upon them are mentioned. Allah promised Prophet Musa a book to guide the Israelites (Muslims) in their way of life and also promised His own sight, which Prophet Musa eagerly awaited. Additionally, when the Israelites set out towards the desert of Sham (Palestine) Allah provided them with food: "manna" (a type of food that appeared on the leaves of trees) and "salwa" (a quail-like bird that would fall in their area, which they would catch and use as meat). This was a divine provision in the desert. Allah also gave a clear command to consume pure things, which are both physically and morally clean, meaning they should be obtained lawfully and not be repulsive to human nature. This command applies to Muslims as well: food should be clean in appearance and acquired through halal means. Where, there is a reward, disobeying Allah's commands there leads to a terrible fate from which there is no escape. Historical accounts of past nations illustrate this.

However, for those who change their behavior, feel remorse for their sins, and firmly resolve to avoid them in the future, Allah accepts their repentance. The condition for this acceptance is that they must perform good deeds and adhere to the correct guidance and commands. Here, good deeds refer to one's conduct in social and transactional matters. In Islam, the significance of worship is not as great as that of proper conduct and ethical dealings. Therefore, it is essential that Muslims' transactions and morals align with the teachings of the Prophet Muhammad (peace be upon him).

وَ مَآ اَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوْسٰى ﴿٨٣﴾

20|83| [Allah] said, "And what made you hasten from your people, O Moses?"

قَالَ هُمْ اُولَآءِ عَلٰٓى اَثَرِىْ وَ عَجِلْتُ اِلَيْكَ رَبِّ لِتَرْضٰى ﴿٨٤﴾

20|84| He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased."

قَالَ فَاِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْۢ بَعْدِكَ وَ اَضَلَّهُمُ السَّامِرِىُّ ﴿٨٥﴾

20|85| [Allah] said, "But indeed, We have tried your people after you [departed], and the Samiri has led them astray."

فَرَجَعَ مُوْسٰٓى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۚ قَالَ يٰقَوْمِ اَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۗ اَفَطَالَ عَلَيْكُمُ الْعَهْدُ اَمْ اَرَدْتُّمْ اَنْ يَّحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَّبِّكُمْ فَاَخْلَفْتُمْ مَّوْعِدِىْ ﴿٨٦﴾

20|86| So Moses returned to his people, angry and grieved. He said, "O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"

قَالُوْا مَآ اَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَ لٰكِنَّا حُمِّلْنَآ اَوْزَارًا مِّنْ زِيْنَةِ الْقَوْمِ فَقَذَفْنٰهَا فَكَذٰلِكَ اَلْقَى السَّامِرِىُّ ﴿٨٧﴾

20|87| They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Samiri throw."

فَاَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ فَقَالُوْا هٰذَآ اِلٰهُكُمْ وَ اِلٰهُ مُوْسٰى ۙ فَنَسِىَ ﴿٨٨﴾

20|88| And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot."

اَفَلَا يَرَوْنَ اَلَّا يَرْجِعُ اِلَيْهِمْ قَوْلًا ۙ وَّ لَا يَمْلِكُ لَهُمْ ضَرًّا وَّ لَا نَفْعًا ﴿٨٩﴾

20|89| Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit?

وَ لَقَدْ قَالَ لَهُمْ هٰرُوْنُ مِنْ قَبْلُ يٰقَوْمِ اِنَّمَا فُتِنْتُمْ بِهٖ ۚ وَ اِنَّ رَبَّكُمُ الرَّحْمٰنُ فَاتَّبِعُوْنِيْ وَ اَطِيْعُوْۤا اَمْرِيْ ﴿۹۰﴾

20|90| And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."

قَالُوْا لَنْ نَّبْرَحَ عَلَيْهِ عٰكِفِيْنَ حَتّٰى يَرْجِعَ اِلَيْنَا مُوْسٰى ﴿۹۱﴾

20|91| They said, "We will never cease being devoted to the calf until Moses returns to us."

After crossing the Red Sea, Prophet Musa (Moses) and the Israelites were heading towards Sham, traveling through the Sinai desert. Mount Tur (Sinai) was on their right side. During this journey, Allah promised to give them the Torah and also promised a meeting with Himself, for which Prophet Musa was eagerly waiting. He was instructed to fast for thirty days and then an additional ten days, as mentioned in other places. Prophet Musa, in his eagerness to meet Allah, went ahead, leaving the Israelites under the supervision of Prophet Harun (Aaron). During this time, the Israelites still had the jewelry they had borrowed from the Egyptians. According to old commandments, using the enemy's property was not allowed; it had to be destroyed. Therefore, they decided to gather all the gold and burn it.

Enemy's Property:

In Islam, during and after a war, the spoils of war are controlled by the state. However, the property of civilians and those who are not actively participating in the war cannot be taken without their consent. This is outlined in Hanafi jurisprudence (Fiqh Hanafi, Kitab al-Siyar by Imam Muhammad, Sharh al-Sarakhsi).

The Story of Samiri:

There are different views about the identity of Samiri. Some scholars say he was an Egyptian who lived near Prophet Musa, converted to Islam, and migrated with the Israelites. Others say he was an Israelite who harbored jealousy towards Musa(p.b.u.h.). Some identify him as a member of the Samaria tribe. He was knowledgeable in alchemy and had previously worked with jewelry molding in Egypt. He collected the gold, melted it down, and made a calf idol.

The Israelites had a notion of the sacredness of a calf. In Egypt, cows were considered sacred. During their journey, the Israelites passed by a village where people worshipped idols, and they requested Musa to make an idol for them to worship since they could not see God. Musa strongly forbade this idolatry and warned them that such idolaters would be destroyed. He promised them a divine book for guidance.

