

# Contemplations Of Qur'anic Verses

تأملاتُ

فى آيات من القرآن الكريم

A Book By

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## PREFACE

The Glorious Qur'an is the Book of **Allah**, He inspired to the best of his creation and most perfect Prophet, Allah's Prayers and Peace be upon him, He, Praise and Glory be to Him, put in it beliefs and rituals, gems of wisdom and regulations, various sciences, the principles of moral excellences all of which make the whole religion perfect, and so will be the pious *Umma* and righteous nation.. All that is included in the Glorious Qur'an endows the human being with felicity in this world and in the Hereafter.. So it has been (and will always be) the best Divine Book and most comprehensive of all books that fulfill the needs of the human being.

The Glorious Qur'an will prevail and remains throughout ages certifying them and prevailing.. It is the call of **Allah**, the True One, till Doomsday, as it includes the tidings of those who came before us, and the tidings of those who will come after us, and the statute that regulates everything between us.. It is the decisive conclusion and includes no jokes nor aberrant.. Any tyrant who abandons it will be crushed by **Allah** and whose seeks guidance in anything other than it, will be misled by **Allah**.. And it is **Allah**'s firm rope, and manifest light, and wise Divine words, the straight path.. Desires are restricted tongues never fabricate. verses and opinions do not contradict.. Scholars never quench their thirst from it, and the pious never feel bored therewith, refutations are not applicable to the Glorious Qur'an.. Its wonders never come to an end.. Whosever mentions it is truthful,

and whosoever decides therewith will be just.. Whoever enacts its regulations will be rewarded, and whoever calls for its course will be guided to the right way.

**Allah**, Praise and Glory be to Him, gave the Glorious Qur'an as a challenge, because it is the eternal Miracle of the Prophet, Allah's Prayers and Peace be upon him, and it will remain till the Day of Reckoning.. No creature will ever be able to create the like of the holy Qur'an even if they gather and succor one another..

The Miracles in the Glorious Qur'an is not limited to its language the wording, composition, syntax and rhetoric's of the Arab language.. Nay, rather it goes beyond to the meanings, for the meanings in the Glorious Qur'an are a sea without shores.. And the Glorious Qur'an has many faces. That's why analyses differ.. And Scholars vied in all times to explore and probe what *Qur'anic* verses include of religious, secular, social ethical and cosmic sciences depending in this on the sayings of the Companions of the Prophet, Allah's Prayers and Peace be upon him, and what the verses bear of the charms of the language, syntax and denotations of terminology and they are so cautious to mention their opinions as far as the Glorious Qur'an is concerned.

As for my part, I kept studying the holy Qur'an by virtue of **Allah's** endowments to me to be able to memorize, intone and analyze the Glorious Qur'an.. Moreover, I studied the opinions of the scholars about the various knowledgeable, sciences of the Qur'an, the perfectly organized verses and the clearly intelligible passages of the Qur'an, various reflection and the verses that abrogates and the abrogated

verses.. The verses of *Makkah* and of *Madiniah* and the accredited recitation and the conditions of Revelation etc.. In addition to everything that might help me in comprehending the authentic *Hadiths*<sup>1</sup> and the principles of jurisprudence.

Nevertheless, I came across many verses in the Glorious Qur'an, during my recitation, that made me dazzled and dumfounded trying to contemplate the meanings and purport, hence I asserted and acknowledged the greatness of this holy Book, the wonders of which never terminate, and the dazzling denotations there of never come to an end.. I permitted myself to probe the sea of meanings of this verse yet I could not reach the shores so I yelled deep down: (Praise be **Allah!**).. Contemplation endowed me with a feeling of intimacy with the Qur'an so the Glorious Qur'an has become a great companion and the best associate.. Moreover, my faith and belief that it is the truth that contains no falsehood from amongst its verses and beyond them.

I wished I could mention some of the contemplations to Muslims, so I can open a gate leading to the love of the Glorious Qur'an, entertainment and contemplation to mediate and savor great pleasure I myself found, and taste the unequalled pleasure I tasted in addition to the great reward they will get, **Allah** willing.

I asked **Allah** for proper guidance and recommended my sail to **Allah**, abstaining from my own might and power and adhering to the Divine might and Power, seeking **Allah**'s Help and guidance so that my work

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<sup>1</sup> *Hadith*: sayings, deeds and approvals accurately narrated from the Prophet, Allah's Prayers and Peace be upon him,

be devoted to His Holy face.. Verily, He is the Omnipotent and able to do whatever He wills, and He is able to answer our prayers. He is the best protector and the best supporter. There are some contemplations and meditation arranged according to the systemic order of the chapters (*Sûras*) of the Glorious Qur'an and I hope, dear readers you start contemplating the divine word of **Allah**, Praise and Glory be to Him , and feel the great pleasure in it.

**Yassin Roushdy**

## ***Sûrat Al-Fâtiḥah*, “The Opening”**

In Verse 2, **Allah** says:

**﴿All the praise and thanks be to Allah, the Lord of ‘Ālamîn (mankind, jinn and all that exists)﴾.**

- *Al-Fâtiḥah* the opening *Sûra* (chapter), is the seven verses that form a complete unit by themselves and it’s the holy Qur’an. It comprises seven verses began with praise.. We noticed that it comes as a predicate..
- **Allah**, Praise and Glory be to Him, took upon Himself the mission of praising Himself, **Allah** is the praiser and the praised eternally, sempiternal and for ever.
- When the worshipper says: **﴿All the praise and thanks be to Allah,..﴾** it is the repetition of what **Allah** said Himself about His own self.
- But does this mean that the holy praise eligible for **Allah** is so sacred, revealed only to Him??. It is different from **﴿.. and be grateful to Allah..﴾**, that is repeated more than once in the holy Qur’an.. It suggests absolute acknowledgment of **Allah**’s favors and grace, observing the praise He’s worthy of and using the favors in purposes suitable for them?!!

In Verse 7, **Allah** says:

*﴿The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)﴾.*

- *Al-Fâtiḥah* is wound up with the worshipper's supplication and invocation to be shown the straight way of those on whom **Allah** bestowed His Grace, *not (the way) of those who earned His Anger (such as the Jews), nor of those who went astray (such as the Christians)*.
- Only those guided to the Right Path (the straight way) are saved of these two descriptions.. Man will never guide himself to the Way of Truth on his own.
- Due to **Allah**'s Mercy, we are obligated to recite *Al-Fâtiḥah* (The Opening chapter) in every *Raka'ah* of the prayer..
- The Muslim should, on reciting those seven sacred verses, perceive their meanings so that he could have the honor of being guided to the straight way of those on whom **Allah** has His Grace..
- And those are: Apostles, the truthful, the martyrs and the righteous.

## *Sûrat Al-Baqarah, “The Cow”*

In Verse 30, **Allah** says:

*﴿And (remember) when your Lord said to the angels: Verily, I am going to place (mankind) generations after generations on earth. They said: Will You place therein those who will make mischief therein and shed blood,- while we glorify You with praises and thanks and sanctify You. He (Allah) said: I know that which you do not know﴾.*

- Does this mean that Adam, peace be upon him, was created specifically to live on earth and his presence in Paradise was for some time?!.. It seems that he entered Paradise to get aware of everything.. All boons and blessings there so he would long for it and do his best to return to Paradise through his (and his offspring) righteous deeds and **Allah**'s Mercy?!
- Was *Iblis* created essential to be a trial for Adam, peace be upon him, and his sons?!.. So whoever has survived, it is because of **Allah**, and whoever is doomed, it is by the Will of **Allah**.
- Angels' obedience to **Allah** in bowing down to Adam, peace be upon him, was not according to their free will, rather they were obliged to obey.. Nonetheless *Iblis* was ordained the willpower to choose but he disobeyed! In other words he chose to disobey!

- Both Adam, peace be upon him, and *Iblis* committed disobedience; Adam, peace be upon him, ate from the forbidden tree, and the latter refused to bow down to Adam, peace be upon him,.. Nevertheless, Adam, peace be upon him, repented and learnt from his Lord words and inspiration, and his Lord turned towards him. But *Iblis* insisted on disobedience and he argued to justify his sin, therefore he was disgraced.. It seems that the only way to **Allah's** Mercy and repentance is self-guilt and not attributing his sin to surroundings circumstances, Satan's misgivings nor a temptation!
- How did the angels know man would make mischief and shed blood? Was it because he would be a ruler over people who would always be clashing and conflicting ? or because the human being was chosen and would opt what he would?.. Or considering what he has made of dust, the dust element is unlike other elements.
- Why **Allah**, Praise and Glory be to Him, told angels that he would create Adam, peace be upon him,?.. Did He, Praise and Glory be to Him, tell them before creating other things as heavens, earth, planets and stars?!
- Was the angels permitted to say their opinion about Adam's creation?.. Possibly their question was spontaneous?!

In Verses 51,55, 58-59, Allah says:

*﴿And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrong-doers)﴾.*(51)

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*﴿And (remember) when you said: O Mûsâ (Moses)! We shall never believe in you until we see Allah plainly. But you were seized with a thunder-bolt (lightning) while you were looking﴾.* (55)

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*﴿And (remember) when We said: Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: Forgive us, and We shall forgive you your sins and shall increase (reward) for the good- doers. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijzan (a punishment) from the heaven because of their rebelling against Allah's obedience﴾.* ( 58-59)

A lot has been said about the Children of Israel in *Sûrat Al-Baqarah*, and a lot has been mentioned about these in the entire Qur'an. No people have been given such honor of detailed description of their parables and deeds.. In *Sûrat Al-Baqarah*, seven boons **Allah** endowed upon them and seven sins they committed and seven penalties befell them.

- On contemplating every detailed description about the Children of Israel, we will find many wondrous things, in addition to queer descriptions attributed to them:
  - They stipulated that Mûsâ (Moses), peace be upon him, should make them see **Allah** plainly so that they believe in Him..
  - They asked Mûsâ (Moses), peace be upon him, to set a god for them though their feet were still soaked after Mûsâ (Moses), peace be upon him, crossed the sea with them to flee from the Fir'aun (Pharaoh) and his soldiers.. (As in verse 61).
  - They objected to **Allah**'s subsistence they were endowed without exerting any efforts and they asked for how types of victuals like: garlic, onion and cereals.. (As in verse 62)
  - Their stubborn answers to Mûsâ (Moses), peace be upon him, when he ordered them to slaughter a cow.. (As in verses 68-70).
  - They worshipped the Calf when Mûsâ (Moses), peace be upon him, left them to the Mount of Sinai to get the Taurât (Torah).. (As in verse 92).
  - They refused what came forth in the Torah till the mountain was split above them as if it was a sunshade, but they feared it would crumble over them so they accepted it coercively.. (As in verse 93).
  - They were so daring that they refused to enter the sacred land, and asked Mûsâ (Moses), peace be upon him, to go with his Lord and fight together.

- Their disobedience to **Allah**'s order to enter the town and they fabricated what they were ordered to say.. They were ordered to enter the town **Allah** ordained for them, modestly and piously and ask for **Allah**'s forgiveness.
- The wondrous incidences, boldness, stubbornness and disobedience occurred in the time of Mûsâ (Moses), peace be upon him, when he was among them.

The Qur'an gives them awful descriptions as:

- They do not fulfill their promises.. Eat ill gotten property.. Obtain usury.. They kill Prophets and give them the lie.. And never desert evil deeds.. Disturbed the *Taurât* (Torah).. And fabricate lies against the Lord.. And claimed that the fire would touch them only for few deeds.. They claimed that Ibrâhîm (Abraham), peace be upon him, was a Jew.. No one would enter paradise except the Jews.. They also claimed that they are **Allah**'s most endeared sons.. And the worst of all they claimed that 'Uzair (Ezra) is the son of **Allah**.. They plotted against the Prophet, Allah's Prayers and Peace be upon him, although they were aware that he was sent by **Allah**, as their holy book contains his description and name.. And claimed that the adorers of idols were following the right path and more pious than the believers in **Allah** and the Prophet.
- We wonder why the holy Qur'an was concerned with showing the reality of the Jews? Are they mere stories?! Or is the case is more significant and hazardous? Possibly this means that the main enemy of Muslims at all times is the Jews?! But the Muslims

should pay attention to these facts when they deal with Jews and whenever they convention with them, should not they? They were so tough with their Prophets then how would they deal with the Muslim leaders who are not Prophets nor Apostles?

What is the benefit if the verses we recite from the Glorious Qur'an that contains no falsehood? Is the recitation for more blessings? Or for the parables of the Children of Israel that took place many centuries ago? Possibly we imbibe from them to find in them an example and guidance to help us in contemplation so that the Muslims should know more and more about their enemy, the eternal enemy so beware when they deal with them?

In Verse 186, Allah says:

*﴿And when My slaves ask you (O Muhammad, Allah's Prayers and Peace be upon him,) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright﴾.*

- Many *Qur'anic* verses descended to answer the questions of the Companions (or the quests of the obdurate Jews or Polytheists), These verses usually began with the predicate: *﴿They ask you (O Muhammad, Allah's Prayers and Peace be upon him,)﴾* and the answer preceded by: *﴿Tell them..﴾*. But it's noteworthy that the answer

in this verse (*Al-Baqarah* “The Cow”, 186) is not preceded by the order: **﴿Tell them..﴾**.

- The verse comes in the context of regulation of fasting.
- But does this mean that the prayer of the fasting supplicant will be answered?.. We wonder why the answer is not preceded by the order **﴿Tell them﴾**?!
- Does this insinuate that **Allah**'s answer to the prayer is faster than the prayer of the supplicant?.. There is no veil (or barrier) between **Allah** and His worshippers, so the answer is so fast, not preceded by the order **﴿Tell them﴾** to make a long story short?.. So the verse addresses directly the supplicants, there is no need to inform them of the presence of an intercessor.

In Verse 238, **Allah** says:

**﴿Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer- ‘Asr). And stand before Allah with obedience [and do not speak to others during the Salât (prayers)]﴾**.

- It's worth mentioning that this verse comes in the context of provisions and regulations of divorce, '*Iddah*<sup>1</sup> of divorce (three monthly courses) and the '*Iddah* of widowhood (four months and ten days)..

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<sup>1</sup> '*Iddah*: **Allah**'s prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person.

- Islamic scholars and researches are aware that the verses are closely linked and intertwined as the beads; each verse is bound to the previous and next verses, yet this verse (*Al-Baqarah* “The Cow”, 238) is a parenthesis (parenthetical clause) with no apparent reason. This deserves contemplation!!.
- May be this makes us feel that the afore mentioned provisions and regulations will be carried out strictly by the Muslims who guard strictly the prayers?!!.
- On the other hand, guarding (observing) strictly the prayers is the criterion for choosing one’s spouse, hence the spouse (male or female) will fear **Allah** in...
- The Muslim (male or female) will be called to account on Doomsday and the first thing he will be asked for is the prayer, if it is accepted all what he did is accepted, and if his prayer is not, all what he did will not be accepted.. Virtually, this is applicable to the conduct of spouses towards one another, if they observe strictly prayers, their conduct will be perfect.. Is this the Divine denotation?!!

God only knows!

In Verse 246, Allah says:

*﴿Have you not thought about the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs,: Appoint for us a king and we will fight in Allah's Way. He said: Would you then refrain from fighting, if fighting was prescribed for you? They said: Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)? But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the Zâlimûn (polytheists and wrong-doers)﴾.*

Ever since the Children of Israel refused to enter the Sacred land, Allah preordained for them and asked Mûsâ (Moses), peace be upon him, to go ahead and fight with his Lord the tyrant who usurped their lands so Allah predestined them to be in a state of Diaspora for forty years.. Ever since, the Children of Israel had been straying on earth except in several periods when Allah sent from among them the Prophets as mighty kings as this happened at the time of Yûnus (Jonah) and Sulaimân (Solomon), peace be upon them, who ruled them with strength and coercion.

The verse mentions one of these periods when the tyrants ruled them with torment so they asked for the help of their Prophet and it seems that they wanted to be guided to the right path..

On contemplating this verse, certain issues become obvious:

- Their Prophet could lead them in this war, nevertheless, they asked him to choose a king to rule them, this proves their impoliteness and stubbornness .
- Their Prophet anticipated their disobedience if fighting was ordered for them so he warned them but to no avail.

In Verses 247- 248, **Allah** says:

*﴿And their Prophet (Samuel, Allah's Peace be upon him) said to them: Indeed Allah has appointed Tâlût (Saul) as a king over you. They said: How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth. He said: Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. And their Prophet (Samuel, Allah's Peace be upon him) said to them: Verily! The sign of His kingdom is that there shall come to you Al-Tâbût (a wooden box), wherein is Sakînah (peace and reassurance) from your Lord and a remnant of that which Mûsâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers﴾.*

- When their Prophet told them that **Allah** had appointed *Tâlût* as king for them, they refused audaciously and attributed this refusal to his poverty; to them money was the pivot of life. They

overlooked requirements of leadership: knowledge, bodily prowess, and the ability to manage the affairs of the state well.

- They accepted the divine choice only on seeing a miracle: The Ark of the Covenant (which they had lost on a previous occasion, it contained relics belonging to Moses and Aaron, Allah's Peace be upon them. It was borne by angels who made it fly in air). As it was the wont of their ancestors when they did not accept the *Taurât* (Torah) till they witnessed a divine Miracle. When **Allah** raised the mountain over them as if it had been a canopy..
- Accepting divine orders coercively does not mean true faith. **Allah** ordained their trial because there is an abysmal discrepancy between obeying **Allah** on the basis of true faith and free will and accepting divine ordinance forcibly.. They were about to contend with a mighty enemy, this holy contention was eligible only for true believers who have absolute trust in **Allah**'s Omnipotence. They would anticipate either of the two blissful dooms: victory or martyrdom.

In Verse 249, Allah says:

*﴿Then when Tâlût (Saul) set out with the army, he said: Verily! Allah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand. Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: We have no power this day against Jâlût (Goliath) and his hosts. But those who knew with certainty that they were to meet their Lord, said: How often a small group overcame a mighty host by Allah's Leave? And Allah is with As-Sâbirûn (the patient)﴾.*

- **Allah**, Praise and Glory be to Him, trialed them by depriving them of water, at the stream at time of thirst and moments of exerting efforts.. As a result, they were divided into three groups:
  - Those who disobeyed divine orders and drank of the water of the stream. They could not proceed with the army, and if they could they would flee on facing the enemy and frustrate the true believers.
  - Those who took a mere sip out of the hand they were petrified on facing their enemies, they said: ***We have no power this day against Jâlût (Goliath) and his hosts.***
  - Those who obeyed **Allah's** and complied with divine orders, they did not taste of it. They contended with their enemy steadfastly, as they trusted in **Allah's** victory. **Allah**

supported them and sent David, Peace be upon him, as their king and Prophet.

- Hence, there is a great difference between perfect obedience, partial obedience and audacious disobedience.

In Verse 258, **Allah** says:

*﴿Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrâhîm (Abraham) said (to him): My Lord (Allah) is He Who gives life and causes death. He said: I give life and cause death. Ibrâhîm (Abraham) said: Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west. So the disbeliever was utterly defeated. And Allah guides not the people, who are Zâlimûn (wrong-doers)﴾.*

- The disbeliever does not dispute with believers due to his ignorance nor for the absence of a great proof of **Allah**'s might.. He does not believe in **Allah**, so eternal Fire is his doom.
- Disputing with infidels needs forbearance, wisdom and perseverance, not to mention **Allah**'s support. The believer must be faithful in his aim to display Truth and not to beat others opinion.
- Ibrâhîm (Abraham), peace be upon him, was not dragged to the king's prevarication and futile debate.. He could not give life nor death in the true sense of the word! Giving life and death means creating life and existence from non-existence. Ibrâhîm

(Abraham), Peace be upon him, moved on in his dispute to a reality palpable, and visual beyond the king's might: that is, to make the sun rise from the west. The infidel was confounded and dumb founded.

- **Allah**, Praise and Glory be to Him, will cause the sun to rise from the west before the Day of Reckoning.. When the gate of repentance will be locked, and this is a great sign heralding the Day of Resurrection.