However, Samiri took advantage of Musa's absence and used the gold jewelry to make a calf idol. The idol was designed so that air would enter from the back and produce a sound like a calf from the mouth. Samiri convinced the Israelites that Musa had gone astray in the desert and had not gone to meet God. He claimed that this calf, which produced sound, was their god and Musa's god. Prophet Harun(p.b.u.h) strongly condemned this idolatry, but the Israelites were divided into three groups. One group fully believe Samiri, another was confused due to Musa's prolonged absence, when the

time period crossed thirty days this group, in the delusion of Satan, joined Samiri also and a third group remained steadfast with Harun and opposed Samiri. This group remained steadfast on monotheism. Hazrat Haroon greatly advised the people, stating that this was not God but a deception and a trial. He urged them not to worship it. Hazrat Haroon separated himself from these people but remained in the same living area, avoiding conflict due to the division. Hazrat Musa, driven by the desire for meeting and worship, was engaged in seclusion. He remained occupied for an additional ten days and when the time for the meeting arrived, Allah Almighty asked why he had come early. His reply was that his people were following behind. He had come in haste for the sake of the meeting and Allah's pleasure. Allah informed him of the Samaritan's fitna (trial), revealing that his people were not following behind but had gone astray. This news enraged and distressed him. He immediately returned to his people. He resented his nation for having gone astray despite Allah's blessings and had taken this calf, which could neither respond nor provide benefit or harm, as their god. They had forgotten all of Allah's blessings, such as their deliverance from Pharaoh. Instead of going to Hazrat Musa, they began to follow the Samiri and engaged in idolatry. Upon seeing Moses' anger, the people realized the severity of their sin. They pretended of the melting of jewelery , Samiri's formation of calf, its production of voice, Samiri's assertion that it was Moses' GOD and the oblivion of Moses. Haroon admitted it was a calf but the people had initially suggested worshiping it until Moses' return.

Leadership Responsibilities:

Allah questioned Musa about his haste to meet Him, indicating the responsibility of a leader to stay informed about the condition of their people and ensure their safety. Just as Prophet Lut (Lot) was commanded to be the last to leave and ensure all believers were ahead of him, Musa's presence might have prevented such an incident.

The Technique of the Calf's Sound:

There are various accounts about how the calf produced sound. One narrative suggests that Samiri took dust from the footprint of Angel Jibril's (Gabriel) horse and added it to the molten gold, causing the calf to produce sound. Another explanation is that Samiri, being skilled in molding, designed the calf in such a way that air passing through it would create a sound. These accounts are part of Isra'iliyyat (Jewish and Christian narrations), serving as lessons to derive wisdom from historical events.(Ruh-ul-Meani)

The next verses describe further events upon the return of Prophet Musa (Moses) (peace be upon him).

قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ ضَلُّوْۤا ﴿۹۲﴾

20|92| [Moses] said, "O Aaron, what prevented you, when you saw them going astray,

اَلَّا تَتَّبِعَنِ ؕ اَفَعَصَيْتَ اَمْرِيْ ﴿۹۳﴾

20|93| From following me? Then have you disobeyed my order?"

قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْيَتِيْ وَ لَا بِرَاْسِيْ ۚ اِنِّيْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِيْۤ اِسْرَآءِيْلَ وَ لَمْ تَرْقُبْ قَوْلِيْ ﴿۹۴﴾

20|94| [Aaron] said, "O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not observe [or await] my word.' "

Since Prophet Musa (Moses) had appointed Prophet Harun (Aaron) as his deputy and instructed him to follow his lead, he was angry with him for not enforcing his leadership and failing to prevent the Israelites from worshiping the calf. He questioned why Harun had not fought against or boycotted them for disobeying his orders. In his anger, he grabbed Harun by the neck. However, Prophet Harun invoked their mother's love and explained that the people did not listen to him and followed Samiri instead, with only a third remaining loyal to him. To avoid further division and conflict, Harun had chosen to remain silent, fearing that he would be blamed for any failure to keep the community united and that a battle with the opposing group would eliminate any chance for reconciliation. Musa's anger subsided upon hearing this explanation, and he then turned his attention to the true culprit, Samiri.

قَالَ فَمَا خَطْبُكَ يٰسَامِرِيُّ ﴿٩٥﴾

20|95| [Moses] said, "And what is your case, O Samiri?"

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوْا بِهٖ فَقَبَضْتُ قَبْضَةً مِّنْ اَثَرِ الرَّسُوْلِ فَنَبَذْتُهَا وَ كَذٰلِكَ سَوَّلَتْ لِيْ نَفْسِيْ ﴿٩٦﴾

20|96| He said, "I saw what they did not see, so I took a handful [of dust] from the track of the messenger and threw it, and thus did my soul entice me."

قَالَ فَاذْهَبْ فَاِنَّ لَكَ فِي الْحَيٰوةِ اَنْ تَقُوْلَ لَا مِسَاسَ ۪ وَ اِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهٗ ۚ وَ انْظُرْ اِلٰى اِلٰهِكَ الَّذِيْ ظَلْتَ عَلَيْهِ عَاكِفًا ؕ لَنُحَرِّقَنَّهٗ ثُمَّ لَنَنْسِفَنَّهٗ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

20|97| [Moses] said, "Then go. And indeed, it is [decreed] for you in [this] life to say, 'No contact.' And indeed, you have an appointment [in the Hereafter] you will not fail to keep. And look at your 'god' to which you remained devoted. We will surely burn it and blow it into the sea with a blast.