In Verse 259, **Allah** says:

*﴿Or like the one who passed by a town and it had tumbled over its roofs. He said: Oh! How will Allah ever bring it to life after its death? So Allah caused him to die for a hundred years, then raised him up (again). He said: How long did you remain (dead)? He (the man) said: (Perhaps) I remained (dead) a day or part of a day. He said: Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh. When this was clearly shown to him, he said: I know (now) that Allah is Able to do all things﴾.*

- **Allah**, Praise and Glory be to Him, created the whole world with norms and laws that do not waver...and made links between causes and causers. He enabled people to discover the characteristics of things inspired them with availing themselves of

them so that the life on earth would advance and progress to make lifestyle more luxurious..

- The Great Creator of life would not be restricted by laws, which could not limit His omnipotent power. He, Praise and Glory be to Him, is able to deprive things from their characteristics, for instance, when Abraham, peace be upon him, was put in fire, **Allah** deprived fire of combustion in this very example. Moreover, He, Praise and Glory be to Him, invalidity the liquidity and fluidity of water when Moses, peace be upon him, crossed the sea.
- And what has been mentioned in Qur'an for such examples assure of **Allah's**, Praise and Glory be to Him, capability, as **Allah** creates things with reasons he also has the power to create them without, just like he created the being from nothingness.
- This *Qur'anic* verse describes three situations: Firstly: the situation of the one who wonders and disputes, it was said that it was 'Uzair (Ezra), one of the Prophets of the Children of Israel.. Secondly: the state of the food and the drink.. Thirdly: the status of the donkey.. The verse underscores the impact of time on every creation, and how this impact differed although the place was the same.. It's well known that the time was created by **Allah** and it's the consequence of the rotation of earth around itself and the consecutive progression of day and night.
- As for 'Uzair (Ezra), he had died temporarily for a hundred years. So how his body remained as it was, then he was resurrected as he

was and the time did not affect him and earth did not have an impact on his body. Bedsores didn't afflict him?!

- As for the food and drink, years did not affect them, Bacteria and Microbes did not have an impact on them?!.. Or eaten by an animal or a fly.
- The donkey was not only dead but nothing remained of it but bones.. **Allah** resurrected it and brought it to life (**Allah** brought bones together and clothed them with flesh) so 'Uzair (Ezra) cried out from the inmost depth of his soul: ***(I know (now) that Allah is Able to do all things)***.
- Do we have to say like 'Uzair (Ezra), after knowing his story?!
- We must assert that we are aware that **Allah** has power over all things and we should not despair of **Allah**'s Mercy.
- We have to understand the secret of eternity in the hereafter as time stops and does not move on!

## *Sûrat Âl-‘Imrân, “The Family of Imran”*

In Verses 37- 41, Allah says:

*﴿So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrâb<sup>1</sup> to (visit) her, he found her supplied with sustenance. He said: O Maryam (Mary)! From where have you got this? She said: This is from Allah. Verily, Allah provides sustenance to whom He wills, without limit. At that time Zakariyâ (Zachariya) invoked his Lord, saying: O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation. Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): Allah gives you glad tidings of Yahya (John), confirming (believing in) the word from Allah [i.e. the creation of ‘Îsâ (Jesus), peace be upon him, the Word from Allah (“Be!”- and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous. He said: O my Lord! How can I have a son when I am very old, and my wife is barren? (Allah) said: “Thus Allah does what He wills”. He said: O my Lord! Make a sign for me. (Allah) said: Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning﴾.*

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<sup>1</sup> Al-Mihrâb: A praying place or a private room.

On contemplating those *Qur'anic* verses, some questions are broached:

- The sublime status of Maryam (Mary), and **Allah's** care and protection as far as Maryam (Mary) was concerned in addition to her absolute faith in **Allah** and His Omnipotence.
- Zakariyâ (Zachariya), peace be upon him, made use of that opportunity - on seeing the miracle of the victuals - and asked **Allah** to grant unto him a pure progeny, and was standing in prayer in *Al-Mihrâb*.
- The instantaneous acceptance of prayers even before his departure from *Al-Mihrâb* as angels gave him glad tidings of begetting Yahyâ (John).
- Zakariyâ (Zachariya), peace be upon him, asked for a sign to know that his wife became pregnant as she was very old and barren as well (i.e. reached menopause).
- The sign would be that he would speak to no man for three days without being ill and they asked him to celebrate the praises of **Allah**, Praise and Glory be to Him, again and again, and glorify him in the evening and in the morning. It means that if he wanted to speak with anyone he would be gagged and would not be able to utter any word, on the other hand, if he wanted to celebrate the praises of his Lord he would praise **Allah** more and more.
- This proves that praising **Allah** was a grace and mercy bestowed on Zakariyâ (Zachariya), peace be upon him, who was not deprived of it during those three days.

- But this raises another question: Why did not Zakariyâ (Zachariya), peace be upon him, ask **Allah** to grant unto him a progeny except when he felt dazzled by the miracle of Maryam (Mary's) sustenance?.. May be he noticed that causality (the law of cause and effect) did not affect the existence (or non-existence) of things because the Great Maker of causes was (and has always been) able to create them without any need of law of cause and effect.
- Why it was said to Zakariyâ (Zachariya), peace be upon him,: **﴿Thus Allah does what He wills﴾**. When he asked about the modality of having a son, yet when Maryam (Mary) was asked: When this (sustenance) comes this to You?.. **﴿So (it will be) for Allah creates what He wills﴾**. Does this mean that in the case of Maryam (Mary), the matter concerned (creation as there was no father), yet in Zakariyâ (Zachariya's), peace be upon him, case, it was (holy accomplishment as there is a father and mother), i.e. accomplishing causes, or rather healing and finding a remedy for the hindrance?
- Why was she provided with sustenance without exerting any effort, at all times, as every time he entered her *Al-Mihrib* he found her supplied with sustenance?.. But had she given him from it or was it only allowed to her solely?!
- In the zenith of exhaustion and terror, and just after giving birth to her son, she was ordered to shake herself the trunk of the palm-tree, so that it would let fall fresh ripe dates upon her.. Was it a

means to divert her from her fears?.. May be, a woman, under such circumstances, has to move on another spot to retrieve her physical fitness possibly, the divine order aimed at both goals.. or there was a third goal unrevealed to us.

- Maryam (Mary) resorted to a palm-tree when she was suffering from pains of labor and was ordered to eat fresh ripe dates and drink from the fountain.
- When Yûnus (Jonah), peace be upon him, was cast to the shore by a (big) fish, he was sick then. **Allah**, Praise and Glory be to Him, let a pumpkin tree grow beside him on the shore to protect him.
- When Ayyûb (Job), peace be upon him, complained to **Allah**, He made a fountain spout, and Ayyûb (Job), peace be upon him, drank there from and cleansed his body with its blessed water.
- This might denote to us that food and drinks have therapeutic usefulness. On delivering a baby dates will be important for the mother, and in cases of illness, pumpkin will be so useful. As for skin diseases creams and ointments should be treated locally.

## *Sûrat An-Nisâ*, “The Women”

In Verse 11, Allah says:

*﴿Allah commands you as regards your children's (inheritance): To the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise﴾.*

- The Arabs were not equitable in inheritance. They used to bequeath the elder son and deprived the rest of sons and daughters did not inherit anything. Women were deemed unworthy of getting their share of inheritance after the death of the husbands or the fathers. So the provisions of inheritance were revealed to make equity prevail, and sow benevolence among hearts and rid hearts of grudge and pangs of injustice. Notice in sentence, **Allah** said: *﴿nearest to you in benefit﴾*. and not ( more to you in benefit).

- With my experiences in life for such situations, I knew that the word *(nearest)* is the ideal word because (the more to you in benefit) might be away or can be late so you can't get benefit but from whose (the nearest).
- I have seen such a case, there was a man who was preferring one of his sons because of his kindness, obedience and intelligence, he was intending to altruist him in inheritance but after days and days, this good son moved on to finish his study, and the father got sick and the only person who stands beside him and looked up him was his other son whose he was intending to abate from the inheritance.
- I have seen a man who was deeply in love with his wife and was intending to give her all of his fortune so no one can inherits him, he had only a little girl. But one day he got sick and no one stands beside him except his father and his mother because his wife left him and went back to her family, she got bored of his illness and can not serve him no longer.
- Also there was a man who condescend of his fortune to his daughter so no one can share with her the inheritance, after a while she got married, got sick and didn't have children.. She died so her husband inherited all of the fortune which the father worked too hard to collect it without any effort and enjoyed all of the fortune and jewelers of his dead daughter.
- Therefore we can find out that **Allah** knows the good to us and does not order but with the happiness in life and eternity. His

orders are the absolute fair.. And any trial to change **Allah's** legislations or trickery about it is a wrong one because man never knows what will be tomorrow and who will die first.

In Verse 19, **Allah** says:

*﴿O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the Mahr<sup>1</sup> you have given them, unless they commit open illegal sexual intercourse; and live with them honourably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good﴾*

- *﴿..If you dislike them..﴾*, means weariness and boredom after fulfilling his carnal desires.. May be the wife has become old, and her husband craves for a beautiful and young woman as his wife, but he is surprised to find that a lot of good is brought about through the one he dislikes.. This *Qur'anic* expression is striking:
- How an old and exhausted woman brings good boons to her husband?!.. Eventually, I found the answer: One of my friends felt bored of his wife and fell upon a beautiful and young woman, and he proposed to marry her; meanwhile he asked for my advice so I advised him not to follow his whim, and wait and see.. After a short while, he became seriously ill and was bedridden, his wife backed him up, served him compassionately and tenderly.

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<sup>1</sup> *Mahr*: Bridal-money given by the husband to his wife at the time of marriage.

In Verse 94, **Allah** says:

*﴿O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): You are not a believer; seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do﴾.*

When one of the companions of the Prophet, Allah's Prayers and Peace be upon him, killed a polytheist after declaring himself a believer he did not believe him and thought that the polytheist was just trying to protect himself from being killed. The Prophet, Allah's Prayers and Peace be upon him, blamed his companion.

- We should contemplate (apart from this occasion).. The divine order that reminds the believers that they were polytheist before embracing Islam. A believer should not take pride in his faith nor be audacious to other, who were not guided to the right path of Islam.. Moreover, **Allah** does not accept the prayers and who so behaves audaciously towards people.. On the other hand, He, Praise and Glory be to Him, accepts the prayers of those who behave humbly and modestly.
- **Allah** inculcates us the way of treating the wrongdoers gently so that calling people to **Allah**'s path should be through wisdom and

good advice.. May yesterday disobedient become obedient tomorrow.. And many obedient believers might become disobedient in the future. True guidance is the guidance of **Allah**. And what is decisive (or crucial) is the finale.. We should remember our status in the past before **Allah** guided us to the right path!

In Verse 110, **Allah** says:

*﴿And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful﴾.*

- When the disobedient contemplates the style of this verse, he never despairs of **Allah**'s Mercy.. *﴿..but afterwards..﴾* gives us the impression that man seeks **Allah**'s Forgiveness languish. So it is not mandatory that the one, who commits a sin, asks immediately for **Allah**'s Forgiveness.. Rather, seeking **Allah**'s Forgiveness and repentance may take place months or years after the worshipper committed a mistake; he might be lying dying in bed, and, at the same time seeks **Allah**'s Forgiveness.
- The predicate *﴿..will find..﴾* gives the impression of immediate response, and confirms that he is forgiven.. It is as if the worshipper took the chance in revising his own acts throughout all his lifetime, and when he seeks **Allah**'s Forgiveness, he will

be forgiven on the spot.. What a Divine Mercy?! And what a Mercy and blessing?!

- Could we ask more and more for **Allah**'s Mercy and Forgiveness, making use of this opportunity and hasten to seek **Allah**'s Forgiveness and repent, while we are dead sure that our prayer will be answered, and aware of **Allah**'s Forgiveness?!!
- The Prophet, Allah's Prayers and Peace be upon him, taught us many formula of Istighfâr (i.e. asking for **Allah**'s Mercy):
  - "Who says I seek forgiveness from **Allah**, there is none has the right to be worshipped but Him, the Ever-Living, One who sustains and protects all that exists, and I repent to Him will have his sins forgiven even if he took to flight on the day whom the army is proceeding on".<sup>1</sup>
  - "Whoever says: Subhâna **Allah** wa bi-hâmdih (Glory be to **Allah** and gratitude be to Him) one hundred times each day, will be forgiven all his sins even if they were as much as the foam of the sea".<sup>2</sup>
  - "O **Allah**, I have wronged myself very much, and none can forgive sins but You; then bestow Your forgiveness upon me, and have mercy on me, indeed You are the Most Forgiving, Most Merciful".<sup>3</sup>.. "Allâhumma inni Zalâmtu nafsî zulman

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<sup>1</sup> As Bukhari and Muslim narrated that Ibn Masûd (may Allah be pleased with him) said.

<sup>2</sup> As Bukhari narrated that Abû Hurayrah (may Allah be pleased with him) said.

<sup>3</sup> As Bukhari narrated that Abû Bakr As-Siddîq (may Allah be pleased with him) said.

kathîran wala yaghfirudh-dhunuba illa anta. Faghfirî maghfîratan min Indika war-hamnî, innaka antal-ghafûrur-rahîm”.

- “The most superior appeal for **Allah**’s Forgiveness is: O **Allah!** You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You”.<sup>1</sup> .. “Allâhumma anta Rabbi la ilâha illa anta. Khalaqtânî wa ana abduka, wa ana ala ahdika wa wadika mastatatu. Audhu bikâ min sharri ma sanâ’tu, ab’u lakâ bini’matika alaiya, wa abu’u bidhanbi faghfirî innahu la yaghfiru adhdhunûba illa anta”.
- “Who wakes up at night and says: None has the right to be worshipped but **Allah**, The One Who has no partner. All the Kingdom is for Him, and all the Praises are for Him, and He is Omnipotent. Praise be to **Allah** and Glory be to Him, and none has the right to be worshipped but **Allah**. There is no might or power except with **Allah**. If after this says: O **Allah** forgive me, or he asks (for something), it will be granted him.

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<sup>1</sup> As Bukhari narrated that Shaddâd Ibn Aus (may Allah be pleased with him) said.

And if he has made his ablutions and has performed his prayer, his prayer will be accepted”<sup>1</sup>. “La ilâha illa-l-lâhu wahdahu la sharîka lahu; lahu-l-mulk wa lahu-l-hamd, wahuw‘ala kulli shai’in qadîr, Alhamdulillah, wa Subhân **Allah**, wa lâ ilâha illallâh, wa la hawlâ wa la quwat’illa bi-l-lahî”.

In Verse 147, **Allah** says:

*﴿Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing﴾.*

- Glory be to Him, the Most Compassionate, the Great Bestowal of all good.. He asks the worshipper to do just two things: gratitude and belief.. We have to assert that **Allah** is the Benefactor; His boons are abundant, we have to make use of them in the ways they are created for.. If the praiser of **Allah** believes in **Allah**, Praise and Glory be to Him, His angels, Holy Books, Messengers, and Doomsday, he will be saved from blame and punishment. It is the sacred promise of He who never betrays His promise.
- It is **Allah** who guides us to faith, and bestows upon the worshipper the ability to thank his Lord. Indeed, our praise to **Allah** is inadequate.

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<sup>1</sup> As Bukhari narrated that Ubada Ibn As-Samit (may Allah be pleased with him) said.

- **Allah's** Mercy is comprehensive and great; His compassion is abundant, as if He erases the human fears, inundating worshippers with tranquility, so they resort to Him with love and submission. Admitting **Allah's** boons gives the worshipper tranquility.. On saying: Praise be to **Allah!**.. One does gain all bliss, rather it makes us estimate well the boons of **Allah** and He, Praise and Glory be to Him, preserves them.. Nevertheless, praising **Allah** is our means to be rescued and saved from torture.. The Prophet, Allah's Prayers and Peace be upon him, said: *"There are two expressions which are easy for the tongue, heavy in the balance, dear to the Beneficent: Glory be to **Allah** and gratitude be to Him, Glory be to **Allah**, the Most Exalted"*<sup>1</sup>.

In Verse 148, **Allah** says:

***﴿Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower﴾.***

- The scholars agreed that the exclusion here means except the oppressed (i.e. where injustice has been done) will be permitted to have evil noised abroad in public speech in special cases.
- As complaining about him to the judge or the ruler by saying: O, he oppressed me.. Insulted me.. Devoured into my money.. It is some sort of allowed (or forgiven) backbiting. But it is not

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<sup>1</sup> Narrated Abû Hurayrah (may Allah be pleased with him).

allowed for the oppressed to make a public scandal of evil among people.

- What about news published in gazettes and magazines in which names are scandalized and mentioned?! Isn't this a public scandal of evil as the publisher, or the editor, was not oppressed by the slandered person?! Moreover, this news or article will be read by the public and not the judge, and many have a bad impact on inquiries or the sentence issued by the judge?!!
- What if the published information is not factual?! Is it permissible to have people's private lives subject to producing films as we find in some of them some sort of slandering?!
- We wish newspapers be void of the news of accidents of bribery and corruption?!
- It would be more sensible if names of criminals are not mentioned in the gazettes, because it is of no avoid of publishing them possibly, it would be more sensible to wait until the final sentence is issued?!
- Our holy religion taught us that backbiting means: To mention things about your Muslim brother which he hates to be attributed to him, so if these things are true to his character, then this is backbiting, and if not then this fabricating lies or slandering the individual.. Does this apply to what is published in gazettes and magazines?!
- It is noteworthy that some names are published and other names are not published, according to the social rank of the perpetrator

of the crime. And this is deemed blatant oppression and discrepancy between people.

- Publishing some news might arouse sensual instincts and idle sensation-mongering as directing people to the means of committing a crime.
- Our Prophet, Allah's Prayers and Peace be upon him, taught us that the thing that really makes people wallow on their faces on the fire (Hell) is the yields of their tongues.. Their uttered words, and consequently the published word. So, do the editors of articles on criminal deeds ponder over this?!

In Verse 174, **Allah** says:

*﴿O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad, Allah's Prayers and Peace be upon him,) from your Lord; and We sent down to you a manifest light (this Qur'an)﴾.*

- It is well known that the light, **Allah** sent and was mentioned in the above verse is (the holy Qur'an), and that the convincing proof that has come to the people is the Prophet, Allah's Prayers and Peace be upon him, Notice that a proof is convincing evidence.
- It is as if the Prophet, Allah's Prayers and Peace be upon him, is the proof, and the clear evidence that proves the whole divine Message. His virtuous personality is a sign endowed by **Allah**, and a miracle that proves the truthfulness of His Prophet and Apostles.

- According to the Divine norm, **Allah** backs up His Prophets with miracles to be an evidence and Prof of their truth fullness as: Saleh's, peace be upon him, She-camel, Mûsâ (Moses'), peace be upon him, staff, and 'Îsâ (Jesus'), peace be upon him, ability to resurrect the dead.. etc. On the other hand, the Prophet, Allah's Prayers and Peace be upon him, is the convincing Prof, the great sign and miracle according to the holy verse.
- Illiteracy is a defeat that deprives the illiterate of the ability to be knowledgeable. Literacy is the elementary basis of knowledge; nevertheless, illiteracy had been a source of praise as far as the Prophet was concerned. This meaning was repeated in many verses in the holy Qur'an and seemed a sign of his faithfulness. It proved that the holy Qur'an was revealed by **Allah**, Praise and Glory be to Him, because the illiterate Prophet, Allah's Prayers and Peace be upon him, could not reveal such wondrous and holy words on his own..

## ***Sûrat Al-Mâ'idah, "The Table spread with Food"***

In Verse 13, Allah says:

*﴿So because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allah loves Al-Muhsinîn (good-doers)﴾*

- We notice in this verse that amongst the punishments for breaching a covenant with **Allah** beside being cursed and heart hardness.. Is forgetting.. We have been taught as kids that the weakness of any knowledge is to leave it and that continued knowledge is in learning, and here we have an important addition to reasons of forgetfulness which is non obedience, as the signs for breaching a covenant is letting what **Allah** ordered us to do and doing what **Allah** forbid us from doing.. **Allah** bless *Imam Shaf'yy*, may Allah be pleased with his soul, who said:

I complained to *Wakiea*,  
My bad memorizing..  
So he lead me to abandon sins..  
He told me that knowledge is a light,  
And the light's of **Allah**,  
Is not given to sinner!!

- *Wakiea* was *Imam Shaf'yy's Skeikh* (tutor) in memorizing Qur'an – the knowledge may stay but its use or benefit may be gone, the carrier of that knowledge is thus as a donkey carrying books but not benefiting from their contents.. **Allah's** obedience is thus the way to maintain one's brain and human benefit of knowledge.. Some scholars say that the obedient looses never his sanity and suffers never from the elderly weaknesses of brain no matter how old he gets..

In Verses 27 – 31, Allah says:

*﴿And Muhammad, Allah's Prayers and Peace be upon him, recite to them (the Jews) the story of the two sons of Adam (Hâbil and Qâbil) in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: I will surely kill you. The former said: Verily, Allah accepts only from those who are Al-Muttaqûn (the pious). If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allah, the Lord of the 'Âlamîn (mankind, jinn, and all that exists). Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (polytheists and wrong-doers). So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and*

*became one of the losers. Then Allah sent a crow who scratched the ground to show him to hide dead body of his brother. He (the murderer said: Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother? Then he became one of those who regretted).*

On contemplating these verses, we find that there are many questions to be broached:

- Why Hâbîl (Abel) did not defend himself? Was this prohibited in their legislation as some scholars said?.. If this is true we have to acknowledge that one of the great boons of **Allah** is our right to defend ourselves, wealth and honor in our merciful *Sharia'* (Islamic Law).
- After killing his brother, Qâbîl (Cain) was surprised that he had not taken measures to bury his corpse and this is what befalls everyone who does something and never takes into consideration its consequences.
- **Allah**, Praise and Glory be to Him, sent a Crow scratching the ground to show him how to bury the dead body of his brother and it is a common habit among the Crows.. So Qâbîl (Cain) was taught from him how to bury his brother. Does this mean that no one had died before this crime? Possibly, burying the dead body was not known at the time. If this is true, how did they dispose with the corpses of the dead?
- **Allah**, Praise and Glory be to Him, predestined that whoever kills a person is as if killed all people together.. Was this because

killing oppressively had been rife among themselves? Or this might be because killing oppressively had been the most hideous crime?

- Qâbîl (Cain) buried his brother without cleansing it and had not put him in a coffin as this was not known to him at the time. Of course this did not dishonor the status of the killed.
- Strangely, the Prophet, Allah's Prayers and Peace be upon him, enumerated the Crow among the five hideous creatures: the snake, the scorpion, the glede, the rapacious dog, the crow, the killing of which was allowed during the Holy months and other months. So, why was this trespasser the one who taught Cain how to bury the dead body of his brother?
- This was first crime committed on earth and the reason lurking behind it was spite.. Every murdered individual till Doomsday will cause Qâbîl (Cain) to bear part and parcel of the sin because he was the first one who established and enacted killing as the Prophet, Allah's Prayers and Peace be upon him, told us.
- Qâbîl (Cain) was not endowed the blessing of repentance and he was one of the losers.. So could we believe the saying:  
**Allah** refuses to endow the killer of a believer the boon of a repentance?<sup>1</sup>

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<sup>1</sup> As Abdullah Ibn Abas, peace be upon him, said.

In Verse 96, Allah says:

*﴿Lawful to you is (the pursuit of) water-game and its use for food-for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihrâm (for Hajj or ‘Umrah). And fear Allah to Whom you shall be gathered back﴾.*

- This *Qur’anic* verse prohibits the pursuit of *﴿..land-game..﴾* when one is in a state of ritual consecration (being in the sacred precincts or in pilgrim garb).. And the same verse shows that the pursuit of *﴿..water-game..﴾* when one is in a state of ritual consecration even if he caught it or caught by others or if it was cast on the shore.. Really, this is worthy of contemplation.
- There are unlawful things where the cause of forbidding them was mentioned. For example, the cause of forbidding alcoholic beverage is drunkenness, hence every intoxicant (alcohol) is forbidden. But if the beverage is not intoxicating it is allowed.. There are unlawful things where the cause of forbidding them is not mentioned as the pursuit of land-game when one is in a state of ritual consecration or if one is in sacred precincts. Moreover, the cause of forbidding usury was not mentioned in the holy Qur’an or in the *Sunnah*<sup>1</sup>; and any attempt at searching for a cause of forbidding it will be a big failure that might lead the

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<sup>1</sup> *Sunnah*: The legal way or ways, orders, acts of worship and statements of the Prophet, Allah’s Prayers and Peace be upon him, that have become models to be followed by the Muslims.

contemplator to fall as a prey in the claws of desires and transgress the penalties of **Allah**. **Allah**, Praise and Glory be to Him, knows the wisdom in his orders and prohibition. The Muslim should submit and succumb to them submissively, and be dead sure that this wisdom is for his benefit in this world and in the Hereafter. All orders and prohibitions are issued from **Allah**, Praise and Glory be to Him, Who should be obeyed, without questioning anything before Him.

- It was said: Hence, contemplating causes of orders and prohibitions is not permissible. All religious laws, though in compliance with the basis of faith, differ in detailing and modalities according to the circumstantial conditions..
- **Allah**, Praise and Glory be to Him, praises the believers who submit to and obey His orders as they say: *﴿We hear, and we obey..﴾*.

In Verse 110, Allah says:

*﴿(Remember) when Allah will say (on the Day of Resurrection). O 'Īsā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rūh-ul-Qudus [Jibrīl (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurāt (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: This is nothing but evident magic﴾.*

- The aforementioned verses denote the mode of being called unto account in the Hereafter. They start with numerating the boons and reminding the worshipper of them, then ask how he makes use of them, has he used them well?!
- N.B. Among the questions comes one about events took place after The Messiah 'Īsā (Jesus) left his people.. Possibly he has been held as a witness.. Each apostle will testify to his people on Doomsday.. May be this denotes that the human being would be

called to account with regard to all his beliefs and ideologies people were affected by?!

- Thereupon, the worshipper is not only responsibly of his sayings and deeds, but possible he would be called to account on his impact on people: His kids and comrades.. etc; till Doomsday!!
- Consequently the responsibility of the great intellectual and cultured people is unique.. So, this proves the grave impact of the Prophetic advice that everyone is a guardian (as if one was a shepherd) and everyone is responsible for his flocks.
- The Prophet, Allah's Prayers and Peace be upon him, says: *“Anyone, who enacts a benevolent tradition, will have the reward thereof and the reward of anyone who follows it till Doomsday, without cutting down any of their rewards, and whoso enacts an evil tradition, will have the sin thereof and the sin of whoso follows it till Doomsday”*<sup>1</sup>.

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<sup>1</sup> As Muslim narrated that Garyer (may Allah be pleased with him) said.

## ***Sûrat Al-An‘âm, “The Cattle”***

In Verse 160, Allah says:

***﴿Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allah and His Messenger, Allah’s Prayers and Peace be upon him.) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His Messenger, Allah’s Prayers and Peace be upon him,) shall have only the recompense of the like thereof, and they will not be wronged﴾.***

- How great **Allah’s** Mercy is!!.. Verily, He, Praise and Glory be to Him, is Graceful and Generous!!..
- Contemplate the modality of Divine Reckoning.. According to the verse.. If one does ten good deeds and hundred evil deeds he will need only one good deed to enter Paradise, because a good deed will be multiplied ten times, and to the evil, the punishment is no more than commensurate with their sin; the human being needs nothing but a good deed or a portion of a good deed to enter Paradise whoso has his good deeds outweigh his evil deeds will enter Paradise according to **Allah’s** Grace and Mercy.
- As the evil deeds are obliterated by asking **Allah** for forgiveness and repentance because the one who repents from his sins is similar to the one who committed no sins at all, and sins are obliterated by good deeds?!.. Verily, good deeds eliminate evil deeds.. If a good deed is done after a sin has been committed, the good deed will obliterate it. Performing prayers is an atonement for sins committed between every prayer performing.. Friday noon prayer every week is an atonement for sins committed

between all Fridays.. Fasting *Ramadân* one year after another is expiation for the sins the one who fasts has committed in the period between the two *Ramadâns*.. *Hajj* (Pilgrimage) and *Umrah*<sup>1</sup> remove sins, as fire removes clinker scoria.. Almsgiving abates the wrath of our Lord as water extinguishes firebrands, furthermore, avoiding committing grave sins leads to atonement for minor sins.

- Hence, the holy verse makes the Muslim feel that **Allah**, Praise and Glory be to Him, calls him to account mercifully and gracefully.
- More interesting, the evil deeds are altered into good deeds to him who repents, believes and does righteous good deeds.
- Really, we should hurry to repent and turn to **Allah**, in addition, do a lot of righteous deeds, for the door of Mercy is still open.
- The field of righteous (i.e. good) deeds is so vast:
  - Saying a pleasant word is a charity..
  - Meeting your Muslim brother with a smiling face is a charity.
  - Removing harmful things from the road, abstaining from harming or hurting people is a charity..
  - If a man puts a morsel in the mouth of his wife tenderly, it is a charity..
  - There is a reward for kindness to every living creature.. as giving water to a dog, or feeding a cat... etc.

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<sup>1</sup> *Umrah*: A visit to *Makkah* during which one performs the *Tawâf* around the *Ka'bah* and the *Sa'y* between *As-Safâ* and *Al-Marwah*. It also called lesser *Hajj*.

***Sûrat Al-A‘râf,***  
**“The Heights or The Wall with Elevation”**

In Verses 113 – 127, Allah says:

*﴿And so the sorcerers came to Fir‘aun (Pharaoh). They said: Indeed there will be a (good) reward for us if we are the victors. He said: Yes, and moreover you will (in that case) be of the nearest (to me). They said: O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?. He [Mûsâ (Moses)] said: Throw you (first). So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. And We revealed to Mûsâ (Moses) (saying): Throw your stick, and behold! It swallowed up straight away all the falsehood which they showed. Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced. And the sorcerers fell down prostrate. They said: We believe in the Lord of the ‘Âlamîn (mankind, Jinn and all that exists). The Lord of Mûsâ (Moses) and Hârûn (Aaron). Fir‘aun (Pharaoh) said: You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all. They said: Verily, we are returning to our Lord. And you take vengeance on us only because we believed in the Ayât (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims. The chiefs*

*of Fir'aun's (Pharaoh) people said: Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods? He said: We will kill their sons, and let live their women, and we have indeed irresistible power over them﴾.*

On contemplating those *Qur'anic* verses, we notice that:

- The situation of the (Sorcerers) who were at the beginning of the day a help for Fir'aun (Pharaoh) changed and they became witnesses who could bear witness to Mûsâ (Moses'), peace be upon him, truthfulness.
- The (Sorcerers) stipulated to have a suitable reward if they win over Mûsâ (Moses), peace be upon him, though Fir'aun (Pharaoh) was tyrannical, nevertheless Fir'aun (Pharaoh) accepted their stipulation and told them that they will be raised to the post nearest to his person.
- Falsehood sticks to his falsity, and it finds those who support it to gain secular benefits.
- **Allah's** Omnipotent Will would prevail; the (Sorcerers) fell down prostrate in adoration in submission to Mûsâ (Moses), peace be upon him, on behalf of a massive crowd that gathered to support Fir'aun (Pharaoh).
- Fir'aun (Pharaoh) objected to everything, as he was a despot after Truthfulness prevailed as the sorcerers fell down prostrating.. He decided to punish them as they believed before he gave them permission.. It is as if believing in **Allah** needs getting permission from the leaders!!

- The accusation a despotic ruler aims at everyone who objects to him is to make a coup against him and usurp sovereignty.
- An exemplary punishment in such a barbarian way by cutting off their hands and their feet on opposite sides, and causing them to die on the cross. It was an attempt to make them an example for everyone who thinks to follow them.
- The chiefs of Fir'aun (Pharaoh's) people who benefited from their near position to the ruler, felt danger threatening their interests, so they incited Fir'aun (Pharaoh).. They deluded him into thinking that his sovereignty and kingdom will be taken over and usurped at the hands of Mûsâ (Moses), peace be upon him, and his followers.. They accused him of corrupting people.
- Every ruler will have his retinue and followers. Some of them adorn falsity and praise him falsely; others tell him the truth.. The one who is infallible and protected is the one shielded by **Allah** because of his good will and carrying out everything suitable for his great post.
- Among Fir'aun (Pharaoh's) retinue there was a pious man said a sincere advice to Fir'aun (Pharaoh) and asked him not to harm Mûsâ (Moses), peace be upon him, He warns him from what happened to his predecessors and the consequences of this but he did not listen to him and listened to his retinue. So he was annihilated.
- The tragic end of Fir'aun (Pharaoh) and his people makes every ruler on earth to be selective in choosing his retinue.

In Verse 143, **Allah** says:

*﴿And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: O my Lord! Show me (Yourself), that I may look upon You. Allah said: You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me. So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: Glory be to You, I turn to You in repentance and I am the first of the believers﴾.*

This verse broaches many questions:

- How come Moses, Peace be upon him, asked **Allah** such an impossible request?.. Wasn't he aware that it is impossible for him to look upon **Allah** because the ephemeral cannot see the Eternal One?!
- **Allah** did not punish Moses, Peace be upon him, nor blamed him; rather our Lord proved to him the impossibility of showing Himself to him by making the mountain as dust when **Allah** manifested His Glory, although **Allah**, Praise and Glory be to Him, had blamed and punished the Children of Israel when they asked Him to show Himself to them.
- Possibly the divine response in both cases differed according to the different motives on both sides?!.. The Children of Israel were motivated by their distrust in Moses, Peace be upon him. They put a daring stipulation that is, seeing **Allah** overtly. On the other hand, Moses, Peace be upon him, was motivated by his great love for **Allah**,

and yearnings embedded in his heart by listening to the Sacred Word of the One; as there was nothing whatsoever like unto Him?!

- The believer must bear perfect moral excellences when responding to the vicissitudes of time, and believing in fatalism. One should not seek requests un-allowed or inappropriate.. We should seek things allowed for a Muslim according to Islamic *Shariâ*, whether these things were worldly or otherworldly.

In Verse 148, Allah says:

*﴿And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were Zâlimûn (wrong-doers)﴾.*

Scholars say that the Children of Israel, when decided to get out of Egypt to escape from Fir'aun (Pharaoh's) oppression they cheated Egyptian Copts, so they borrowed from them their ornaments on the pretext of adorning themselves, then they escaped.

It is well-known that *As-Sâmirî* gathered them after Mûsâ (Moses'), peace be upon him, absence on the Mount, the people had melted all their gold ornaments and made the image of a calf and they worshipped it until Mûsâ (Moses), peace be upon him, returned, angry and grieved after

forty nights. He upbraided them and he burnt up the calf and cast it in the sea.

Contemplating this story raises some questions:

- They usurped the ornaments of the Copts, was this allowed for them?!
- Did they want to make the people of Fir'aun (Pharaoh) tranquil so that they feel not that they decided to go away lest they prevent them?! Or it was a reward for what they have left behind them (money and houses).
- They were deprived of the gold and the calf was burnt up and cast out in the sea, was this a punishment because they violated the wealth of their neighbours? Or because they worshipped it?.. Possibly, it was to prove that the idol could not defend it nor bring them any good?!!
- Undoubtedly, they needed money after leaving Egypt. So was stealing allowed in their canonical law? Why didn't Mûsâ (Moses), peace be upon him, think of retrieving the wealth to the Copts?.. Or was this tricky way allowed for them?
- How did *As-Sâmirî* convince them of worshipping the calf though they saw him creating it? Although the created is at low rank than the creator.
- Was this delusion, that is, worshipping the calf because they got money in an illegal way?!
- All this shows that the ill-gotten property does not benefit man in this world nor in the Hereafter.. But leads him to perdition as it

happened to Mûsâ (Moses'), peace be upon him, people. They ascribed partner to **Allah** and was blindfolded and dumbfounded.. They did not listen to Hârûn (Aaron's), peace be upon him, advice as he tried to show them that they were straying, they did not obey him though they know that he was an Apostle and Mûsâ (Moses), peace be upon him, went to the Mount to get the *Taurât* (Torah) revelation, and would return again. They preferred *As-Sâmirî* to Hârûn (Aaron) though he was one of the common people.

## ***Sûrat Al-Anfâl, “The Spoils of War”***

In Verses 24 - 25 Allah says:

***﴿O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he, Allah’s Prayers and Peace be upon him, calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment﴾.***

- Responding to **Allah** and His Prophet is obedience to **Allah’s** orders and avoidance of His prohibitions. It differs from one person to another according to the scope of his adherence to juristic laws of Islam and knowing what is allowed and what is un-allowed.. The Muslim is obliged to seek knowledge with different means, because being unaware of juristic laws of Islam does not exempt from responsibility. The holy Qur’an and its many interpretations are available and the pure *Sunnah* is compiled, certified and documented at the hands of honorable scholars who sacrificed their lives in interpreting every vague meaning. Muslim scholars, everywhere, exert strenuous efforts to warn people from their desires and the worldly trivialities.

- And the warning in the verse is grave and serious coming between one and his heart means that the human being will be deprived of his trustworthy adviser and be heartless so he will be merciless, desires will lead him to straying so he will be afflicted with different psychiatric diseases: As depression, schizophrenia and obsessive compulsive disorder and diseases difficult to be remedied and above all, he will lose tranquility and mental peace.
- This concerns solely those who refused to give response to **Allah** and His Prophet.. What about tumult and oppression that afflict not in particular those who did wrong but afflict everybody? What is the guilt of the obedient as they are afflicted with the disobedient and are subject to tumult and oppression?!
- Possibly, they should have ordered people to do favors and prohibited them from being ill-mannered. Yes, of course they should have done so, but if they evade doing this, evil deeds will prevail hence torture will afflict everybody: The obedient and the disobedient.
- The Children of Israel were afflicted with the curse because they never abstained from doing any evil deed. Zainab bint Jahsh (the mother of believers), may Allah be pleased with her, said that the Prophet, Allah's Prayers and Peace be upon him, entered upon her in a state of fear and said: "*Lâ ilâha illallâh (none has the right to be worshipped but Allah)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jûj and Ma'jûj (Gog and Magog) like this*". The Prophet, Allah's Prayers and

Peace be upon him, made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, O **Allah**'s Messenger!, Shall we be destroyed though there will be righteous people among us? The Prophet, Allah's Prayers and Peace be upon him, said: "*Yes if Al-Khabath (evil persons) increased*".<sup>1</sup>

- So the only way-out from tumult oppression and torture, as a whole, that descends on peoples is warning people from doing evil deeds. Muslim scholars said: It is not stipulated that the one who warns people from doing evil deed to eschew them.

So one has to fear **Allah**, O Muslim, and warn people from doing evil deeds and if people do not respond to you this will be only your excuse in front of **Allah**!

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<sup>1</sup> Narrated by Al-Bukhari.

## ***Sûrat At-Taubah, “The Repentance”***

In Verse 96, **Allah** says:

***﴿They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allah)﴾.***

This verse was revealed to scandalize hypocrites, who stayed away and did not fight with the Prophet, Allah’s Prayers and Peace be upon him, in *Ghazwat Tabûk*<sup>1</sup> (battle), they swore and fabricated pretexts and lied as if this would make the Prophet, Allah’s Prayers and Peace be upon him, pleased with them.. So **Allah** said that He, Praise and Glory be to Him, would not be pleased with them even if the Prophet, Allah’s Prayers and Peace be upon him, is pleased with them.

On contemplating these verses we find that:

- If people are pleased with somebody, this does not mean that **Allah** is pleased with him. **Allah** knows everything one tries to conceal.
- One has to observe **Allah**’s content in all his deeds, no matter what people might think of him.
- Whoso pleases **Allah** in making people displeased with him, **Allah** will be pleased with him and make people pleased with him. Whoso displeases **Allah** in making people pleased with him, **Allah** will be displeased with him and make people displeased with him.