اِنَّمَاۤ اِلٰهُكُمُ اللّٰهُ الَّذِيْ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

20|98| Your god is only Allah, except for whom there is no deity. He has encompassed all things in knowledge."

After Prophet Musa (Moses) listened to Prophet Harun's explanation, he turned his attention to Samiri. He questioned Samiri about his sinful and blasphemous actions. Samiri admitted that he had the idea to create a golden calf to fulfill the Israelites' desire for an idol. He mentioned that he took advantage of what he perceived as the essence of a divine messenger, often interpreted by most commentators as Archangel Jibril (Gabriel). Imam Abu Muslim Isfahani, as cited by Imam Razi, interprets the "messenger" as Prophet Musa himself, and "taking the soil" means deriving benefits from his teachings and using them. Using his knowledge and skills, Samiri crafted the calf and gave it a sound that resembled a calf's voice, leading the Israelites astray, though he believed his actions were justified.

Prophet Musa then imposed a severe punishment on Samiri for his blasphemy. He exiled Samiri and cursed him to live a life of isolation. According to the curse, anyone who came into contact with Samiri would become ill, and Samiri himself would also become ill, forcing him to live alone and continually proclaim, "Do not touch me." Consequently, Samiri lived out his days in isolation in the wilderness.

This punishment served to show the Israelites the reality of Samiri's deceit and to warn that the ultimate punishment for blasphemy is the eternal fire. Prophet Musa then burned the golden calf, reducing it to ashes, and scattered the ashes into the sea. This act

demonstrated that the idol, which they mistakenly worshipped as a god due to its voice, was nothing but a deceitful object, emphasizing that they had committed a grave sin by engaging in idolatry.

Prophet Musa reiterated the attributes of the one true God, stressing that Allah is the all-knowing and all-controlling deity who governs the entire universe. This was intended to reaffirm the belief in the oneness of God and to underscore the consequences of straying from His path.

كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ مَا قَدْ سَبَقَ ۚ وَ قَدْ اٰتَيْنٰكَ مِنْ لَّدُنَّا ذِكْرًا ﴿٩٩﴾

20|99| Thus, [O Muhammad], We relate to you from the news of what has preceded. And We have certainly given you from Us the Qur'an.

مَنْ اَعْرَضَ عَنْهُ فَاِنَّهٗ يَحْمِلُ يَوْمَ الْقِيٰمَةِ وِزْرًا ﴿١٠٠﴾

20|100| Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden,

خٰلِدِيْنَ فِيْهِ ؕ وَ سَآءَ لَهُمْ يَوْمَ الْقِيٰمَةِ حِمْلًا ﴿١٠١﴾

20|101| [Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load -

يَّوْمَ يُنْفَخُ فِى الصُّوْرِ وَ نَحْشُرُ الْمُجْرِمِيْنَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

20|102| The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.

يَّتَخَافَتُوْنَ بَيْنَهُمْ اِنْ لَّبِثْتُمْ اِلَّا عَشْرًا ﴿١٠٣﴾

20|103| They will murmur among themselves, "You remained not but ten [days in the world]."

نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ اِذْ يَقُوْلُ اَمْثَلُهُمْ طَرِيْقَةً اِنْ لَّبِثْتُمْ اِلَّا يَوْمًا ﴿١٠٤﴾

20|104| We are most knowing of what they say when the best of them in manner will say, "You remained not but one day."

After the story of Prophet Musa (Moses), Allah mentions in the Quran the situations in Makkah at the time, emphasizing that the Quran is the word of Allah. Those who turn away from it will face severe consequences, carrying the burden of their sins on the Day of Judgment and eventually ending up in Hell, which is the worst fate.

Turning away from the Quran has several levels:

(1) If a person is completely illiterate and unable to read or write any language, and if there is no oral translation of the Quran available in their language, they should at least recite it to gain some psychological blessing.

(2) The next level involves reading the Quran with attention and contemplation. This includes studying available translations and commentaries to understand its guidance for life.

(3) The ultimate success lies in acting upon its commandments. Without action, mere reading is of limited benefit. Therefore, it is often said that reading the Quran brings a small reward, understanding it brings blessings and insight, and acting upon it leads to salvation and success.

Those who do not act upon the Quran's teachings will face severe consequences on the Day of Judgment. The Quran describes the physical and mental states of these deniers in various places, noting that their faces will be darkened, sometimes pale, and their eyes wide with terror. Every sign of extreme distress will be evident on them due to the fear of punishment and their regret for disobeying Allah's commands. In their distress, the long life they lived on earth will seem like just a few days. This condition applies not only to the deniers in Makkah at that time but also to anyone today who rejects or turns away from Allah's final message.

The term "Sur" (Trumpet) refers to a loud, alarming sound that was used to signal danger, similar to a modern-day siren. When asked about it, the Prophet Muhammad (peace be upon him) said that the angel Israfil is responsible for blowing the trumpet. The first blowing of the trumpet will result in the death of all beings. Socially and scientifically, this can be understood as a devastating sound shockwave causing instant death to humans and animals. The second blowing of the trumpet will resurrect the dead, and everyone will gather on the flat, barren earth. This is what is meant by the second trumpet blast.

وَ يَسْـَٔلُوْنَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّیْ نَسْفًاۙ﴿۱۰۵﴾

20|105| And they ask you about the mountains, so say, "My Lord will blow them away with a blast.