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<sup>1</sup> *Tabûk*: A well-known town about 700 kilometers north of *Al-Madînah*.

- It is too difficult to attain people's pleasure with you, if it has not been, people would have been pleased with Prophets and Apostles.
- If all people are pleased with someone he would be hypocrite, and if all people are displeased with someone he would be a dissolute person.
- **Allah** will be pleased with the believer if he is pleased with Him, i.e., to be pleased with what **Allah** preordained for you, that is, your fate, and if you are pleased with Him so you worship Him, obey His orders and so this will grant you the pleasure of this world and the Hereafter.
- People will be pleased with you if you follow their interests, and try to gratify their desires. If you make some of them pleased, you will displease others.. And those who are pleased with you will not be pleased with you all the time, in addition, their pleasure will not benefit you. Everything that befalls you is preordained, and would never fail to befall you, and anything that fails to befall you was not preordained to befall you. The worst of all, if the one whom you pleased in this world disown you on Doomsday.
- The attempt of gaining people's pleasure in doing what incurs **Allah's** Wrath is annihilating.. On the other hand, gaining people's love and advising them and trying to disapprove of their desires in an eloquent way, might lead to your own benefit and theirs as well.

## *Sûrat Yûnus, “Jonah”*

In Verses 84 – 85, **Allah** says:

*﴿And Mûsâ (Moses) said: O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah’s Will. They said: In Allah we put our trust. Our Lord! Make us not a trial the folk who are Zâlimûn (polytheists and wrong-doers) (i.e. do not make them overpower us)﴾.*

- After asserting their trust in **Allah**, the people of Mûsâ (Moses), Peace be upon him, invoked **Allah** not to make them a trial for oppressors.
- Does this mean that the pious believer can become a trial for the oppressor?! (i.e. it could be a reason for him to enter Heaven).
- Muslims of *Makkah* were tormented at the hands of infidels.. So was this was predestined by **Allah** to augment their punishment in the Hereafter possibly?!
- **Allah** ordains a pious worshipper to be tormented in this world (at the tyrants’ hands), and He, Praise and Glory be to Him, endows him with patience so he enters Paradise as a bliss for his forbearance?!
- May be, some worshippers are tested by being granted boons, so they praise **Allah** and enter Paradise in return for their praising **Allah**.. Some of them are tested by evil and endowed with patience so they enter Paradise as a bliss for their forbearance..

Some worshippers are tested with the two trials, and it all depends on the worshipper's predisposition known only to **Allah**, Praise and Glory be to Him,?!

- Was their invocation the result of their fear of the people of Mûsâ (MOSES), Peace be upon him, from their inability to put up with Far'aun (Pharaoh's) oppression?! Or concern about themselves in case they were subject to trials?
- Could a believer ever utter such an invocation even if he has not been exposed to calamities?!
- A man might be endowed with graces but he does not praise **Allah**, so it seems that he might have responded and persevered if he has been afflicted with calamities and vice versa. Everything accords with the will of **Allah**, the All-Wise.
- All what afflicts the believes is good, if good boons befall him, he will thank **Allah**, and this will yield good to him, and if misfortunes afflict him he will persevere so this will yield good to him. This solely befalls the believer.
- Forbearance (beautiful and sacred forbearance) is necessary when the trial befalls one, he should not complain to human beings, but commit his soul to **Allah**'s wisdom.. When good boons are afflicted on one is the assertion of the believer of **Allah**'s bliss, as they are according to his **Allah**'s Grace. It nothing to do with what the worshipper deserves.. These boons should be used in a due course.

## ***Sûrat Hûd, “Prophet Hûd”***

In Verse 42, **Allah** says:

*﴿So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): O my son! Embark with us and be not with the disbelievers﴾.*

This verse broaches many questions:

- How come Nûh (Noah), peace be upon him, asked his son to embark with them while **Allah** ordered him to take with him the believers only?!
- Wasn't he aware that his son was an infidel?!
- Perhaps, the horribleness of the situation made him forget the order: *﴿. and your family, except those thereof against whom the word has already gone forth..﴾*. (*Mu'minûn* “The Believers”,27).
- It seems that paternal emotions overwhelmed him when he saw his son on the verge of eternal perdition.
- This makes us feel that absolute perfection belongs to **Allah**, Praise and Glory be to Him, and realize what will happen on Doomsday when every Prophet forgets **Allah**'s promise to save and honor him so he will ask for his own salvation except our Prophet: the master of all creations who will verily say: *“Oh my Lord! Save my people! Save my people?!”*<sup>1</sup>.

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<sup>1</sup> Narrated by Al-Bukhari.

- Indeed this is the most severe trial: this is , when Nûh (Noah), peace be upon him, saw his son annihilated in this world and the Hereafter.
- There's a similitude between Nûh (Noah's), peace be upon him, situation and Lût (Lot's), peace be upon him, situation when Angels came to him and his people came rushing eager to practice abomination, so Lût (Lot), peace be upon him, said as mentioned in the holy Qur'an:  
He said: *﴿Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)﴾*. (Hâd, 80).
- Lût (Lot's), peace be upon him, powerful support was **Allah's** Mighty support in this respect we mentioned the Prophetic tradition: *“May Allah bless my brother Lût (Lot) he used to be take himself to some powerful support”*<sup>1</sup>.

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<sup>1</sup> As Al-Bukhari narrated that Abi Hurayrah (may Allah be pleased with him) said.

In Verse 58, **Allah** says:

*﴿And when Our Commandment came, We saved Hûd and those who believed with him by a Mercy from Us, and We saved them from a severe torment﴾.*

- It's noteworthy that the Messengers and those who believed with them were saved by **Allah** as mentioned in the *Qur'anic* verses.. The Messengers exerted strenuous efforts in their call for **Allah** and put up with their peoples when they gave them the lie and hurt them.. **Allah**, Praise and Glory be to Him, had not said: We saved them by virtue of their pious deeds.. **Allah** said, in case of (Hûd, Saleh, and Shu'aib, Allah's Peace be upon them), that He saved them by special grace from Himself.. It's really surprising!
- This makes us worried about our deeds no matter how virtuous they are?.
- Surprisingly, some people pride themselves in their good deeds although it is **Allah** Who guided them to doing them.. They should make a hypothesis: What if **Allah**, Praise and Glory be to Him, has not accepted their good deeds?.. Our salvation from Hell and entering Paradise accord with **Allah**'s Special Grace.
- How come that Noah's, Peace be upon him, high rank, (as mankind's second father), did not enable him to intercede for his son, nor his wife.. Notice that Lot, Peace be upon him, could not intercede for his wife..
- This proves that kinship will be of no value on Doomsday?.

- Verily, we feel the horribleness and severity of the trial the apostles were afflicted with, when they faced the apostasy of the people most endeared to them: one's father, son and wife..

In Verses 118 – 119, **Allah** says:

*﴿And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion i.e. Islâm)], but they will not cease to disagree. Except him on whom your Lord has bestowed His Mercy (the follower of truth-Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): Surely, I shall fill Hell with jinn and men all together﴾.*

- Possibly, the aim of creating people was to make some of them believers and some unbelievers? Or creating them for His Mercy.
- Some scholars back up the first opinion others go for the second viewpoint.. A third group of scholars said that **Allah**, Praise and Glory be to Him, created mankind for both goals: disputing and bestowing His Mercy on them.. Only **Allah**, Praise and Glory be to Him, is all aware of His scared aim..
- We have to pray to Him to let us be among those on whom He will bestow His Mercy.. And be among the fortunate believers who were created by virtue of His Mercy.. We're inundated by hope as we examine **Allah's** *Quranic* verse with which (almost) all *Sûras* begin: *﴿In the Name of Allah, the Most Gracious, the Most Merciful﴾.*

- **Allah** asserted that His Mercy preceded His Wrath that His Grace is one of His Most Magnificent Attributes, and Wrath is His Inessential Attribute.
- The Muslim must aspire to **Allah's** Mercy, and have good opinion of Him, Praise and Glory be to Him, and He lives up to the worshipper's opinion.. If he surmise good then it is.

In Verse 123, **Allah** says:

*﴿And to Allah belongs the Ghaib (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him O Muhammad, Allah's Prayers and Peace be upon him, and put your trust in Him. And your Lord is not unaware of what you (people) do﴾.*

- *Sûra Hûd* was wound up with this comprehensive and unique verse after **Allah**, Praise and Glory be to Him, has mentioned the stories of Prophets with their people.. And how He saved by virtue of His Grace not their virtuous deeds.
- Contemplating this verse gives us a special impression that all affairs belong to **Allah**, and that the human being in this world has to be sincere to **Allah**, because there is no way-out for him except in committing himself to **Allah**.
- Since to **Allah** belong the unseen secrets of the heavens and the earth and to him everything goes back, where lies the role of man? What is the role he place in this world?

- The answer to this question is given concisely and precisely: worshipping **Allah** and putting our trust in Him.
- We do not find this answer in mankind's philosophy that fills up piles of books?! **Allah** sustains creations, endows them with subsistence, disposes their affairs.. He has created man solely to worship him and never encumbered him with what he could not tolerate. **Allah**, Praise and Glory be to Him, ordered him to put all his affairs to Him and rely on Him.. If man worships **Allah** sincerely, has absolute trust in Him, he will have tranquility and peace of mind and never be afflicted with grief. Eventually, he will know that all affairs go on according to a certain preordained destiny. Everything has been created according to fate and predestined to a certain finale.

## ***Sûrat Yûsuf, “Prophet Joseph”***

In Verses 1 – 5, Allah says:

*﴿Alif-Lâm-Râ. [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur’an that makes clear the legal and illegal things, laws a guidance and a blessing). Verily, We have sent it down as an Arabic Qur’an in order that you may understand. We relate unto (Muhammad, Allah’s Prayers and Peace be upon him,) the best of stories through Our Revelations unto you, of this Qur’an. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur’an). (Remember) when Yûsuf (Joseph) said to his father: O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon- I saw them prostrating themselves to me. He (the father) said: O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy!﴾.*

It is awe striking that one never gets bored on reciting this *Qur’anic* verse and contemplating the advices and warning, in contrariety with the stories written by men of letters. . True is the word of **Allah** as He said: *﴿We relate unto (Muhammad, Allah’s Prayers and Peace be upon him,) the best of stories..﴾.*

Contemplations: This *Sûra* does not follow the same pattern in relating stories. As the story of Yûsuf (Joseph) is intact contrary to the stories of other Prophets that were mentioned as bits and pieces in different *Sûras* with additional parts in every *Sûra* and change in style.

- Ya‘qûb (Jacob), peace be upon him, asked Yûsuf (Joseph), peace be upon him, never to relate his dream to his brothers. He expected that they would concoct a plot against him.. How strange!
- Ya‘qûb (Jacob) prophesied that Yûsuf (Joseph), peace be upon them, would be endowed with knowledge, wisdom and prophecy the moment he knew the dream.. This is striking.. (As in verse 6).
- How did he hesitate to accept that Yûsuf (Joseph), peace be upon him, would go with his brother under the pretext of fearing from wolf? Had he a pre-sentiment of what the brothers would claim, that is, the wolf ate up Yûsuf (Joseph), peace be upon him,? Or was he intent to give them a hint of what would justify their deeds?!.. (As in verse 13).
- When the brothers came back with Yûsuf (Joseph’s), peace be upon him, shirt stained with false blood.. The shirt was not torn which proved that they were lying. How come they over looked them? Was this a favor from **Allah** that would become tranquil and reassured that his son was well?!.. (As in verse 18).
- What about the few *Dirhams*? It was a small amount of according to the tradition of that age, as some scholars claimed this? Possibly, it means that if all worldly wealth were paid would not

be sufficient or equal to Yûsuf (Joseph's), peace be upon him, elevated status?.. (As in verse 20).

- Who held him in low ascetics: His brothers so they got rid of him quickly or the people who bought him and feared that he would be escaped slave, how come they held him in low estimation though he was very handsome and beautiful. He was endowed with unique beauty never endowed to anyone save him?!.. (As in verse 20).
- How did the Egyptian man who bought him discovered his sensibility so he anticipated that he would get them much good in the future or adopt him as a son?!.. (As in verse 21).
- There is a great discrepancy between the estimation of Ya'qûb (Jacob's), peace be upon him, brothers and the estimation of a caravan of travelers?!!
- When Yûsuf (Joseph), peace be upon him, described the seven fat cows as a symbol of fertile years, and the lean cows as a symbol of the seven sterile years, how come he knew the ins-and-outs of the next year, i.e. the fifteenth year although there was no denotation of it in the dream?.. (As in verses 46-49).
- When Yûsuf (Joseph's), peace be upon him, brethren entered his presence, why they did not know him though he knew them? How come they did not descry his beauty? Was he putting on a cap? Or had he a crown on his head?!.. (As in verse 85).
- How did Yûsuf (Joseph), peace be upon him, asked to put their stock-in-trade into their saddle bags although the store-houses were

committed to him? Was he sure that they return back to give back the money as they would never accept the ill-gotten money? Possibly it was a pretext for them to come back for fear that their father would refuse to get him their brother?!.. (As in verse 62).

- How come Ya‘qûb (Jacob), peace be upon him, accepted to let his second son despite his presentiment of his sons? Evil intentions? Why did he ask them to swear a Solemn Oath in **Allah**’s name to bring the second son back unless they would be hemmed in and made powerless?!.. (As in verse 66).
- Ya‘qûb (Jacob), peace be upon him, asked his sons not to enter all by one gate, but enter by different gates, why? Was he afraid of the evil eye as some commentators mentioned? Why was not he superstitious in the first time? Possibly he wanted Yûsuf (Joseph), peace be upon him, to remain alone with his brother and introduce himself to him?!.. (As in verse 67).
- How did Yûsuf (Joseph), peace be upon him, accused his brothers to steal great beaker of the king, though he knew that they were innocent? Or was he inspired by **Allah** to teach them a lesson lest they come back to truth?.. (As in verse 70).
- Why did he want them to utter the penalty of the thief? Was he versed in the juristic law of Ya‘qûb (Jacob), peace be upon him, that would sentence him to be held as bondman to atone for the crime? So he wants them to utter the judgment before the inspection so he can take hold of his brother. (As in verse 74).

- Why did Yûsuf (Joseph), peace be upon him, concealed himself and did not reveal himself to his brothers when they came in the first time and threatened them not to give them corn if they did not bring him his brother? Did he want to know the news of his father from his brother?!.. (As in verses 59-60).
- If so, why did not he introduce himself to them after he met his brother? Was he uncertain of their acceptance of the news and they was not prepared yet to confess their guilt and repent?!
- Why did not he send a letter (or a messenger) to his father after **Allah** gave full authority to him [Yûsuf (Joseph)] in the land? What about the Egyptian man who received him hospitably?!
- Notice how the elder brother changes his attitude after Yûsuf (Joseph), peace be upon him, has held his younger brother for the pretended robbery, so he chose to stay with him until his father permits him to come back or **Allah** give him a way out.. (As in verse 80).
- When the brothers returned they told their father *﴿Verily, your son (Benjamin) has stolen..﴾*, he remembered Yûsuf (Joseph), peace be upon him, and lament him not the so-called thief. He cried and his eyes became white with sorrow. Now he wished that **Allah** would retrieve him his three sons: Yûsuf (Joseph).. And the one accused of committing thief, and their big brother who refused to come back!!!.. (As in verses 81-84).
- Did Ya'qûb (Jacob), peace be upon him, cry and lament Yûsuf (Joseph's), peace be upon him, absence and longed for him although he

was certain that he was alive? Or his weeping was cringe to **Allah** and urge to find him?

- Ya‘qûb (Jacob), peace be upon him, asked them to go back to Al-‘Azîz who enslave his son to enquire about Yûsuf (Joseph), peace be upon him.. Isn’t this weird??. And Al-‘Azîz doesn’t have but the son who was charged by robbery and the son who stays beside him.
- Possibly Ya‘qûb (Jacob), peace be upon him, felt that Yûsuf (Joseph’s) return would solve all the problems? And Yûsuf (Joseph’s) dream would inevitably come true one day?
- When his sons blamed him because he always remembered Yûsuf (Joseph), peace be upon him, he answered by saying that he knew from **Allah** that which they knew not.. Does that explain everything!?. (As in verses 85-86).
- The brothers returned to Yûsuf (Joseph), peace be upon him, according to their father’s command, now they were feeble and humiliated, sorry for what befell their father and what afflicted them. Only at this moment Yûsuf (Joseph), peace be upon him, blamed them so they recognized him on the spot.. Did Yûsuf (Joseph), peace be upon him, feel that this was the suitable time for them to confess their guilt and repent to **Allah**?.. (As in verses 88-90).
- Here are the hands that threw Yûsuf (Joseph), peace be upon him, in the well are now seeking his help and donations! Glorified is **Allah**!
- The brothers confessed their sins admitting that **Allah** preferred Yûsuf (Joseph), peace be upon him, to them and their father’s love for Yousef was justified.. (As in verse 91).

- Yûsuf (Joseph), peace be upon him, accepted his brothers' apology as he was a forgiver. His forgiveness accorded with the moral excellences of Prophets; he ordered them to cast his shirt over the face of their father to regain his eyesight back. Praise be to **Allah**.. How did he know that this would make his blind father gain his eyesight back?!.. (As in verse 93).
- When Ya'qûb (Jacob's), peace be upon him, sons returned, he told them, to their surprise, that he scented the presence of Yûsuf (Joseph), peace be upon him, though he was far from him. They accused him of mental illness?!.. (As in verse 94-95).
- Yûsuf (Joseph's), peace be upon him, word came true, as his father gained back his eyesight the moment they cast the shirt over the father face. He reminded them that he knew what they did not know.. (As in verse 96).
- The rift was healed, Yûsuf (Joseph), peace be upon him, received his father and they all bowed to him prostrating as his dream came true. According to **Allah's** Grace, he was released from prison and he gathered with his family. He did not mention how he was saved from the well lest they would remember their sin and the evil deeds they committed against him and said that Satan had sown enmity between him and his brothers.. (As in verse 100).
- Yûsuf (Joseph), peace be upon him, never sought death and did not remember it throughout all ordeals. So when his felicity and sovereignty were completed and as the rift was healed and his brothers repented he prayed to take his soul at death as one

submitting to His Will as a Muslim and to join him with the righteous!!.. (As in verse 101).

- As for Yûsuf (Joseph), peace be upon him, story with the wife of Al-‘Azîz, he was an example of chastity surprisingly, he did not accuse her, though he was too young and green still, except to defend himself as she wronged him and slandered him. She put him in prison despite the fact that he was not guilty and this was proven in-front of her husband.. How dare she do this? And why did her husband accept this?
- Did the husband want to conceal the scandal when the women of the town slandered his wife so he wanted to prove her innocence?!
- When Yûsuf (Joseph), peace be upon him, was imprisoned, was this a divine response to his invocation? Of course if he had asked **Allah** to endow him with salvation he would have been saved.
- Though Yûsuf (Joseph), peace be upon him, was imprisoned by virtue of his chastity, he never forgot **Allah**, Praise and Glory be to Him, and call for the Cause of **Allah** and asked people to worship Him and never ascribe partners with Him. He propagated guidance among his mates in the prison.
- The severe trial Ya‘qûb (Jacob) and Yûsuf (Joseph), peace be upon them, were afflicted with, was awe striking. They were Apostles and the Qur’an never mentioned any slight fault committed by them.

- **Allah**'s Mercy is great when Yûsuf (Joseph's), peace be upon him, brothers repented **Allah** accepted their repentance despite the grave crimes they had committed against their brother and their father.

All the afore-mentioned contemplations of *Sûra* (chapter) Yûsuf (Joseph) are trivial if compared to the Great Status of this *Sûra*. One could not but cry from the bottom of his heart: Praise be to **Allah**!!

## ***Sûrat Ar-Ra‘d, “The Thunder”***

In Verse 41, Allah says:

*﴿See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allah judges, there is none to put back His Judgement and He is Swift at reckoning﴾*

- The scholars made different interpretations.. Some said: The land means the disbelievers’ land that is reduced as Muslims usurp it. But this opinion is refuted by what happened in the last centuries as Muslims’ land is reduced as the disbelievers usurped Muslims’ land (as in Spain).
- Others scholars said that the verse alludes to the erosion of shores..
- The more suitable interpretation is that, earth was, in origin, a burning globe, and its surface cooled gradually and still it is burning inwardly.. This is proved by volcanoes in many places.. So it shrinks so its circumference decreases and this is how the land is reduced from its outlying borders!!
- As the holy Qur’an is the last Revelation, suitable for every age because it is laden with miracles.. Many verses bear different interpretations according to the age in which interpreters live.. Some of them, their time to understand did not come yet.. So the early scholars said: The verses we grasp we will follow and carry out and those we do not grasp we will believe in.

## ***Sûrat Ibrâhîm, “Abraham”***

In Verse 22, Allah says:

***﴿And Shaitân (Satan) will say when the matter has been decided: Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong-doers)﴾.***

Scholars said that on Doomsday, people will witness many situations and multifarious scenes, as the situation of Satan who will stand as an orator to disavow their deeds and say that he had no authority over them. It was only devilish insinuations and people’s response to them.

It’s conspicuous that:

- Some people say: The devil is clever, but this is not true. The devil only called mankind to commit grave sins.
- The ability of *Jinns* to authority over mankind is something impossible.
- Some impostors claim that *Jinns* can marry individuals from mankind, but this is only deception they use to bluff the fools.
- People are completely responsible for all what they commit.
- Satan freed himself from his responsibility of making people disbelieve in Islam and become polytheists. This renunciation will not benefit them on Doomsday for.. ***Your Lord is not at all unjust to (His) slaves.***

## ***Sûrat Al-Hijr, “The Rocky Tract”***

In Verse 9, **Allah** says:

***﴿Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’ân) and surely, We will guard it (from corruption)﴾.***

- The verses is a proof, convincing enough, that the holy Qur’an is sent (revealed) from **Allah**.. Centuries passed (more than fourteen centuries) and still **Allah**’s Truth is shielded in hearts and written in Holy Books.. Press houses, in East and West, publish the holy Qur’an, similarly as Muslims and non-Muslims cooperate recorders still record tapes..
- All this takes place by virtue of **Allah**’s Grace, Favors and Will as our Lord committed Himself to guard it against oblivion and corruption.. Previous holy books were guarded by those on whom they descended: Surprisingly, The Scriptures of Ibrâhîm (Abraham), the Book of Psalms, the *Taurât* (Torah) and the *Injeel* (Gospel) were altered.
- This is a challenge aimed at infidels, in every age and place, and this challenge is similar to the challenge of creating a similar *Sûra* as the orators of Arabs failed to do this throughout ages.

## *Sûrat An-Nahl, “The Bees”*

In Verse 14, Allah says:

*﴿And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful﴾.*

- The expression *﴿fresh tender﴾* is wondrous, as an epithet of food from the sea whether fish, crustacean and mollusk.. The Prophet, Allah’s Prayers and Peace be upon him, did not see the sea nor the seafood except for one time as some of the Companions (in an invasion that took place near the sea under the command of ‘Abû ‘Ubaidah Ibn Al Jarrâh) brought him the flesh of a whale that had been cast on the shore.. Of course it was dried up and was not in its was not that fresh and tender.. The sea fish (sea food) are uncountable and they are all fresh and tender..
- It is well-known that as the edible wild animals and birds grow more and more, the flavour and taste of its flesh and they will not be that coasty and would take a long period to be cooked.
- As for the sea food, its fresh and tender nature is not affected at all with the passage of time no matter how long it will remain in the sea.

- From where these epithet of the sea food came? No doubt, It is **Allah**, Praise and Glory be to Him, who describes the sea food and true is the word of **Allah**!!

In Verse 18, **Allah** says:

*﴿And if you would count the favours of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful﴾.*

- The *Qur'anic* verse ends up with: *﴿Allah is Oft-Forgiving, Most Merciful﴾*.. and the same holy words come in verse 34 in *Sûrat Ibrâhîm* (Abraham) ended: *﴿Verily, man is indeed an extreme wrong-doer,...﴾*.
- We do wonder why the last part of each of the two statements differed in both verses?!
- Possibly, the first verse addresses the believers who asserted **Allah**'s Favours and Grace, praised Him in their fear of neglecting their Praising **Allah** for other favours.. So, **Allah** assured them and heralded His Forgiveness for their unintended negligence and Mercy by endowing them continually with those concealed boons that could not be numerated? And they did not thanks Him for them?
- Perhaps, the second is addressed to those who did not praise **Allah**; rather they were given up to ingratitude, attributing **Allah**'s Favours to the fake power of idols (or their efforts or their good management).. That is why the last part of the two verses differed?!!

In Verses 24, 30, Allah says:

*﴿And when it is said to them: What is it that your Lord has sent down (unto Muhammad, Allah's Prayers and Peace be upon him,? They say: Tales of the men of old!﴾ (24).*

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*﴿And (when) it is said to those who are the Muttaqûn (the pious): What is it that your Lord has sent down? They say: That which is good. For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaqûn (the pious)﴾ (30).*

- Notice a linguistic ingenuity in the previous two verses. The holy Qur'an is the revelation of **Allah**, the Wise!
- It's impossible to find a linguistic error in the Qur'an. While the polytheists deny the revelation and declare that it's.. Tales of the ancients!  
Tales of the ancients is deleted (in the Arabic version)! That is, the Qur'an is tales of the ancients and not **Allah's** revelation. They did not believe in the truthfulness and integrity of the Prophet, Allah's Prayers and Peace be upon him,
- As for the righteous, they said: All that is good! As the believed that what the Prophet, Allah's Prayers and Peace be upon him, was true and the Qur'an was revealed by **Allah** on His Prophet, Allah's Prayers and Peace be upon him,!

In Verse 66, Allah says:

*﴿And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers﴾.*

- So we get the great lesson, Praised be our Lord.. The pure milk is rich with nutrition: White, pure and lucid milk that gets out of the bellies of the cattle with its different kinds that come forth from between excretions and blood (*Al farth*) is digested food in the bellies, and the blood is the liquid in the arteries and veins.. The digested food that gets out of the cattle is dung of foul smell, and yellowish color and is considered something impure, and the red color is sticky and impure. It is forbidden to be drunk.
- How come the white color comes forth from among these two colors, and the pure milk from those impure things, the useful from the harmful? How does this milk that is palate able drinkers, come forth?!!
- The products based on milk are sundry and useful dairy products are, the cheese, butter and cooking fats which people need and use everywhere and at all times.
- If the scientists of this world gather and all labs and factories were subject to them, aiming at producing milk from digested food and blood they will not be able despite the development of technology and information Praised be the Great Creator.

In Verses 68 – 69, **Allah** says:

*﴿And your Lord inspired the bees, saying: Take you habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you). There comes forth their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think﴾.*

- One of the greatest signs of **Allah**, Praise and Glory be to Him, is what He, made inherent in the Bees.. That tiny and feeble creatures that constitute kingdoms for themselves. Every kingdom has the worker ants (the replete), males and the queen and a code of its own, and duties that do not contradict nor differ with that of other kingdoms, and incessant work without feeling any fatigue and lives and abodes they make and create in the form of hexagons that have a geometrical design, completed and miraculous in the equal sides and the perfect links between them so there is no disorder nor contrariety.. They live in obedience to **Allah** in seeking food from fruits with its various kinds and tastes as they feel the presence of nectar wherever they go no matter how far they travel then return to their abodes without being misled.
- Strangely, **Allah** predestined that from their bellies honey, of varying colors and tastes comes forth as endowment given to **Allah**, the obedient and the disobedient so they trade in it, and

feed thereon, and heal by it.. It has been proven scientifically that in honey there is a healing for many diseases whether honey is in the form of drink (as if it is a syrup) or ointments pure or mixed.

- The nectar of flowers is available and easy to obtain...so could human labs produce what Bees' produce?

## ***Sûrat Al-Isrâ', "The Journey by Night"***

In Verse 45, Allah says:

***﴿And when you (Muhammad, Allah's Prayers and Peace be upon him,) recite the Qur'an, We put between you and those who believe not in Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not)﴾.***

- The verse is denotative and quite conspicuous, yet it's laden with hidden meanings.. Whoso disbelieves in Allah's power to resurrect people will never gain from the *Qur'anic* verses, no mater how efficiently a man recites the Qur'an on him (or on them) even if the one who recites is the Prophet, Allah's Prayers and Peace be upon him, because of the (invisible veil).. The veil is a hindrance that hinders one from seeing, and veil whatsoever lies behind it.. But what if the veil itself is *mastûr* (i.e. invisible), It is really puzzling, as if the one who listens to the *Qur'anic* verses does not recognize the presence of that veil.. So he could not veil it.. But how could we unveil an (invisible veil)?!
- It seems that Allah, Praise and Glory be to Him, does not ordain their guidance to the right path.. as they don't deserve it. The clarity of material evidences in this world, as the soil that becomes fertile after rainfall, so plants grow in a variety, and the consecutive cycle of night and day, water that evaporates, then clouds assemble and rain falls hence rivers are created.. The seawater is never depleted, and there is an eternal equilibrium. As for the creation of a human being: As the cycle goes: A sperm, an

embryo, then he is born feeble, and is provided henceforth with the senses of audition, and vision, then he grows up, becomes aged, becomes feeble again and dies. So, this does prove that resurrection is plausible logically.

- If the mind is intact, and leads the believer to worshipping **Allah** and believing in this inevitable result, one deserves to be enlightened with the sublime lights of *Qur'anic* verses; so he will get all benefit from listening to recited verses and *Qur'anic Sûras* (Chapters). On the other hand, if he is infatuated with the charm of this world and imitating his parents in ignorance, he will be led astray from the right path. Moreover, **Allah** augments darkness of his impiety, and deprive him of the light of the Qur'an.
- When the *Qur'anic* verses descended on the Prophet, Allah's Prayers and Peace be upon him, the believers rejoiced and found in them glad tidings. Yet, the unbelievers acquired more aberration, infidelity and boasting. So people, whether believers or unbelievers, get different responses to the same *Qur'anic* verses..

In Verses 64-65, **Allah** says:

*¶And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allah's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways- usury, or by committing illegal sexual intercourse), and make promises to them. But Satan promises them nothing but deceit. Verily My slaves (i.e. the true believers of Islamic*

***Monotheism) – you have no authority over them. And All-Sufficient is your Lord as a Guardian﴾.***

- The story of Adam, peace be upon him, as angels were ordered to prostrate before him and *Iblîs* (Satan's) refusal to prostrate, is mentioned many times in the holy Qur'an, in ways that show linguistic miraculous power, and differing versions without making default in the real facts. So the most eloquent Arabs' failure to compose the like of such Qur'an is a clear fact.. The story details new additional facts never mentioned in other *Sûras* (*Qur'anic* chapters). This leads to many contemplation.
- What is devil's voice?.. Does this mean devilish insinuations?.. Or the voice of the devil's supporters as those who call for debauchery and profligacy with different means.. As dissolute lyrics, and meaningless soap operas, and the supporters of devil's act, in addition, debating **Allah's** verses and signs without knowledge, and inciting riots and commotion and commercials laden with belly-dancing... Etc.
- Who is the infantry of the devil?.. Amongst them there are cavalries and infantries, is this right?.. Or is it metaphoric, expressing the differing powers of the offspring of the devil and their means to assault the son of Adam?.. Possibly, this applies to mankind, and the enemies of Islam and Muslims, who assembled against them, and mobilized an army and are armed with

destructive arms and terrorized Muslim leaders and people to control their powers and deplete their wealth?!

- How did *Iblis* (Satan) share with the son of Adam wealth and children?.. Are those children are the illegitimate children?.. Or the money is the ill-begotten property, usury, bribes.... Etc.

The one who contemplates the questions and might find no answer, everyone's interpretations differ, yet the news mentioned in the Qur'an is true and the warning from Satan and his soldiers.

- The devil gives promises to man, he promises them that they will live long, be forgiven!.. He might promise them that there will be neither Resurrection nor Doomsday.. He is a liar, verily, he will confirm this and he will confess it on Doomsday, when he will disown his followers and those who worshipped him apart from **Allah**
- As for worshippers, (*Ebaad*) it comes in the holy Qur'an in the context of praise and protection from devil.. It is the plural form of (*Âbed*).. As for servants (i.e. *Âbyd*), it was mentioned in the context of negating the possibility of attributing wrongdoing to **Allah**-Does this mean that all worshippers of **Allah** are servants. Yet all the servants are not worshippers.. In other words, the worshippers prostrate to **Allah** voluntarily and willingly, but the servants prostrate to **Allah** involuntarily??

In Verse 82, **Allah** says:

*﴿And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss﴾.*

- Some imposters take this verse as an evidence that proves what they call -healing by Qur'an-. (i.e. reciting some *Qur'anic* verses while putting the reciter's hand on the head of the diseased person to get rid of the curse of Jinn, or any psychotic or neurotic diseases).. If this had been true the Prophet, Allah's Prayers and Peace be upon him, would have not told us that **Allah** created the disease and the healing and the Prophet would have not ordered us to receive medical treatment.
- If this had been the purpose of the *Qur'anic* verse, so it would have healed an ill believer and ruin an ill oppressor if the reciter of the *Qur'anic* verses on the diseased had such spiritual ability.
- The proper meaning is a spiritual healing of all suspicion lurking in hearts.. *Qur'anic* verses descended (and were revealed) to ward off (and refute) all suspicions and any questions that cause confusion as when they claimed that: Muhammad permitted a sacrifice for himself, and prohibited a sacrifice for **Allah's** sake, to compare between permitting eating the meat of an animal slaughtered according to religious requirements, and prohibiting

eating the meat of an animal not slaughtered according to religious requirements.

- So a Muslim has to contemplate **Allah's** *Qur'anic* verses and never be drifted (or befooled) by fake claims, otherwise he will suffer on psychological and financial levels..

In Verse 85, **Allah** says:

*﴿And they ask you (O Muhammad, Allah's Prayers and Peace be upon him,) concerning the Rûh (the Spirit); Say: The Rûh (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little﴾.*

- The Jews in *Al-Madīnah* used to oppress the Prophet, **Allah's** Prayers and Peace be upon him, by asking him about different things, or force *Makkah's* polytheists to ask him, so the *Qur'anic* verses descended laden with truthfulness. So they would be flabbergasted, yet did not abstain from distressing him though they are cognizant of his truthfulness.. They used to broach many subjects and questions, as the spirit. They said: Ask him about the spirit, and if he gives you an answer he won't be an Apostle.. So they asked him, Allah's Prayers and Peace be upon him, and he held his tongue, till inspiration descended upon him. And the Prophet, Allah's Prayers and Peace be upon him, recited to them this *Qur'anic* verse to prove to them that the spirit is the issue that comes by command of his Lord.. Some scholars said that the spirit here denoted

Gabriel, Allah's Peace upon his soul, and others said that the spirit here meant 'Īsâ (Jesus), peace be upon him,.. Other scholars said it meant the holy Qur'an.. Most probably it's the spirit that enlivens bodies, and if the human being is unable to understand what is very close to him, that's to say, the spirit so he would be not capable more to recognize what he's too far for him, i.e., what's too veiled for his comprehension.. In the afore-mentioned *Qur'anic* verse, the Arabic word (*Ammr*) is mentioned, as it is the singular form of the plural form (*Umour*) i.e. affairs, it's also the singular form of the plural (*Awamer*) and there are two denotations of (*Awamer*): commandment and creation.. ***﴿Surely, His is the Creation and Commandment..﴾*** (*Al-A'raf*, "The Heights or The Wall with Elevation", 54).

- So creation differs from commanding, the spirit, that enlivens bodies and without which bodies die, cannot be realized by senses, but it could be recognized according to its effect. It is one of the secrets, known solely to **Allah**. That's why, the answer expressly is: The spirit is by Command of **Allah** and not the Creation of **Allah**.

## *Sûrat Al-Kahf, “The Cave”*

In Verse 18, Allah says:

*﴿And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them﴾.*

This *Sûra* describes the story of the believing youths who hid in the Cave, and they had trust in **Allah** and made their whole case to him in prayer. During that time, polytheism reigned, and they cut themselves off their people to avoid the *fitnah* (affliction).. So **Allah**, Praise and Glory be to Him, made them a sign for people everywhere and a sign or a miracle for His power and ability to resurrect people after their death.

Contemplating the *Qur’anic* verses, many questions are roused and broached before the human being who stands before them puzzled and crying from the bottom of his hearts: Glory be to **Allah** (*Subhân-Allah*)!!

- Why everything happened to them, happened to the dog.. Why did the dog remain with them for more than three hundred years?!
- What is the kind of mercy the youths anticipated to come from **Allah** in the Cave?!

- *﴿..Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them﴾*.. Why would anyone be filled with terror of them?!
- Why no lion or serpent or snake entered the Cave which is far from civilization?!
- When they were raised up from sleep they questioned each other about the span of time they remained there and their anticipation that they have stayed a day, or part of a day, proves that their appearances did not change, their nails and hair did not grow.
- Possibly, when **Allah** turned them on their right and on their left sides was aimed to protect them from bed-sores that afflict the bed-ridden?!
- **Allah** subjugated the Sun to them as it rose and set so it declined to the right from their Cave when it rose and when it set, it turned away from them to the left.. What was the purpose of all this?!!
- In round numbers three hundred years in the solar calendar would amount to three hundred and nine in the lunar calendar.. Is this the hidden meaning behind the verse: *﴿And they stayed in their cave three hundred (solar) years, adding nine (for lunar years﴾*(25)?!
- Did the youths die after this or they were killed at the hands of the pagans of their time? Possibly, they led a righteous life, praying and asking people to worship **Allah**, the One and Only?!!

- Was the decision taken to build a mosque on them aiming at getting a blessing forth from them after their death? Was it allowed in the religious jurisprudence of those days?
- What happened to the youths of the Cave aimed at their protection from their people.. Or to guide their contemporaries or those who witnessed their raising up from sleep? Possibly, it was aiming at both goals.

In Verse 62, **Allah**, says:

*﴿So when they had passed further on (beyond that fixed place), Mûsâ (Moses) said to his boy-servant: Bring us our morning meal; truly, we have suffered much fatigue in this, our journey﴾.*

Reading the verses from 62 till 82 we will understand the following:

It was said that the reason of all what occurred between Mûsâ (Moses), peace be upon him, and Khidr was that Mûsâ (Moses), peace be upon him, once upon a time, was asked: Is there anyone on earth more knowledgeable than you? He said: No.. So **Allah** sent His revelation to him: Yes, there is our worshipper Khidr.. So Mûsâ (Moses), peace be upon him, asked about the means to meet him, and he met him, then all what happened and was narrated in *Sûra (Al-Kahf, "The Cave")*: Now, our reader, these are the contemplations of this story:

- Mûsâ (Moses), peace be upon him, insisted to meet Khidr even if he went on in a journey for years.
- Mûsâ (Moses), peace be upon him, did not feel fatigued or hungry except after passing on some distance, after which he would meet

khidr.. Possibly, this was because his march was for the sake of obeying **Allah**'s orders.. When they passed the distance, because his attendant forgot about the fish, may be it was because he was not on the right track.. Or may be it accorded with **Allah**'s Mercy so that Mûsâ (Moses), peace be upon him, would notice the absence of the fish, which was the sign for the place of Khidr?!