فَيَذَرُهَا قَاعًا صَفْصَفًاۙ﴿۱۰۶﴾

20|106| And He will leave the earth a level plain;

لَّا تَرٰى فِيْهَا عِوَجًا وَّ لَاۤ اَمْتًاؕ﴿۱۰۷﴾

20|107| You will not see therein a depression or an elevation."

يَوْمَىٕذٍ يَّتَّبِعُوْنَ الدَّاعِیَ لَا عِوَجَ لَهٗۚ وَ خَشَعَتِ الْاَصْوَاتُ لِلرَّحْمٰنِ فَلَا تَسْمَعُ اِلَّا هَمْسًا﴿۱۰۸﴾

20|108| That Day, everyone will follow [the call of] the Caller [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps].

يَوْمَىٕذٍ لَّا تَنْفَعُ الشَّفَاعَةُ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَ رَضِیَ لَهٗ قَوْلًا﴿۱۰۹﴾

20|109| That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.

The ongoing mention of the Day of Judgment describes the shameful and distressing state of the wrongdoers. All humanity will be in a state of panic due to the horrors occurring on earth. When the Quraysh asked about the mountains, they were told that the mountains would be crushed to dust. If the mountains would be reduced to nothing, then the buildings would be of no consequence. Valleys and seas will fill up, and the earth will become a flat plain. Out of fear, when people are called for accountability, they will walk with their heads lowered, and instead of speaking, there will be whispering and murmuring.

During this time, no one will have the power to intercede for anyone else, as Allah alone has the complete knowledge of all actions from the beginning to the end of time. Every person will be rewarded or punished based on their deeds, and Allah's judgment will be final. However, out of His grace, Allah will grant the honor of intercession to some chosen personalities, including prophets, messengers, and His friends (awliya). Each will intercede according to their rank, and the leader of all will be our Prophet Muhammad (peace be upon him), the chief of all messengers. There are numerous hadiths about

this. The term "shafa'ah" (intercession) means "to ask for the forgiveness of the crime committed by a person" (al-Ta'rifat).

Justice:

On that day, true justice will be established. According to a hadith, not only humans but even animals will be given justice. Another hadith states that everyone will have to give the rights back to their rightful owners on the Day of Judgment (Al-Muslim). Those who usurped others' rights, caused harm and corruption, lied, committed shirk (associating partners with Allah), practiced deceit, and committed injustices will be punished for all their actions. Similarly, those who had true faith in Allah, adhered to His commandments, and practiced high morals and ethics in their dealings will have no fear or distress. They will be fully rewarded for their deeds. These teachings are meant to encourage self-accountability in this worldly life so that one can avoid eternal punishment.

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَ مَا خَلْفَهُمْ وَ لَا يُحِيْطُوْنَ بِهٖ عِلْمًا﴿۱۱۰﴾

20|110| Allah knows what is [presently] before them and what will be after them, but they do not encompass it in knowledge.

وَ عَنَتِ الْوُجُوْهُ لِلْحَيِّ الْقَيُّوْمِ ؕ وَ قَدْ خَابَ مَنْ حَمَلَ ظُلْمًا﴿۱۱۱﴾

20|111| And [all] faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice.

وَ مَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَ هُوَ مُؤْمِنٌ فَلَا يَخٰفُ ظُلْمًا وَّ لَا هَضْمًا﴿۱۱۲﴾

20|112| But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation.

The greatness of Allah is emphasized, stating that He knows all states of every person, whether they are in this world, have been, or will come in the future. He knows their past, present, and future states, as well as their fate in the Hereafter. Therefore, people will be punished according to their actions. No one can encompass Allah's knowledge. On the Day of Judgment, all people and all powers will be humiliated and fearful before Allah. The expression on people's faces will reflect their inner state, much like body language indicates human anxiety or happiness. To express Allah's greatness and power, the terms Al-Hayy (The Ever-Living) and Al-Qayyum (The Sustainer) are used. Their meanings are vast, and some have considered these the Greatest Name of Allah. Reciting these names and praying with them is highly beneficial, and Allah accepts such prayers. All creation depends on Allah for its existence and sustenance, while Allah Himself is eternal, without beginning or end.

وَ كَذٰلِكَ اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا وَّ صَرَّفْنَا فِيْهِ مِنَ الْوَعِيْدِ لَعَلَّهُمْ يَتَّقُوْنَ اَوْ يُحْدِثُ لَهُمْ ذِكْرًا﴿۱۱۳﴾

20|113| And thus We have sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ وَ لَا تَعْجَلْ بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْضٰۤى اِلَيْكَ وَحْيُهٗ ۫ وَ قُلْ رَّبِّ زِدْنِيْ عِلْمًا﴿۱۱۴﴾

20|114| So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

This information is from the Qur'an, which the disbelievers of Makkah considered to be the speech of the Prophet Muhammad (PBUH). Regarding its miraculous nature, it is mentioned that the Qur'an is not the speech of the Prophet but rather the Word of Allah. When revelation was sent to the Prophet, he would try to remember it quickly so that he could convey the message to the people. Allah forbade this haste and assured him that it is His responsibility to ensure that the message is remembered and internalized. The Qur'an was revealed in the Arabic language so that the people of that time could understand it. Its eloquence, style, and knowledge of events attest to it being a miracle and the Word of Allah.

One of the Qur'an's unique features is the repeated mention of various commandments, events, and the rewards for adherence as well as the severe punishment for violations, so that all people are aware and ensure their safety. It is also stated that this message is from a mighty and exalted King, Allah, who is the true God, and thus it should be read and acted upon with full attention.