- How did Khidr know that Mûsâ (Moses), peace be upon him, would not have patience about what he would experience with him?
- Three incidents happened, when Mûsâ (Moses), peace be upon him, accompanied Khidr these were:  
Scuttling the boat.. Killing the youth.. Setting up the wall (which was on the point of falling down).. Mûsâ (Moses), peace be upon him, objected to Khidr's behaviour in the three incidents, because, apparently it did not accord with his own jurisprudence.
- The first event was related to money, the second event was concerning one's offspring, and the third event was related to the future. These three things.. One's money, offspring and future are the three things one fear most.
- Mûsâ (Moses), peace be upon him, knowledge was different from Khidr's knowledge though both have sources from **Allah**'s inspiration.
- Did Mûsâ (Moses), peace be upon him, meet Khidr for teaching or for disciplining him, as he said: No, to the individual who asked him: Is there anyone on earth who is more knowledgeable than you?..

Mûsâ (Moses), peace be upon him, did not learn anything from Khidr's knowledge, he became aware only of the secrets thereof!!

- The justifications Khidr mentioned: The boat belonged to certain men in want they plied on the water, he wished to render it unserviceable (for days or weeks) so that there was a king after them and he seized on every boat by force.. As for the youth, his parents were faithful, and he feared that he would grieve them by obstinate rebellion.. As for the wall, it belonged to two youths orphans, and there was a buried treasure beneath it and they were entitle to it, so Khidr set it up straight as the wall was on the point of falling down.. If Mûsâ (Moses), peace be upon him, was aware of these justifications, he would not object to Khidr.
- The owners of the boat did not know the reason of scuttling the boat, and of course they regretted their refusal to take Mûsâ (Moses), peace be upon him, and Khidr aboard without fees.. The youth's parents did not know the reason of killing their son.. And the inhabitants of the town the secret lurking behind Khidr's setting up straight the wall though they refused them hospitality.. If they knew these things they would spend their time praising **Allah**.
- The Divine deeds are preserved, and are laden with wisdom and did not follow the law of cause and effect.. A man may dislike a thing which is good to him, and may like a thing which is bad to him.. So one has to submits his face (himself) to **Allah** and never gives in to vain whims, otherwise he would be straying.

In Verse 83, Allah says:

*﴿And they ask you about Dhul-Qarnain. Say: I shall recite to you something of his story﴾.*

- These verses descended on the Prophet, Allah's Prayers and Peace be upon him, as an answer to a question raised by the Jews who did many things as an attempt to harm the Prophet, Allah's Prayers and Peace be upon him, and provoke him with questions that never occurred to anyone and unknown to anyone of his people.. Verily, these verses descended upon him to confirm to him the truthfulness of the Prophet, Allah's Prayers and Peace be upon him, and that he says but what is revealed unto him..

It's apparent that what is revealed is some part of his story. On contemplating the mentioned part of *Dhul-Qarnian's* story, we realize that he was either an Apostle or a righteous worshipper Allah established him in the earth.. But people concluded that *Dhul-Qarnian* is Alexander the Great, who set up Alexandria.. But this is faulty. Here are some notices:

- Allah gave him the means of everything. So *Dhul-Qarnian* had all the means to all ends, means never given to anyone save him, to enable him to observe the obligations preordained by Allah.
- *Dhul-Qarnian* used all the means till he reached the setting of the sun, the setting of the sun means what the viewers see. He found it setting in a spring of black muddy (or hot) water..

Commentators say that a spring of murky water means either, soil or inflamed, we wonder, where is this place?!

- **Allah**, Praise and Glory be to Him, gave him complete freedom in dealing with the people whom he found, so his answer accorded with **Allah**'s law, as he decided to give a goodly reward to the believers, and punish the disbelievers.. So does this mean that he was sent as an Apostle?!
- When he came to the rising place of the sun, he found it rising on a people for whom **Allah** had provided no shelter against the sun. Does this mean that they had no houses, trees nor caves in mountains? Were they dwelling in the open, as a desert, or were they in a place where the sun did not set, that is to say, the day was twenty four hours a day and they did not witness night?!
- How did he move from the setting place of the sun to the rising place of the sun, what was his means of conveyance? If he really moved, with the means available then, it would take months or years because they had nothing but cattle. There were neither airplanes nor rockets. Possibly **Allah** provided him with something like *Al-Buraq* which was used by the Prophet, Allah's Prayers and Peace be upon him, in his nocturnal journey to *Al-Masjid-al Aqsâ* (in Jerusalem)?!
- The holy verses did not mention to us the story of the people for whom **Allah** had provided no shelter virtually for a wisdom unknown to us. May be it was impossible for us to get the point..

Possibly those people were dwelling in the sea, or lying in one planet.. Glory be the Omniscient of the Unseen!!

- When *Dhul-Qarnian* reached a place attract between two mountains where he found, beneath them, a people who scarcely understand a word, nevertheless, a conversation took place between them and *Dhul-Qarnian*, so did he learn their language, or did they learn his language?! Or was there another means between them for conversation, as making symbols or signs?!
- They asked him to erect a dam between them and *Ya'jûj* and *Ma'jûj* (Gog and Magog) people, and they offered to pay him in order to perform such task, but he refused and said that he was sufficed with **Allah's** favors and grace, as all Apostles did.. But he insisted on erecting a strong barrier. What is the difference between a dam and a barrier?
- *Dhul-Qarnian* asked the people's help and asked them to bring him blocks of iron, then he filled up the gap between the two steep mountain-cliffs, so that they would blow with their bellows, when had made the iron red as fire, he might pour over it molten lead.. What was his aim? Did he mean to teach them that they should not give in to wrong doing, but the oppressed should vent, and use all means to get rid of all kinds of oppression?!
- We wonder, how long did it take him to erect the barrier? Where were the *Ya'jûj* and *Ma'jûj* (Gog and Magog) during erecting the strong barrier? Moreover, how did they did not object to this deed which would stand between them and this life, or would make

them locked up in their place? Were they away? Were they hibernated?

May be they were terrified because of *Dhul-Qarnian*'s great power which **Allah** endowed him with just as the Jinn were scared of Sulaimân (Solomon), peace be upon him,?

- When the strong barrier was set up the *Ya'jûj* and *Ma'jûj* (Gog and Magog) did not attempt to climb it, they despaired of this, but they tried to dig through it.. It is as if they felt, on looking at it, impossible to climb it.. Then they believed that they could dig through it to enter through a hole into it and exit to the external world.
- One of the signs of the last Hours of Judgment Day, would be making all barriers into dust, when they would surge like waves on one another, no one will be able to stop them.  
How would be this attained, while people have all destructive weapons, and still the armament race is going on between nations?! If this is the case what was the might power and prowess *Dhul-Qarnian* had that enabled him to vanquish them?
- The Prophet, Allah's Prayers and Peace be upon him, said: "*Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jûj and Ma'jûj (Gog and Magog) like this..*" The Prophet, Allah's Prayers and Peace be upon him, made a circle with his index finger and thumb.<sup>1</sup>

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<sup>1</sup> Narrated by Al Bukhari and Muslim.

- Does the hole widen still? When it would be permitted to them to come upon people? Some commentators claimed that the *Ya'jûj and Ma'jûj* (Gog and Magog) surged together in the form of Tartar and Mongols who defied Muslims, and seized many of their lands..
- Commentators disagreed on the *Ya'jûj and Ma'jûj* (Gog and Magog), some claimed that they were small, others claimed that they were very tall. Some said that they big and long ears, each one would sleep on one ear and cover himself with the other, other scholars said they drank from rivers and seas, and eat all what is on earth of trees and fruit.. But this was not explicitly mentioned in the holy Qur'an or in the Prophet, Allah's Prayers and Peace be upon him, traditions.
- Really, we wonder where is the *Ya'jûj and Ma'jûj* (Gog and Magog), and how come we know nothing about their place nor their traces although satellites rotate around earth and take photographs of everything on earth?!

## *Sûrat Maryam, ‘Mary’*

In Verses 24- 29, Allah says:

*﴿Then [the babe ‘Îsâ (Jesus) or Jibrîl (Gabriel)] cried unto her from below her, saying: Grieve not: your Lord has provided a water stream under you. And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you. So eat and drink and be glade. And if you see any human being say: Verily! I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being this day. Then she brought him (the baby) to her people, carrying him. They said: O Mary! Indeed you have brought a thing Fariyy (a mighty thing). O sister (i.e. the like) of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman. Then she pointed to him. They said: How can we talk to one who is a child in the cradle?﴾*

‘Îsâ (Jesus), peace be upon him, the son of Maryam (Mary), was one of Allah’s signs, that proved his Almighty power and wisdom. He had no father, just as Eve was born from one of the ribs of Adam, peace be upon him, as if he was a father to her.. Adam, peace be upon him, was created without a father or a mother, though all people have parents.. So the cycle is completed, proving that Allah creates everything He wills without any need to means.. The miracle in the case of ‘Îsâ (Jesus), peace be upon him, was two-folded: He had no father, and able to talk, as a child in the cradle as a wise man.. Allah taught him the *Taurât*

(Torah) and *Injeel* (Gospel) and wisdom, the law and the gospel.. He came as a sign from our Lord, he would heal those born blind, and the lepers, and would resuscitate the dead.. He would declare to his people what they eat, and what they store in their houses, in addition to a lot of apparent miracles.. And **Allah** has All-Power over everything.

On contemplating everything was related about him in the holy Qur'an, we found the following:

- 'Îsâ (Jesus), peace be upon him, was born commanding from the first moment. He ordered his mother to eat and drink and to stop talking to anyone.
- He was born kind and merciful to his mother as she was shocked, but he told her: Grieve not your Lord has provided a water stream under you.
- When his mother met her people as she was carrying the baby in her hands they darted accusations at her. She pointed to the baby, who came to her rescue.. He spoke and preached to an unbelieving people.
- It is noteworthy that the holy Qur'an did not mention anything about Maryam (Mary), the trustworthy, the moment 'Îsâ (Jesus), peace be upon him, spoke.. The last thing mentioned was that she pointed to him (as a baby).
- We think that Maryam (Mary's) role ended as she gave birth to her child, and the role of the child started with his birth.. Every individual has his own role which he can not go beyond its limits.. Every one has his own way for the task he was born to perform.

But some questions might be broached:

- Did 'Îsâ (Jesus), peace be upon him, speak to his mother while she was alone with him as he spoke to people? Did he ask her to breast-feed him and hill him to sleep? Or had he normal childhood in every thing and he only talked wisely only with people as this accords with the miracle?
- Was his growth normal, i.e. did he crawl, then rose to his feet and then he was taught everything then? Did he cry as all babies? Possibly, he did not experience what children experienced?!
- Was Maryam (Mary's) alive when he was raised to **Allah**? And if she was, how did she react? Did she die before this episode?!

All these things were not mentioned in the holy Qur'an because they had nothing to do with the maxim and wisdom and authentication of the parables.. Everything not mentioned in the holy Qur'an should not be interpreted by us.. As for such contemplations, that inevitably fell to the author's lot, there is no answer to them save by saying from the bottom of one's heart:

In Verse 65, **Allah** says:

*﴿Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer]﴾.*

- This verse is one of **Allah**'s miracles, and a typical challenge darts at the ungrateful..
- This challenge will remain valid till Doomsday..
- The verse broaches a question: Is there anyone who shares his name with Him?!.. This means: Does anyone (dare) call himself (**Allah**), or rather his father calls him (**Allah**)?

Has this happened in the past?.. Is it going on now?.. No, it has never happened.

- This challenge, the verse laden with, makes it impossible, in the future, in Arabic language or any other language. .
- Even those tyrants, who deified themselves, did not call themselves by that name.. The most famous oppressor is the Fir'aun (Pharaoh) who saying: *(I am your Lord, most high)*<sup>1</sup>.. and he did not dare say: I am **Allah**.. On the other hand, the one who argued with Ibrâhîm (Abraham), Peace be upon him, claimed that he bestowed life on people and could put them to death.. And he did not say: (I am **Allah**)..
- What is strange that the polytheists of *Makkah* on hearing this verse, they gave many names to their gods but never once they used the name (**Allah**) for any of them. Even in trying to deny the Qur'an.

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<sup>1</sup> *An-Nâzi'ât*, "Those Who Pull Out",24.

## *Sûrat Tâ-Hâ*

In Verse 12, **Allah** says:

**﴿Verily I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa﴾.**

*Sûrat (Tâ-Hâ)* relates Moses', Peace be upon him, story elaborately, with style, different and perfect. The details mentioned in this *Sûra* differ from those mentioned in *Sûras (Al-Qasas* "The Narration"), (*Al-A'râf* "The Heights"), for example.. It encourages us to contemplate the following subjects:

- Why was Mûsâ (Moses), peace be upon him, asked to put off his shoes?.. Was it as order enjoined on all the Jews, that is, to be bare-footed while praying?.. Possibly, the order was exclusively limited to Moses as he has been in a sacred valley.
- Does this symbolize a correlation between man and earth?.. Putting the shoes off might denote putting away worldly interests and devoting his own self to listen to **Allah**: There is nothing like Him?!
- Was the order issued to ameliorate Mûsâ (Moses'), peace be upon him, fears, as he might have run away, on seeing his rod becoming a snake?!
- Or was it a mere trial that tested Moses' obedience?..

- Did he obey because of his faith in **Allah**'s Divine Words?.. Or was Mûsâ (Moses), peace be upon him, scared of the Source of the Order, as he did not see from where the sacred Words came?

In Verse 17, **Allah** says:

**﴿And what is that in your right hand, O Mûsâ (Moses)?﴾.**

**Allah**, Praise and Glory be to Him, knew all the hidden secrets of mankind, of course, He, be He Exalted, was cognizant of what was in Mûsâ (Moses'), peace be upon him, hand, Yet He asked him about it.

- Perhaps, **Allah**, Praise and Glory be to Him, wanted to implant tranquility in Mûsâ (Moses'), peace be upon him, heart?!.. As he was exposed to a queer situation never occurred to anyone before him. May be, **Allah** wanted to prepare him for the episode of throwing the rod.
- What was Mûsâ (Moses) feeling, knowing that **Allah** is speaking and talking to him without an interface.
- Mûsâ (Moses), peace be upon him, mentioned the modality of his rod, although he was only asked about it, why?!
- What are the other utilities Mûsâ (Moses), peace be upon him, meant? Did he use it in defending himself?.. Perhaps, he yearned for getting more and more from the inundating Holy Word of **Allah**, be He Exalted?.. How did the holy speech take place?!
- By which (sacred) language?.. What about the means of Moses' audition?

In Verse 27, **Allah** says:

*﴿And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mûsâ (Moses) put in his mouth when he was an infant]﴾.*

Many interpretations were said about that impediment.. Some said that he had a congenital impediment we believed that this was wrongly inserted in heritage books.. Because this is unaccepted by logic.. Apostle are sent, speaking the language of their people to reveal everything to them, and recite **Allah**'s orders and prohibitions revealed in His Books.. Any impediment in speech will make words perverted and this is not acceptable for Apostles and he is one of the Masters of determination of Prophets of **Allah** whom he preferred for Himself and he was bred under **Allah**'s inspection<sup>1</sup>..

- All Apostles and Prophets are perfect in creation and ethics, his progeny is protected and infallible, and shielded against any defect.
- Contemplating the verses will make us understand that Mûsâ (Moses), peace be upon him, needed eloquence because he left his people for ten years and lived with other people with different languages.. He spoke in the language of the Children of Israel, and Pharaoh (Fir'aun) and his people spoke in the language of Egypt.. Mûsâ (Moses), peace be upon him, lived among them and learnt

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<sup>1</sup> **Allah** said: *﴿You may be brought up under My Eye﴾*, (Tâ-Hâ,39).

their language, so when he fled to Yemen, he forsake that language for ten years, it is natural that his ability to speak and articulate such language..

- Then he is ordered to go out to Pharaoh (Fir'aun), to convey **Allah's** religion.. It needs proofs and eloquence.
- The proof of what we are saying is clear as Mûsâ (Moses), peace be upon him, said: **﴿And my brother Hârûn (Aaron)- he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily I fear that they will belie me﴾**. (Al-Qasas, "The Narration", 34).. He said: **﴿more eloquent﴾** and did not say: more faithful, as Hârûn (Aaron), peace be upon him, was dwelling among Pharaoh (Fir'aun's) people and did not part with them as Mûsâ (Moses), peace be upon him, did.
- Another proof is said by Pharaoh (Fir'aun's): **﴿Am I not better than this one Mûsâ (Moses) who is despicable and can scarcely express himself clearly?﴾**. (Az-Zukhruf, "The Gold Adornments", 52).. This accusation means that the language is not tact, and expressions are not accurate.. This does not mean that there was no impediment in Mûsâ (Moses'), peace be upon him, tongue.
- The Muslim should feel that Apostles and Prophets are perfected and protected from any flaw or defect.

Consequently we should beware **Allah's** warning: **﴿O you who believe! Be not like those who annoyed Mûsâ (Moses), but Allah cleared him of that which they alleged, and he was honourable before Allah﴾**. (Al-Ahzâb, "The Confederates", 69).

In Verses 48 – 52, **Allah** says:

*﴿Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allah, and in His Messengers], and turns away (from the truth and obedience of Allah). Fir'aun (Pharaoh) said: Who then, O Mûsâ (Moses), is the Lord of you two?. [Mûsâ (Moses)] said: Our Lord is He Who gave to each thing its form and nature, then guided it aright. [Fir'aun (Pharaoh) said: What about the generations of old?. [Mûsâ (Moses)] said: The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets﴾.*

- Those are two questions and two answers.. Fir'aun (Pharaoh's) question is the embodiment of disavowal: *﴿Who then, is the Lord of you two?﴾.* This means that their Lord is not (**Allah** forbids) Fir'aun (Pharaoh's) Lord. So the answer is clear (and conspicuous), too concise and precise and brimming with verbal wonder. It is the embodiment of the Creator, the One and Only, the Great Disposer of affairs, the Omnipotent.. Who has given all creations form, origin, shape and organs accommodated with their functions..
- Monster have canines and claws..
- Birds have wings and beaks that vary according to the kind of food (victuals) they feed on.
- Beasts, reptiles.. Etc... Have their own traits.. But we wonder, how nestlings inspired by **Allah** to peck the egg to come out to

life in the due time?.. And how they are inspired to pick up the grains, and make use of their wings to fly?. Etc...

- But Fir'aun (Pharaoh) did not listen to the clear proof.. He rendered himself deaf and blindfolded..
- He asked about previous generations and this indicated affected eloquence, obstinacy, foolishness and ignorance.. Some people fall in the abyss by asking about the guilt of the Jews and Christians, or those born in America, or Africa and though not Muslims, we find them graceful and virtuous.. What **Allah** will be doing to them?!
- To their likes Mûsâ (Moses) said: *﴿The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets﴾*.

Everything is subject to the Omniscience of **Allah**, since eternity and sempiternity.. Nothing, whatsoever, slips from His knowledge or slips away from His Omniscience..

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<sup>1</sup> (Tâ-Hâ, 52).

In Verse 120, **Allah** says:

*﴿Then Shaitân (Satan) whispered to him, saying: O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?﴾.*

The afore-mentioned verse proves Satan's deception and falsehood. It invites us to ponder on devilish insinuation, so as not to fall as a prey to his temptation.

- But: Why did Adam, Peace be upon him, seek eternity?..
- Did he know that he would inevitably die?..
- Was he aware of death in spite of the fact that no one died before him?..
- What was the eternal kingdom that never decays which he sought by eating of the Tree?
- Was Adam's forgetful linked to his negligence to **Allah**'s bliss?
- Or was it a signal that made him cautious of satanic temptation?
- Perhaps, Adam forgot **Allah**'s description of his life in Heaven.
- On letting Adam, Peace be upon him, and Eve dwell in the Garden, **Allah** promised them of having blissful thing. In the Garden, you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat.
- Indeed, this was the kingdom that would never decay.
- Adam, Peace be upon him, was aware that **Allah**'s boons would not be attained through disobeying Him, nor despite His Omniscient Will.

- But, who ate from of the tree first?.. Adam, Peace be upon him,? Or Eve?!
- May be, they both ate of the tree at the same time?!!
- What if one of them ate of the tree and the other abstained from eating?
- What was the tree (the So-Called Tree of Eternity)?.. What were its fruits? Are they similar to those in this world?

## ***Sûrat Al-Anbiyâ', "The Prophets"***

In Verse 47, Allah says:

***﴿And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account﴾.***

This verse informs us about scales of Justice, that is, the fact that the smallest action, word, thought, motive or predilection must come into the account of **Allah**, even if there is no more than the weight of a mustard seed.

We are ordered to believe in the unseen of Doomsday, the main thing of which is the scales of Justice. We do not know the essence of the scales nor its modality.

- It's noteworthy the denotation of the word (*mawazeen*) i.e. scales.. It is the plural form of (*mizan*) scale or balance.. So does this plurality signify the multifariousness of that which be brought into account and weighed.. i.e. a scale of words for deeds, and a third for intention?!
- Deeds are various: Some of them are bodily organs as prayers, other deeds are granted materialistic as alms and charity. The same applies to sayings and intentions.
- Possibly the multiplicity of scales is meant for many people? That is, everyone will have his own scale:
  - There are people who lived in the age of Prophets.

- Others live in an age void of the blessing..
- A man might be born to pious parents, and another man has impious parents..
- A guy's mother tongue is the language of the great revelation of Qur'an that descended on the Prophet, another guy's mother tongue is not the Arabic language..
- A man is strong; another is feeble and sick..
- We find a man wealthy, and another man poor..
- A man might be powerful and endowed with authority, and another person has a low social standing..
- Other men are educated, other are uneducated and even illiterate.
- They are innumerable, with conditions that differ, and live in ages in which the power of human resources differ..
- The word (scales) makes us inevitably feel that **Allah** is the Sole Just One, and that when He, Praise and Glory be to Him, calls people to account, His reckoning never errs, and that the human being will never be wronged.

In Verse 78- 79, Allah says:

*﴿And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave Hukm (right judgment of the affairs and Prophethood) and knowledge.....﴾*

Dâwûd (David) and Sulaimân (Solomon), peace be upon them, gave judgment in the matter of the field. And Sulaimân (Solomon), peace be upon him, was inspired the right understanding of the matter. So understanding (or good judgment) is a higher status than knowledge.. Understanding and sound judgment is a boon given by **Allah**, as knowledge is **Allah**'s grace.

Let's tell the story to see how Dâwûd (David), peace be upon him, judge it and how Sulaimân (Solomon), peace be upon him, judge it to know the difference between the understanding and science.

- A shepherd was negligent of his sheep that got into a cultivated field and ate up the plants. The owners of the field complained the shepherd. David gave the owner of the field the sheep themselves as compensation.. For the destroyed plants and this judgment must have been even from whose got the knowledge and Wisdom.

- To give their land to sheep's owners to re-cultivate it till it gets back what it used to be, then they return back the sheep to their owners and take back their land.
- There is a discrepancy between the two judgments. Dâwûd (David's), peace be upon him, judgment, though just and fair, threatened the future of the shepherd.. But Sulaimân (Solomon's), peace be upon him, judgment guaranteed a promising future for the shepherd and made them bear the responsibility of their negligence.. So it was a fair and sound judgment that was brimful with mercy..
- There is another story not mentioned in the Holy Qur'an, it is about two women, the first one was old and the other one was young, both of them went out with their two sons in a picnic then the two women left the two boys alone, so the bear came and devoured up one of them.. Every one of the two women claimed that the surviving child was hers; they went to Dâwûd (David), peace be upon him, to decide between them. So he decided to give the child to the elder woman because she had no chance to get pregnant, as for the young woman could give birth to another baby. To conclude, he could not know who was the son's mother.
- But Sulaimân (Solomon's), peace be upon him, judgment was different. Although he too could not know the right solution...so he ordered to get the child before the two women and said that he would split the child into two equal parts, on the spot the young woman screamed asking Sulaimân (Solomon), peace be upon him, to give the

child to the other woman, claiming that she was the liar.. Hence, Sulaimân (Solomon), peace be upon him, realized that the child was the son of the young woman who feared for him so gave him up to be assured about his safety. So he decided to give him to her.

Hence forth, we realize the discrepancy between knowledge and wisdom.

## *Sûrat Al-Hajj, “The Pilgrimage”*

In Verse 73, Allah says:

*﴿O mankind! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allah. Cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought﴾.*

Here’s another challenge to everyone who denies the Presence of **Allah**, Praise and Glory be to Him, (or to the Polytheists). It’s a decisive answer aimed at those who claim that things are self-existent.

On meditating this *Qur’anic* verse we find that:

- The challenge evolves in a compassionate context and a form that makes the listener feel how divinity cares for creations though they are pagans.. And the parable is crystal-clear.. the fly is a feeble and dirty creation, but can anyone create a fly?.. Even if mankind and *Jinns* gather for that purpose, can they create it?
- The verse, after denying the power of the so-called gods to create a fly, denies the power of anyone to release anything from the fly it snatched..
- What the fly takes is negligible.. If it snatches a drop of honey no one can get this drop back Although the revelation descended on the Prophet, Allah’s Prayers and Peace be upon him, fourteen centuries ago,

there was no discoveries nor labs.. Yet the challenge is valid still..  
And will always be till Doomsday.. Nowadays we have  
sophisticated labs and magnifying apparatus even though what  
came in the verse is right, true and real.

- So the parable shows a fact, that is, the feebleness of those who  
petition and those whom they petition..
  - No matter if those who petition are the so-  
called idols and that they petition is the  
creation of a fly
  - Or that who petition is the polytheist and  
those whom they petition are the idols.
  - Possibly, that who petitions is he person  
whom the fly snatches something from, and  
that they petition is what the fly snatched.
- This verse bears witness that all creations are feeble, polytheists  
are fools and ignorant.

## *Sûrat Al- Mu'minûn, "The Believers"*

In Verses 10- 11, Allah says:

*﴿These are indeed the inheritors, Who shall inherit the Firdaus (Paradise). They shall dwell therein forever﴾.*

This *Sûra* begins with heralding prosperity and success to the believers. Then, **Allah**, Praise and Glory be to Him, mentioned their virtuous deeds.. Then He ended up all this by this marvelous verse we have to contemplate:

- The (inheritance) is what is transferred to the living heir.. and this is determined according to the Islamic law.
- The (*Mirath*) legacy is transferred to the living without exerting any effort and possibly at an unexpected moment, and no one disputes with those deserving this legacy.
- Now, let us apply this to those described in the *Qur'anic* verse:

Firstly: They enter heaven with **Allah's** Mercy and Grace but this is not due to their good deeds..

Secondly: They enter heaven unexpectedly, as resurrection comes at an unexpected moment.. No one knows the Hour of Resurrection save **Allah**, Praise and Glory be to Him, and His holy Order to the meritorious to enter heaven without being taken account will occur.. Suddenly on a day in which no one guarantees rescue for himself..

Thirdly: **Allah**'s donation is without limits, His treasures will never be depleted.. And there is no contention in heaven but brotherhood and peace will reign among people who are not in the least spiteful..

- It is mentioned that Heaven, as well as Hell, encompasses all creations, everyone has his place there.. When people of heaven enter heaven, and people of the fire enter the fire, the fire will ask for more disbelievers so **Allah** will make it so narrow for those already in it.. But in heaven, matters are different.. Those who enter heaven will be endowed with the seats of those deprived of it as if they are inherited by them.. So they are indeed (the heirs).

It was mentioned at *hadith* that: "**Allah**, Praise and Glory be to Him, created the Garden (Jannah) of Eden and let rivers flow therein, and fruits dangle, then He permitted it to speak and said: Speak out!.. So it said: **Successful indeed are the believers.. So He said: By My Greatness and Might never will a miser be close to Me**"<sup>1</sup>.

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<sup>1</sup> Narrated At-Tabarani as Ibn Abbas (may Allah be pleased with him) said.

## ***Sûrat An-Nûr, “The Light”***

In Verse 15, Allah says:

*﴿When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great﴾.*

*Sûrat Al-Nûr* is dealing with a number of public issues concerning the Muslim society, as well as other issues concerning family's private matters, it included the social ethics to which Muslims should be bound such as: Asking for permission before entering houses, lowering gaze, guarding their chastity and warns against mixing men and women in such a way that might lead to prohibited deeds..

The *Sûrat* also mentioned the set punishment for adultery and slander.. The *Sûrat* also mentioned the incident of falsehood- The rumor spread by hypocrites against ‘Âishah, peace be upon her,- from which the *Sûrat* is acquitting her from this forged lie. This incident was one of the most severe tests faced by the Prophet, Allah's Prayers and Peace be upon him, and ‘Âishah, peace be upon her, the severity of one's testing is proportionally strong to his believe.. This test was beneficial to the Companions and the believers through the years to learn and appreciate, rumors are one of the most dangerous threats that may face a family or a society, they are the Satan's weapon used by enemies of the Muslim society.

On contemplating this verse, we observe how rumors spread amongst people:

- Normally a person listens to others with his ears, then the word are contemplated by ones' brain to deem them acceptable or not.

- The verse described the Companions receiving the rumor by their tongues (rather than their brains) and spreading it with their mouths – which is actually unimaginable – as if the rumor receiver did not give his brain a chance to think it over, but instead words are received to his tongue to be immediately spread to others at an incredible speed from tongue to tongue without passing through ears and brains.. Without contemplating those words even for a second.
- This unattainable description of how rumors spread around in societies is demonstrating how people are drawn behind exciting news regarding others without appreciation to the seriousness of matter.. Families have been destroyed because of a rumor and women have been slain by a rumor.
- The verse demonstrates that what people may deem as just words or pass-time or amusement is in **Allah's** judgment considered a great sin.

Believers, you who believed with your tongues and not with your hearts, do not pursue people's blemishes, for he who pursues a Muslim's blemish will have his own blemish pursued by **Allah**, and he whose blemish is pursued by **Allah** will be exposed on his own grounds.. Let's abstain from slandering people and beware of **Allah's** never sleeping eyes.

## *Sûrat Al-Furqân, “The Criterion”*

In Verses 11 – 12, **Allah** says:

*﴿Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). When it (Hell) sees them from a far place, they will hear its raging and its roaring﴾.*

Polytheists denied the Prophet’s, Allah’s Prayers and Peace be upon him, truthfulness as he was a human being eats food and walk in markets, and claimed that a treasure should have descended on him or an angel came up with him.. Or at least he would have owned orchards that yield crops.. Then they claimed that he (**Allah** forbids) was conjured.. Or he himself a conjurer (a magician).. At other times they claimed that he was a liar or insane.. This verse has come to denote that the cause of all this was their denial of the Hour and Resurrection and Judgment.. And it threatened them of a Blazing Fire, which one of the names of Heaven.

Contemplating this verse shows us marvelous denotations:

- The Blazing Fire will see them from afar and will recognize them and give a raging sigh.. And roar as a monster that sees its prey...
- Does the Fire have feelings so that it becomes furious and wrathful so it torments them in a way that gives vent to it’s spite?!

- Does it have a tongue and speaks and asks for more disbelievers to be engulfed by it as it was mentioned in *Sûra Qâf*?!!
- The Messenger of **Allah**, Allah's Prayers and Peace be upon him, said: "*The Hell shall be brought on Doomsday with seventy thousand bridles, every bridle has seventy thousand angels dragging it*"<sup>1</sup>.
- The *Quranic* verse attributes the speech to the fire.. And skies (Heaven), earth and mountains. Is this a linguistic metaphor? Or something real?!!
- Some Scholars say that speech is circumstantial as well as verbal (linguistic).. So, when the *Quranic* verse attributes speech to inanimate objects it is metaphoric, and it is the circumstantial (expression) modality that denotes this.
- Other Scholars argue that: Words were uttered, and everything said by inanimate objects was linguistic.. It has its own language which we can not comprehend, the language that praises **Allah** with: as the languages of birds, plants and insects.
- It's well known that voices have frequencies audible or inaudible.. So do inanimate objects have frequencies higher than human status?!
- It seems, from the afore-mentioned verse that the blazing fire is raging and furious?! So does the paradise enjoy seeing the believers?!

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<sup>1</sup> As Muslim narrated that Ibn Masûd (may Allah be pleased with him) said.

In Verse 77, **Allah** says:

**﴿Say (O Muhammad, Allah's Prayers and Peace be upon him, to the disbelievers): My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable, permanent punishment)﴾.**

This *Qur'anic* verse winds up the *Sûra*, preceded by verses that describe the worshippers of **Allah**, who:

- Wake on the earth in humility, and are modest..
- Turn away from the ignorant..
- Are concerned about the wrath of Hell.. Are not extravagant and not niggardly when they spend..
- Do not invoke with **Allah** any other partner.. Nor slay the soul sanctified by **Allah**..
- Do not commit fornication, they witness no falsehood, and avoid ignorant futility..
- They do not abstain from listening to **Allah**'s admonition, and prays for themselves, their wives and offspring, so they will be rewarded with the highest place in heaven..

Then comes this verse to wind up all this:

- ***My Lord pays attention to you only because of your invocation to Him..*** Possibly it means He does not care about the creation though He called them to worship Him.. ***Your invocation to Him..*** Means worshipping.. So the meaning will be: **Allah** does

not care about you save for the worshipping of worshippers..  
Then **Allah**, Praise and Glory be to Him, addresses the rejecters  
by warning them of the inevitable punishment on Doomsday..

- May be the divine meaning is: **Allah**, Praise and Glory be to Him,  
is not uneasy because of you or because you denied divinity save  
in bad days when you ask for **Allah**'s aid.. So He dispels worry  
and postpones your torture till Doomsday.
- Or.. **Allah** does not care a jot about tormenting you without a  
good reason but He, the Great and Almighty, preordained  
torturing them because of their disbelief in **Allah** and sharing  
partners with Him.
- All in all, it is apparent how significant supplication and praying  
is, for it means that the supplicant believes in **Allah**, the  
Omnipotent, to answer one's prayers, and the insistence on one's  
febleness and one's need of **Allah**.. So **Allah** dispels polytheists'  
distress.. That's why it's said: "*Invocation of Allah is the essence  
(backbone) of worship*".

## *Sûrat Ash-Shu‘arâ’, “The Poets”*

In Verse 63, **Allah** says:

*﴿Then We revealed to Mûsâ (Moses) (saying): Strike the sea with your stick. And it parted, and each separate part (of that sea water) became like huge mountain﴾.*

**Allah**, Praise and Glory be to Him, sent Mûsâ (Moses) and his brother Hârûn (Aaron), peace be upon them, to Fir‘aun (Pharaoh) and his people, He supported them with dazzling miracles, and clear evidences and convincing logic.. If one contemplates the dialogue between Mûsâ (Moses), peace be upon him, and Fir‘aun (Pharaoh) will see that falsity stammers and truth is clear and convincing.. Mûsâ (Moses’) argumentation is conspicuous and clear as he gives information about his Lord.. If Fir‘aun (Pharaoh) was fair he would believe even without seeing the miracles of Mûsâ (Moses), peace be upon him, (his staff and hand). Miracles do not make people believe in **Allah**, but they are proofs endowed to polytheists so that their pretexts will be refuted.

Nevertheless, Mûsâ (Moses’), peace be upon him, miracle showed the falsehood of sorcerers, so they were obliged to give in and acknowledge truthfulness. They adhered to faith despite Fir‘aun (Pharaoh’s) threats to cut off their hand, feet and crucify them.

As Fir‘aun (Pharaoh) did not believe in **Allah** shows how he was despotic and tyrannical. When Mûsâ (Moses), peace be upon him, went away with his people covertly from Egypt, Fir‘aun (Pharaoh) knew

about his plan. He deployed as army and followed Mûsâ (Moses), peace be upon him, to annihilate him and eventually he caught at the seashore.. Then, Mûsâ (Moses), peace be upon him, sought **Allah**'s refuge. He was ordered to strike the sea with his rod (staff) so it divided. **Allah**, Praise and Glory be to Him, invalidated the natural phenomenon of the flow of water, and because as a huge mountains and the way was paved for Mûsâ (Moses), peace be upon him, to cross the sea betwixt two walls of water, each one as lofty as a mountain.

A believer might wonder:

- When Fir'aun (Pharaoh) and his soldiers saw that marvelous miracle, how come they did not believe in **Allah**?!
- How did Fir'aun (Pharaoh) decided to follow Mûsâ (Moses), peace be upon him, in the way between the two sea? Logically..
  - Mûsâ (Moses), Peace be upon him, would be either a Prophet and the splitting of the sea was a truth that proved **Allah**'s support to Mûsâ (Moses), peace be upon him, so he should have given in or at least let him alone.
  - Or what Fir'aun (Pharaoh) saw (i.e. the splitting of the sea) was not real but mere fantasy and in this case, breaking through the sea was perilous because what he saw as a pathway was nothing but a surging sea.
  - If Fir'aun (Pharaoh) went mad, and was unable to discriminate between truth and falsity, so what about his people who followed him in his wake?

- It invites contemplation this baffling situation shows that **Allah**, Praise and Glory be to Him, disposer of all affairs, blind folded Fir'aun (Pharaoh), and his soldiers.. He, Praise and Glory be to Him, deprived them of mental hygiene, audition on and vision to carry out punishment and chastisement!!

In Verses 128-129, Allah says:

*﴿Do you build high palaces on every high place, while you do not live in them?. And do you get for yourselves palaces (fine buildings) as if you will live therein for ever﴾.*

**Allah** sent Hûd, peace be upon him, to 'Âd people who lived in a Southern Arabia extending to *Hadhramut* and Yemen at the Southern end of the Red Sea.

It is said that they were tall in stature, extremely strong physically, a society of abundance and wealth, who exulted and mischief in life.

Hûd, peace be upon him, warned them of **Allah**'s torture.. But they turned a deaf ear to his warning, so **Allah** destroyed them and sent a hurricane that took them unawares for eight days..

Their story was mentioned in many places in different *Sûras*, all denote they were tyrants.. But in this *Sûra*, we've to contemplate a number of issues:

- They used to build a landmark on every high place and fortresses for amusement. Possibly they were plazas for

dancing, and stages of amusement as we see in Pharaonic and Roman antiquities.

- It seems that they led a highly technological civilization. As they built landmarks it was something unusual then.. Many Scholars described the landmarks as great and affluent so it made people feel that they would live therein forever.. Nowadays after discovering new medical appliances, and operating organ transplant...
- It seems that they had high medical status that enables them to transplant various organs and attaining successfully all means to make their operations succeed.
- Genetics nowadays allows the scientists to control hereditary traits of the fetus and cross-fertilization.
- Possibly their landmarks were built mainly for that purpose as it was mentioned about ‘Âd: ***﴿The like of which were not created in all land?﴾*** (Al-Fajr, “The Break of Day or the Dawn”8).

## *Sûrat An-Naml, “The Ants”*

In Verses 18,19 Allah says:

*﴿Till, when they came to the valley of the ants, one of the ants said: O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not. So he [Sulaimân (Solomon)] smiled, amused at her speech and said: My Lord! Inspire me and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves ﴾.*

Undoubtedly, **Allah** gave Solomon, Peace be upon him, great power and an unprecedented kingdom that will never be given to anyone save him. **Allah** taught Solomon the speech of birds and subjugated to him the wind and *Jinns*..

Solomon, Peace be upon him, heard the words of one of the ants to other ants and this was not something puzzling.. But:

- How did the ant know Solomon, Peace be upon him?.. And those with him were his hosts?!
- Why was that ant worried about the ants?!
- How did the ant know that Solomon, Peace be upon him, and his hosts would crush them underfoot without knowing it?!.. Did this mean that Solomon, Peace be upon him, might have stopped his procession on the way of ants?!

- Why did Solomon, Peace be upon him, smile?!.. Was he rejoicing because of its proof of his mercy?.. Or was he rejoicing and grateful for **Allah**'s favors as no one could ever understand the speech of ants?.. Possibly, he was astonished at the ant's worry and concern about its life and that of other ants?!!
- Was it a special ant existing in a unique time, that is, the time of Solomon, Peace be upon him?.. Or are the ants fully aware of everything occurring around them?!
- Was the ant subjugated to Solomon, Peace be upon him, as were the birds?!
- We notice Solomon's, Peace be upon him, invocation of **Allah** after hearing the ant's words. He asked **Allah** to bestow on him the ability to be grateful and work the righteousness, and according to His Mercy, admit Him to ranks of the righteous worshippers.. Solomon, Peace be upon him, was not proud of his ability to understand the speech of ants, and unprecedented audibility, but he behaved humbly and modestly towards **Allah**, Praise and Glory be to Him..