Importance of Knowledge:

A supplication is taught: "O Allah, increase me in knowledge." This is not only a command for the Prophet Muhammad (PBUH) but also an encouragement for all people to pursue knowledge and recognize its importance. The Prophet Muhammad (PBUH) would pray, "O Allah, benefit me from what You have taught me, teach me what will benefit me, and increase me in knowledge" (Al-Silsilah Al-Saheehah). Another hadith states: "O Allah, I ask You for beneficial knowledge, and I seek refuge with You from knowledge that does not benefit" (Ibn Majah).

These hadiths emphasize that all Muslims, especially those involved in religious matters, should continually strive to increase their knowledge. This concept is now known in modern terminology as "Continuous Professional Development" (CPD). Unfortunately, our scholars today, due to a lack of modern knowledge, are lagging in the propagation of Islam and are unable to effectively invite non-Muslims to Islam, which is a cause for concern. Therefore, religious intolerance should be avoided, and any fatwa, opinion, or decision should be preceded by thorough research. Haste should be avoided, and efforts to gain useful knowledge should not be neglected. Besides the Qur'an, Hadith, and Fiqh, modern sciences that benefit human society, such as advancements in science and engineering, are also important and are considered part of beneficial knowledge. They are more essential for the general public, while a group of scholars proficient in Fiqh (Islamic law) is sufficient. May Allah grant us the ability to increase our beneficial knowledge. Ameen.

وَ لَقَدْ عَهِدْنَاۤ اِلٰۤی اٰدَمَ مِنْ قَبْلُ فَنَسِیَ وَ لَمْ نَجِدْ لَهٗ عَزْمًا﴿۱۱۵﴾

20|115| And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِیْسَ ؕ اَبٰی﴿۱۱۶﴾

20|116| And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblees; he refused.

فَقُلْنَا یٰۤاٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَ لِزَوْجِكَ فَلَا یُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقٰی﴿۱۱۷﴾

20|117| So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.

اِنَّ لَكَ اَلَّا تَجُوْعَ فِیْهَا وَ لَا تَعْرٰی﴿۱۱۸﴾

20|118| Indeed, it is [promised] for you not to be hungry therein or be unclothed.

وَ اَنَّكَ لَا تَظْمَؤُا فِيْهَا وَ لَا تَضْحٰى﴿۱۱۹﴾

20|119| And indeed, you will not be thirsty therein or be hot from the sun."

فَوَسْوَسَ اِلَيْهِ الشَّيْطٰنُ قَالَ يٰۤاٰدَمُ هَلْ اَدُلُّكَ عَلٰى شَجَرَةِ الْخُلْدِ وَ مُلْكٍ لَّا يَبْلٰى﴿۱۲۰﴾

20|120| Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"

The story of Prophet Adam (AS) is recounted once more in these verses, having been previously mentioned in Surah Al-Baqarah, Al-A'raf, Al-Hijr, Bani Israel, and Al-Kahf. Its repetition underscores its significance, as it is an event that deeply influences all of humanity's destiny, and is crucial for character building and actions. Psychologically, the more frequently something is repeated, the better it is remembered.

The verses mention the slip that occurred due to forgetfulness by Prophet Adam. In the sacred place of paradise, Satan misled Adam by swearing an oath and presenting false information about the forbidden tree, promising eternal life and everlasting power. This is analogous to how Satan today misleads all of humanity with various superstitions, deceitful theories, and illusions. Adam, deceived by Satan's oath, forgot the divine command and ate from the tree. Although this action was the result of forgetfulness and deception, it was considered a lapse against firm resolve. As noted by Junayd Baghdadi, "the virtues of the righteous are considered faults for those close to God." This led to Allah's displeasure and Adam's expulsion from paradise. Some scholars believe this act occurred before Adam's prophethood, thus supporting the view that prophets are protected from sins, especially after their appointment as prophets.

The protection of prophets from errors is crucial because Allah has commanded the following of all prophets. If any of their actions were erroneous, they could not be models for emulation. Thus, the protection from errors after the declaration of prophethood is necessary. Even before prophethood, a high moral character and righteous deeds are essential, as these qualities are needed for leadership, which Allah bestows upon His prophets, ensuring their protection from sins.

Life in Paradise:

The verses provide information about life in paradise, where there will be no concerns about food, clothing, or shelter. This eternal comfort in paradise reflects why humans, originating from such an environment, constantly seek comfort on Earth. This concept is supported by a scientific book that aligns with the idea presented in divine scriptures that humans were expelled from paradise. (Reference: "Humans Are Not from Earth: A Scientific Evaluation of Evidence" by Dr. Silver Ellis).

Additionally, a hadith states that in paradise, people will remain in their youthful state.

The verses also hint at the toil and struggle required for sustenance and habitation on Earth, which is a daily reality for us. The use of the singular masculine form for labor points out, according to Islamic jurisprudence, that the primary responsibility for providing sustenance lies more heavily on men. Women, due to their natural roles, such as pregnancy and nursing, spend more time at home and thus bear less of this responsibility.

فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا وَ طَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۫ وَ عَصٰۤى اٰدَمُ رَبَّهٗ فَغَوٰى ۖ﴿۱۲۱﴾

20|121| And Adam and his wife ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.

ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ عَلَيْهِ وَ هَدٰى﴿۱۲۲﴾

20|122| Then his Lord chose him and turned to him in forgiveness and guided [him].

قَالَ اهْبِطَا مِنْهَا جَمِيْعًا ۚ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى ۙ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَ لَا يَشْقٰى﴿۱۲۳﴾

20|123| [Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].

Satanic thoughts:

Satan presented his false ideas with such emphasis and oaths that Prophet Adam (AS) believed him and ate from the forbidden tree. As a result of this mistake, the heavenly attire that covered his body was removed, leaving him exposed, and he attempted to cover his nakedness with leaves. Today, Satan still infiltrates our minds with various thoughts and ideas that contradict Allah's commands, often using subtle deceptions. An example is the slogan of personal freedom, which is everyone's right, but it can be twisted into slogans like "My body, my choice," aimed at promoting sexual or unnatural behaviors. Similarly, the call for equality can be misinterpreted to mean that men and women are identical in all respects, which is against nature. Men and women have different physical and biological structures, each suited to their respective roles, such as pregnancy, childbirth, and breastfeeding. Although these slogans may seem valid on the surface, they can be harmful to humanity. Even today, people are misled by Satan's deceitful slogans. The Quran repeatedly mentions the deception of Satan and his enmity towards humanity to warn the readers and protect them from his traps. The next verse emphasizes that those who hold firmly to the guidance (provided through prophets and divine books) will neither go astray nor face hardship.

If we reflect on the teachings of Islam we find that marriage, divorce, keeping promises, honesty, justice, helping the poor and needy, respecting parents, children, neighbors, transparency in business dealings, punishments for theft, murder, and adultery, following laws, paying zakat, performing Hajj, and maintaining cleanliness—aim to establish a good society. Proper adherence to these teachings prevents individuals and society from straying into misguidance and suffering. History shows that societies that followed these teachings were successful, and they still are today.

The Descent of Humans to Earth:

Due to this mistake, Prophet Adam and Hawwa (Eve) were expelled from paradise and sent to Earth. Science questions how they arrived on Earth since this is not detailed in the divine books. However, modern science has provided more information about meteoroids and celestial bodies through space missions. Some meteoroids, which are large enough to cause destruction, have fallen to Earth. Similarly, just as we can send humans into space via rockets, humans could have been sent to Earth safely by similar means. According to narration, Prophet Adam was taught farming techniques using oxen

and began agriculture. Due to their experience in paradise, they already knew about various fruits and foods.

After being expelled from paradise, they were informed that on Earth, they would become enemies and adversaries to each other, following Satan into misguidance. History shows that humans have inflicted more harm on each other than any other creature. Divine punishment is a consequence of evil deeds. Humans, endowed with the ability to be influenced by satan, to reason, understand, and decide, were also provided with guidance. Allah assured that His guidance would reach them, and those who follow it will not face any distress. Society and life will be peaceful. Prophet Adam was also honored with prophethood.

One interpretation of the loss of heavenly attire could be that the forbidden fruit affected Adam's digestive system, necessitating the expulsion of waste from his body, which led to the deterioration or removal of the heavenly clothing, as paradise does not produce waste or foul odors. In paradise, food does not generate waste; instead, it is expelled through sweat. Prophet Adam was deeply remorseful for his mistake. After coming to Earth, he repented earnestly, and Allah's mercy enveloped him. He was forgiven, but the challenges of earthly life and human enmity remained.

Iblis, by being arrogant, doomed himself forever, whereas Prophet Adam, through humility and repentance, regained his lost status. This illustrates that acknowledging mistakes and rectifying them is the key to success in life's trials. The message of the verse is significant: adhering to divine commands is the guarantee of success, peace, and tranquility.

وَ مَنْ اَعْرَضَ عَنْ ذِكْرِیْ فَاِنَّ لَهٗ مَعِیْشَةً ضَنْكًا وَّ نَحْشُرُهٗ یَوْمَ الْقِیٰمَةِ اَعْمٰى﴿۱۲۴﴾

20|124| And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

قَالَ رَبِّ لِمَ حَشَرْتَنِیْۤ اَعْمٰى وَ قَدْ كُنْتُ بَصِیْرًا﴿۱۲۵﴾

20|125| He will say, "My Lord, why have you raised me blind while I was [once] seeing?"

قَالَ كَذٰلِكَ اَتَتْكَ اٰیٰتُنَا فَنَسِیْتَهَا ۚ وَ كَذٰلِكَ الْیَوْمَ تُنْسٰى﴿۱۲۶﴾

20|126| [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."

وَ كَذٰلِكَ نَجْزِیْ مَنْ اَسْرَفَ وَ لَمْ یُؤْمِنْۢ بِاٰیٰتِ رَبِّهٖ ؕ وَ لَعَذَابُ الْاٰخِرَةِ اَشَدُّ وَ اَبْقٰى﴿۱۲۷﴾

20|127| And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.

اَفَلَمْ یَهْدِ لَهُمْ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ یَمْشُوْنَ فِیْ مَسٰكِنِهِمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّاُولِی النُّهٰى﴿۱۲۸﴾

20|128| Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings? Indeed in that are signs for those of intelligence.

The Importance of Social Life and Livelihood:

The holy verses paint a vivid picture of the Day of Judgment, illustrating the fate of those who turned away from Allah's commands and followed their own desires, driven largely by Satan and their own sinful inclinations. These individuals will face severe consequences in their worldly life, where their social existence will be fraught with

difficulties which has been mentioned in the previous verse. This underscores the significance of a peaceful and comfortable social and economic life. Hazrat Ali (RA) narrated that the Prophet Muhammad (PBUH) said: "The forms of punishment for sin include a constrained livelihood, encountering numerous difficulties, and failing to earn a living without disobeying Allah." If we reflect, we find that every individual strives for peace and comfort. Observing the current social conditions and societies, especially in developing or underdeveloped countries, we see a lack of adherence to Islamic social laws. Even in many Islamic countries, the absence of these laws results in a lower standard of living compared to those nations where Islamic principles of social justice and fairness are practiced. Neglecting Allah's rights in this world leads to punishment both here and more severely in the Hereafter.

The Necessity of Reason:

Those who deny Allah's commands and forget His essence will rise on the Day of Judgment in a state similar to a blind person, perpetually at risk without support. This support could be another person or a stick, but it is indispensable. In this world, these individuals might have had knowledge and all conveniences, yet they turned away from Allah's commands. When they rise on Judgment Day, their condition will be like that of a blind person because their record of deeds will reveal their reality, leaving them unable to see any means of salvation. When they express their distress, the response will be clear: "This is the result of your own deeds. Just as you forgot divine guidance in your worldly life, today you are forgotten." This eternal punishment in the Hereafter serves as a stark reminder. Additionally, historical ruins and remnants of destroyed civilizations serve as evidence that whenever humanity chose the path of oppression, they fell into divine punishment and became lessons for others. Therefore, it is essential for all to learn from these lessons, especially for the people of Makka.

To ponder over all these matters, the use of knowledge and intellect is crucial. It is essential to view human emotions and thoughts in the light of divine commandments, especially obligatory duties and the guidance of the Prophet's (PBUH) life, to achieve eternal success. The importance of using reason in understanding and implementing these teachings has been emphasized.

وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَكَانَ لِزَامًا وَّ اَجَلٌ مُّسَمًّىؕ﴿۱۲۹﴾

20|129| And if not for a word that preceded from your Lord, punishment would have been an obligation [due immediately], and [if not for] a specified term [decreed].

فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَ قَبْلَ غُرُوْبِهَا ۚ وَ مِنْ اٰنَآئِ الَّيْلِ فَسَبِّحْ وَ اَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى﴿۱۳۰﴾

20|130| So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied.

Respite in Punishment:

During the revelation of this Surah, before the migration to Medina, Muslims in Makka were suffering severe oppression. Meanwhile, the majority of the Quraysh in Makka were idol worshipers, indulging in wealth, offspring, and luxuries. This situation often raised the question: Why aren't they being subjected to the law of retribution? The answer lies in the divine system where Allah has given humans free will and respite. This respite allows them to reach the limits of their oppression and disobedience, ultimately deserving eternal punishment. If Allah had not decided on granting respite, immediate punishment

would occur, but then the use of free will would be limited. For the Prophet (PBUH) and all those engaged in the mission of propagation, this serves as guidance to remain patient in times of distress and to continue their mission.

Prayer Timings:

Guidance is provided regarding the times for worshiping Allah. Before the rising of the sun, as in the Fajr prayer, and before sunset, as in the Asr prayer. In the night, there are the Maghrib and Isha prayers. Similarly, during the two parts of the day, there is the Dhuhr prayer, which starts from the decline of the sun till the beginning of the afternoon. The purpose is to remember Allah at various times of the day and night. This practice ensures that the heart remains filled with the remembrance of Allah after every few hours, helping individuals to reconnect with their Creator, alleviating psychological and social issues. This act not only refreshes faith and strengthens the bond with Allah but also provides great psychological and mental relief. The remembrance of Allah brings satisfaction to the heart. Being pleased means achieving higher ranks, such as attaining the "Maqam Mahmood," a distinguished position of the Prophet (PBUH). Another meaning is the dominance of Islam, which was later proven.

وَ لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا ۙ لِنَفْتِنَهُمْ فِيْهِ ؕ وَ رِزْقُ رَبِّكَ خَيْرٌ وَّ اَبْقٰى ﴿۱۳۱﴾

20|131| And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.

وَ اْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَ اصْطَبِرْ عَلَيْهَا ؕ لَا نَسْـَٔلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ وَ الْعَاقِبَةُ لِلتَّقْوٰى ﴿۱۳۲﴾

20|132| And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.

Contentment:

After highlighting the wisdom of respite for the people of the world and the importance of remembering Allah, reassurance is given that while the world's splendor may seem a source of pride for some, it is truly insignificant. The allure of the world is a test from God, as He has placed a natural attraction within humans towards it. The real test is how one acquires it. The true value of wealth, children, palaces, and power is fragile and fleeting. These are given to test human discretion. Most people fail this test. Those who do not possess these worldly riches are at least saved from failing this test, and the sustenance provided by Allah is the best. The lesson of contentment is emphasized: how great a blessing contentment is. If one is content with what Allah has given, elevates their morals, and fills their heart with the love of Allah, there is no greater blessing. This blessing will benefit both in this world and the hereafter. Contentment is a significant psychological blessing that protects a person from physical and nervous diseases. A contented person acts positively in society, benefiting others with their tranquility.

The Great Leader:

Regarding verse 131, Abu Rafi' narrates that a guest visited the Prophet Muhammad (PBUH). The Prophet called upon him and sent me to a Jewish trader to purchase some flour on credit until the month of Rajab. The Jewish trader refused unless given something in pledge. then I returned and informed the prophet(p.b.u.h).Th prophet(p.b.u.h)said' By GOD if he had lent me or sold me I would have paid him completely as I am the most honest person in the universe. The Prophet then pledged

his armor to secure the loan. This verse was revealed about worldly matters, highlighting the Prophet's character and leadership.(Altabri, Zad-ul-Maseer lil jozi)

These are the events and character of a personality who was not only the head of state but a lawmaker, and spiritual leader (prophet). Even though he had a share in the war booty for his expenses, he distributed it among the needy and the poor. When a guest arrived, there was no food at home, and provisions were bought on credit from a Jewish merchant. If the guest did not come he(p.b.u.h.)would sleep without dinner.

An incident narrated by Hazrat Umar (RA) highlights the Prophet's humility. When Hazrat Umar visited the Prophet and saw the marks of the mat on which he was lying, he was moved to tears. Hazrat Umer said that the kings of Persia and Syria live in luxury and you (p.b.u.h.) despite being our ruler, are living in such a critical condition. The prophet(p.b.u.h.)replied that he (p.b.u.h.) had nothing to do with this world. His example is that of a traveller who stays for a while under a tree and then goes on his journey. This austerity and detachment from worldly life served as an example for leaders. On the other hand, he was deeply empathetic towards his people. Whenever any spoils of war were acquired, he would distribute his share among the poor and needy of the community, keeping nothing for himself. This is a prime example for a leader, who should not prioritize their own comfort over the comfort of the people, but should live like them to understand their plight. It also conveyed the message that worldly greed is meaningless, and one should not resort to any wrongdoings for it.

Consider his dealings with non-Muslims. Despite being the head of state and having thousands of Muslims ready to sacrifice their lives at his command, he treated business matters (like taking loans) as a common person would, never exhibiting any arrogance or unethical behavior as a leader. Today, the way our religious scholars and leaders treat non-Muslims is a cause of shame. Islam has given freedom of religion to everyone and made the respect of his rights essential.

The Reality of the World:

The Prophet's actions were a lesson in contentment and humility. His companions followed his example. Hazrat Abu Bakr (RA) left his prosperous trade upon becoming the caliph and lived on a modest allowance. When he left this world he had nothing despite that he had many children. Hazrat Umar (RA) and Hazrat Ali (RA) also lived simple lives. Hazrat Uthman (RA), a wealthy man, donated most of his wealth to charity. Humen history did not see the glorious leaders like them consequently the non muslims included the prophet (P.B.U.H) among the greatest leaders of the world.(100 Great Leader)

The verse emphasizes the importance of remembering Allah through prayer and urging one's family to pray. The Prophet (PBUH) described prayer as the believer's ascension, where a person is closest to Allah in prostration. Reminding and encouraging family members to pray is necessary. Often, people become preoccupied with earning a livelihood and neglect the remembrance of Allah. This verse clarifies that the provision of sustenance and the world is Allah's responsibility. Therefore, one should not worry excessively. While hard work is essential, "The Quran states, "When the prayer has ended, disperse throughout the land and seek the favor of Allah." (Surah Al-Jumu'ah, 10). A blessed Hadith says, "The Messenger of Allah said, 'Whoever goes out in search of lawful provision to prevent his family from begging, he is in the path of Allah. And whoever goes out in search of lawful provision to prevent himself from begging, he is also in the path of Allah. But whoever goes out in search of wealth, he is on the path of the devil.' (Musnad Abdur-Razzaq, Vol. 5). When a person remembers Allah, Allah makes things easy for him, and the person is saved from distress."

وَ قَالُوْا لَوْ لَا يَاْتِيْنَا بِاٰيَةٍ مِّنْ رَّبِّهٖ ؕ اَوَ لَمْ تَاْتِهِمْ بَيِّنَةُ مَا فِى الصُّحُفِ الْاُوْلٰى ﴿۱۳۳﴾

20|133| And they say, "Why does he not bring us a sign from his Lord?" Has there not come to them evidence of what was in the former scriptures?

وَ لَوْ اَنَّاۤ اَهْلَكْنٰهُمْ بِعَذَابٍ مِّنْ قَبْلِهٖ لَقَالُوْا رَبَّنَا لَوْ لَاۤ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ مِنْ قَبْلِ اَنْ نَّذِلَّ وَ نَخْزٰى ﴿۱۳۴﴾

20|134| And if We had destroyed them with a punishment before him, they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses before we were humiliated and disgraced?"

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوْا ۚ فَسَتَعْلَمُوْنَ مَنْ اَصْحٰبُ الصِّرَاطِ السَّوِيِّ وَ مَنِ اهْتَدٰى ﴿۱۳۵﴾

20|135| Say, "Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is guided."

The disbelievers of Makka frequently demanded various miracles and signs. In response, it was stated that all ancient scriptures, including those of Prophets Noah, Abraham, Moses, and Jesus (peace be upon them), foretold the coming of the last Prophet. They should have recognized and believed in his arrival as a great sign.

Principles of Halal:

Another important point related to the principles of Islamic jurisprudence is that before punishing, Allah sends a prophet or guide to provide warnings and convey His message. If people (the disbelievers) do not heed the warnings, they face punishment. The presence of a messenger serves to eliminate any excuse for ignorance. Scholars have derived a principle from this: if there is no explicit prohibition on something, it is considered permissible until a clear ruling is provided. Some scholars, due to their lack of deep understanding of jurisprudence, mistakenly consider everything haram (forbidden) unless they have a clear ruling. This contradicts the general principle of ease and facilitation in Shariah, which prioritizes simplicity.

If the disbelievers of Makka persisted in demanding miracles despite the provided arguments, they were reminded that previous nations who saw miracles but still disbelieved were ultimately destroyed. It was emphasized that in due time, they would witness who is truthful and who succeeds. Those who follow the straight path (divine commandments) will be successful. History proved that within a few years, Muslims not only triumphed in Makka but also in Hejaz and Yemen. The disbelievers of Makka who did not accept Islam faced humiliation.

Praise be to Allah, Surah Taha is completed. May Allah, by the grace of His last Prophet, grant us the correct understanding and interpretation of the Quran and make it a source of salvation in the hereafter. Ameen.

27 Muharram 1428 AH corresponding to 28 August 2021