This was always the behavior of Prophets and the righteous towards favors that did not make them neglect the Bestower of these favors.

In Verses 22-23, **Allah** says:

*﴿But the hoopoe stayed not long: he (came up and) said: I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. I found a*

*woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne ۞.*

This verse relates the conversation between the Hoopoe and Sulaimân (Solomon), peace be upon him, and gives signs that strike the sight for the wonders it bears.

- Notice the Hoopoe's boldness as he claimed that he knew what Sulaimân (Solomon), peace be upon him, did not know. Was it afraid of Sulaimân (Solomon's), peace be upon him, punishment for its absentness? Was the Hoopoe trying to take Sulaimân (Solomon), peace be upon him, unawares to lend his ear to him?!
- Was the Hoopoe charged, by Sulaimân (Solomon), peace be upon him, to go to *Sabâ'* (Sheba) and get true tidings? Or was it a mere coincidence that occurred?!
- How come the Hoopoe knew the queen apart from her subjects? How did it know the name of the country: i.e. *Sabâ'* (Sheba)?!
- How did the Hoopoe know that she was provided with every requisite? Was it referring to her beauty and youth, genius and the obedience of her subjects to her? Or to her wealth?!
- How did it know the throne and the scope of its greatness?!

All this was related to things seen by the Hoopoe not realized mentally:

- The Hoopoe realized that the queen and her people were worshipping the sun!! And Satan blocked their way to **Allah**. Moreover, the Hoopoe was surprised because they did not realize the presence of **Allah** who creates everything from nonexistence and knows what people hide and what they reveal!!
- The conversation is wound up between Sulaimân (Solomon), peace be upon him, and the Hoopoe as Sulaimân (Solomon), peace be upon him, charged it with flying with his letter to the queen of *Sabâ'* (Sheba) and return with true news. This means that Sulaimân (Solomon), peace be upon him, was confident of the truthfulness of the Hoopoe and its well-management of affairs.
- What about that Hoopoe? Was it unique? How great its awareness and logic was!
- Was this the trait of that bird in special? Or was it due to the great kingdom **Allah** endowed Sulaimân (Solomon), peace be upon him, with. So we saw marvels like the Ant, the Hoopoe and the one who brought the throne within the twinkling of an eye!

## *Sûrat Al-Qasas, “The Narration”*

In Verse 7, **Allah** says:

*﴿And We inspired the mother of Mûsâ (Moses): (telling): Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers﴾.*

This verse includes two orders, two prohibitions and two glad tidings. An order to suckle, an order to cast him into the river, a prohibition not to fear, a prohibition not to grieve, a glad tidings that Mûsâ (Moses), peace be upon him, will be returned to his mother and a glad tidings that he will become an Apostle..

- The order to suckle is worth noting: A mother to breast feed her child is an instinctive matter whether for humans or animals.. Was Mûsâ (Moses’) mother in need of an order from **Allah** to feed her child?
- Some Scholars say: that the order of suckling Moses means to let him settled with her and when she had fears about him she cast him in the river.
- **Allah**, Praise and Glory be to Him, could have said: Hold him or keep him?!
- Could we explain the difference between the breast-feeding of the mother of Moses on her own and suckling him according to **Allah**’s order?!

- If the mother of Moses had suckled him according to her instinct he would have been hungry after two or three hours!!
- The period between putting Mûsâ (Moses), peace be upon him, in the case, casting him in the river, till the moment the people of Fir'aun (Pharaoh) reached the Pharaoh's palace until the wife of Pharaoh picked him up.. How long did it last?!!
- Mûsâ (Moses), peace be upon him, did not cry nor weep during the journey till the wife of Pharaoh picked him up, as no one felt his presence!
- The wife of Fir'aun (Pharaoh) rejoiced on finding him, and Pharaoh's decision to let him staying with them, get foster mothers to him and his refusal of such foster mothers.. Till he accepted his mother as if she had been a real foster mother.. Throughout that period Mûsâ (Moses), peace be upon him, did not feel hungry and had not even cry otherwise Pharaoh would have resented him.
- Logically, when Moses' mother nursed him the amount of milk she fed him up with, was so adequate for him that he did not feel hungry till he was restored to his mother.. as it was according to her obedience to **Allah**..
- So, obeying **Allah**, even if it will be trials-laden, does not affect one's health, on the contrary it benefits the body.. **Allah** Praise and Glory be to Him, is the Great creator of that body and He, Praise and Glory be to Him, is cognizant with what benefits it and

what annihilates it.. So He Praise be to Him, allows what benefits and forbids what hurts..

- **Allah** ordered our Prophet, Allah's Prayers and Peace be upon him, to stand to pray at night but not all night, so staying up late at night could not hurt one's health, so **Allah** would not order the Prophet, Allah's Prayers and Peace be upon him, who is most endeared to Him to stay up late at night.
- **Allah** praised those who do not sleep for long hours and spend the night supplicating and calling for **Allah**'s forgiveness..
- Mûsâ (Moses), peace be upon him, did not become hungry nor tired during his journey to meet *Al-Khidr* till he left the place..
- Physicians advised people to sleep early and wake up early..
- Staying up late at night in worshipping benefits the body, whereas, committing sins at night hurts one's health.. All efforts exerted in obedience to **Allah** coincide with the body.. The same applies to victuals and beverages. Everything nourishes the body and is acquired by lawful means benefits the body..
- Yet the food and means of living one gets through unlawful means annihilates one's health..
- This is applicable to money the more one's means to gain money is lawful, the better one spends this money on allowed projects and expenditures.

## Sûrat Al-Ahzâb, "The Confederates"

In Verse 72, Allah says:

*﴿Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)﴾.*

Contemplating this verse broaches many questions:

- What is the meaning of the offer of the trust? Where and how it took place?!!
- Was it metaphoric? Was it like giving an example i.e. the heavens and lands with their hugeness, if they were to be in charge instead of mankind, were they going to apply the legislation including the rewards and punishments. Or it was a fact that took place???
- The trust is mentality, volition, senses, religious obligations, ordinance, deposits, organs and carnal appetite.. What is the true trust among all this?! Or do these trusts gather all of them?!
- The refusal of Heavens, earth and mountains to undertake the trust was not disobedience but they were afraid they would betray it.. So were they aware and cognizant enough?!!

- The worry of the Heaven, the earth and the mountains to undertake the Trust.. Was it a worry to lose it? Or concern lest they betray it?
- How did man undertake it? Was it offered as something palpable?.. Was it offered like a felt material or by its characteristics, so he promised to do its rights.
- Who is the man mentioned in this verse? Is he Adam, peace be upon him,? Or mankind in general? As this took place before the creation of the Universe on the day the creations testified Monotheism?
- What enticed the human being to undertake the Trust? Was there any temptation in it? Did he ignore his in capabilities? Did he realize the grave Trust offered to him?
- Was he able to refuse to undertake it, as were the Heavens, the earth and the mountains?.. Or his acceptance was his fate.
- Man was described as foolish and unjust is this a generalized description? Is he unjust to himself, unaware of his inability to undertake the Trust? Or is it a description of those who betray the Trust so he is unjust to himself, ignorant of his own Lord, Praise and Glory be to Him,.. Is he unjust because of his inability to observe the Trust and ignorant of the consequence of this?

## ***Sûrat Sabâ', "Sheba"***

In Verse 14, Allah says:

*﴿Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment﴾.*

- **Allah**, Praise and Glory be to Him, donated Sulaimân (Solomon), peace be upon him, with kingdom, unique and never given to anyone save him. He made the wind subject to him, bearing him wherever he would, and the conveyance of the wind to Sulaimân (Solomon), peace be upon him, in a day equaled the passage of one month.. (i.e. the wind bore him for one hour during the day a distance the common man crosses in a month).. So the wind took orders from him, so it rained wherever he wanted.. **Allah**, Praise and Glory be to Him, taught him the language of the bird and the ants, gave him all the means so he managed to get Bliqis's throne from Yemen to Syria in the twinkling of an eye.. **Allah**, Praise and Glory be to Him, made Jinn and giants subject to him as they dived in seas and got him all the treasures he would, and set up temples and sculpted sculptures and he made the *Jinns* torment the disobedient *Jinns*..  
In addition, **Allah** gave him prophecy, wisdom and knowledge..  
Contemplating these verses we find that:

- Sulaimân (Solomon), peace be upon him, had a lofty status and an elevated place from which he look down upon his kingdom; it was said that it was made up of transparent glass.
- Sulaimân (Solomon), peace be upon him, committed the *Jinns* to do dirty work as a punishment to them.
- Sulaimân (Solomon), peace be upon him, died while he was standing in his balcony leading on his staff supervising the *Jinns* working. A little woodworm gnawed at his staff so he fell down.
- It is well known that the bodies of Prophets do not decay. Although Sulaimân (Solomon), peace be upon him, passed away, his look did not alter and the *Jinns* who saw him thought that he was alive.. They did not discover his death except after he fell and did not rise to his feet.
- The woodworm gnawed away at the staff for few days or even months!!
- Notice that it was surprising that the woodworm dared gnaw away at Sulaimân (Solomon's), peace be upon him, staff, though the ant knew Sulaimân (Solomon), peace be upon him, and talked about him.. This shows that the woodworm was ordered to do this or that it knew that he passed away by one way or another.
- The *Jinns* did not know that Sulaimân (Solomon), peace be upon him, died as long as he was standing up leaning on his staff until he fell down.. This shows that *Jinns* did not

know the unseen, and it is proven by Sulaimân (Solomon's), peace be upon him, story.

- The unseen is not restricted exclusively to the future, but the unseen is what is not known to us and unforeseen by our senses in the future, the past or the present. Sulaimân (Solomon's), peace be upon him, death occurred and became in the past when the woodworm gnawed at the staff, nevertheless, the *Jinns* did not realize that Sulaimân (Solomon), peace be upon him, died until he fell down.
- The claim that the *Jinns* know the unseen is false and contradicts with the confirmation mentioned by the *Jinns* in the afore-mentioned *Qur'anic* verse. Whoso believes in such a claim would be giving the lie to the Qur'an and would disbelieve in the fact that the unseen is known only to **Allah**.
- Nobody managed to make *Jinns* subservient to him except Sulaimân (Solomon), peace be upon him, and this power was not endowed to any other Apostle. Anyone claims that he is able to communicate with *Jinns*, see or speak to the *Jinns* or make them subservient to him, he is blasphemous, or suffering from mental disorder.
- Those who believe the impostors and resort to them to carry out their needs via *Jinns* are ignorant of their religion, and they are guilty and would be punished in the Hereafter.
- Claiming that one has a contact with the *Jinns*, and that someone is able to rid someone of this curse, and cure

the body of the one contacting with the *Jinns* is an impostor, and he should be punished as a slanderer.

- The pretended idea of marriage between man and Jinn or spouse's love to a girl that would stop her to get married normally is a pretension that leads man into a decoy.. That means that Jinn can interfere with **Allah's** Will as offspring are the result of marriage and offspring are the creation of **Allah**.. So if **Allah's** will was creating a man, nobody can ever stop his will.
- Our truthful religion teaches us that the *Jinns* see us yet we do not see them.. It is created of fire and the human being is created of clay, so the material is different. Among the *Jinns* there is the Muslim and the polytheist, and that they die. Our true religion teaches us that the *Jinns* have no power over mankind save by calling them to disobey through insinuation only.

So the Muslim should fear **Allah** in himself..

Know his religious affairs and never be dragged in the way of impostors..

The Muslim should resort to **Allah** Who Owns everything, and is Able to do anything and in Whose Hands lie the Kingdoms of everything.

## *Sûrat As-Sâffât, “Those Ranged in Ranks”*

In Verses 143-144, **Allah** says:

*﴿Had he not been of them who glorify Allah. He would have indeed remained inside its belly (the fish) till the Day of Resurrection﴾.*

**Allah** sent Yûnus (Jonah), peace be upon him, to his people asking them to worship **Allah**, the One and Only, but they gave him the lie and asked **Allah** to incur His wrath on them after three days and left them and departed in wrath without obtaining **Allah**'s permission.. He thought that **Allah** would inevitably torment them. But **Allah** led them to the right path after his departure and all of them believed in **Allah**.. He ran away to the seashore found a ship so he went aboard of it. But the sea was erratic so the sailors suggested casting lot and whoever name comes out, he gets thrown from the ship so the rest can survive.

And the lot fell on Yûnus (Jonah), peace be upon him, so he was cast off. The Big Fish (Whale) swallowed him according to **Allah**'s order. And went with Jonah inside it, to the abysmal depths of seas and oceans for a period known only to **Allah**.. Then it cast him forth on the shore, when **Allah** ordered it, and he was sick.. So **Allah** caused a plant of gourd to grow over him and it was a fruitful tree till he recovered.. And he has been told that his people believed in **Allah** so he returned back to them.

- This is a resume of Yûnus (Jonah's), peace be upon him, story.. Commentators argued and differed about the span of time he spent inside The Big Fish (Whale)..

Contemplating this verse broaches many questions:

- How did he live inside The Big Fish (Whale)..How it did not digest him as other food?!
- How did he called **Allah** in remembrance inside the belly of the big fish (whale): *﴿Lâ ilâha illâ Anta [none has the right to be worshipped but You (O, Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers﴾*. (Al-Anbiyâ', "The Prophets" 87).. He felt that he was wrong as he fled and escaped from his people without being permitted by **Allah**? How did he glorify **Allah** inside the belly of the big fish? Possibly he was glorifying **Allah** deep in his heart unless **Allah** evacuated The Fish's belly from everything save air.
- The verse asserts that he would have remained inside The Big Fish (Whale) till the Day of Resurrection if he had not glorified **Allah**.. Does this mean that The Big Fish (Whale) would have survived till Doomsday without perishing or decaying?, So then, Yûnus (Jonah), peace be upon him, would not have turned into food that could be digested and his body would remain intact till Doomsday?!
- Consequently we can deduce that the bodies of Apostles do not decay and could not be eaten by maggots as other people.. Similarly monsters and fish do not eat Apostles bodies. Was that

Big Fish (Whale) unique, and created especially for this mission?  
Or was it an ordinary Fish that **Allah** made his digestive system  
invalidated?

- So we conclude the high grace of glorifying **Allah**. It is the means of safety at distress, the verse underscores the high status of confessing one's sin.. The one who repents is similar to whoso never commits a sin.
- Absolute completion belongs only to **Allah**, Praise and Glory be to Him,, and the made Apostle infallible!

## ***Sûrat Sâd***

In Verses 21-24, **Allah** says:

*﴿And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrâb (a praying place or a private room). When they entered in upon Dâwûd (David), he was terrified of them. They said: Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: Hand it over to me, and he overpowered me in speech. [Dâwûd (David)] said (immediately without listening to the opponent): He has wronged you in demanding your ewe in addition to his ewes...﴾.*

These verses relate the story of two brothers entered the presence of Dâwûd (David), peace be upon him, making him judge their case. He was the king of Children of Israel.. Something happened made David bow in prostration and turn to **Allah** in repentance ...**Allah** asserted that he has a beautiful place of find return, and that He, Praise and Glory be to Him, made him a vicegerent on earth, and he had to judge between men in justice.. And he had not to follow the lusts of the heart.

Some scholars mentioned this story in a way that undermines the honor of Prophecy and the high status of Dâwûd (David), peace be upon

him, to whom **Allah** gave Kingdom and Wisdom.. The Children of Israel at times kill their Apostles, and at other times call them liars..

We can notice from the aforementioned verses:

- The disputants climbed over the wall of the private chamber.. And entered the presence and Dâwûd (David), peace be upon him, who was an Apostle and asking.. Without asking for permission. This denotes ill manners and how forbearing Dâwûd (David), peace be upon him, was.
- Disputants asked him to decide between them and to treat them not with un-justice.. This denotes audacity, that is not suitable to the high and sublime rank of Prophets and Apostles.. No Apostle would treat people unjustly
- One of the two brothers asserted that he owned a single ewe, and his brother owned but nine and ninety ewes and wanted to add this ewe to his flock of ewes..
- The way of proposing the case showed that the well-off brother was the oppressor who did not feel gratified and craved after what the poor brother had and this made Dâwûd (David), peace be upon him, decide that this was the manner of some of the partners in business who sometimes wrong each other.
- Dâwûd (David), peace be upon him, knew suddenly that **Allah** tried him and he had to repent and bow to **Allah** in prostration. He prostrated to **Allah** just after his conversation with the two disputants. The *Qur'anic* verses did not mention the essence of the fault of Dâwûd (David), peace be upon him,.

- It seems that the fact that David listened to one disputant apart from the other.. And his ostensible refusal to listen to the viewpoint of the wealthy brother who had many ewes.. Was Dâwûd (David's), peace be upon him, real fault.
- If Dâwûd (David), peace be upon him, had allowed the other disputant to speak out.. he might have said that he wanted to protect the other man (i.e. his own brother) from the vicissitudes of time because if his ewe perished, he would be a pauper.. but if the ewe remained with the ninety-nine ewe he would have the ewe in his possession.
- All in all the maxim of the story lies in the fact that the judge should be forbearing and patient and never follow the lusts of his heart.. And must listen to all the disputants!

## ***Sûrat Az-Zumar, “The Groups”***

In Verse 24, Allah says:

***﴿Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zâlimûn (polytheists and wrong-doers): Taste what you used to earn!﴾.***

One's face is the most honorable part of one's body. It bears sight, audition and articulation.. The skin of the face is mostly sensitive, even more sensitive than that of the arms and feet for example. With one's face, one faces people and shows all expressions of joy, grief or wrath.. The Prophet, Allah's Prayers and Peace be upon him, forbade Muslims to slap one on the face as a penalty, or hitting it as a sign of grief.. One's concern about his own face is instinctive and makes one protects it with his own hands or evade any anticipated hurt..

- So in this *Qur'anic* verse, we find something quite different.. here is the one ***who will confront with his face the awful torment on the Day of Resurrection..*** So, how can he spare it, while the face is senses gathering all.
- Possibly, his hands are shackled.. But why does he fear the brunt of penalty and receives it on his face? Is there another part of the body more important than one's face?

In Verse 30, Allah says:

*﴿Verily you (O Muhammad, Allah's Prayers and Peace be upon him,) will die, and verily they (too) will die﴾.*

This verse has a grave impact on the heart. The addressee is the Prophet, Allah's Prayers and Peace be upon him, man instinctively fears death and he wards it off by a lot of means.

- Prophet, Allah's Prayers and Peace be upon him, knew that death is a truth, and one day he will be transferred to the high company where tranquility and safety exist, and content and Paradise exist. Parting with one's dear ones makes one tormented as evidenced when Ibrâhîm (Abraham), the Prophet's son, passed away and the Prophet, Allah's Prayers and Peace be upon him, shed tears as he would part with him and the same happened when his companions passed away and when men as Hamzah (the Prophet's uncle), Zaid Ibn Hârithah, Ja'far Ibn 'Abî Tâlib, 'Abdullâh Ibn Rawahah, peace be upon them, passed away (or died as martyrs).
- So what was the impact of this verse on the Prophet's, Allah's Prayers and Peace be upon him, kin and companions who were ready to scarify everything for his sake, as they used to say: Let my parents be sacrificed for you, O Allah's Prophet.
- Undoubtedly, the form of the verse in this way is one of the multifarious proofs that the Prophet, Allah's Prayers and Peace be upon him, was truthful, because the one who knew that he would inevitably die, would never dare lie to Allah.

- Moreover, it is a statement issued to all the Muslim people that proves that the Prophet, Allah's Prayers and Peace be upon him, is a human being to whom all the worldly norms applied.. **Allah**, The One and Only, is the Everlasting, and we will come back to Him no matter when and **Allah** will judge between people for all what they have been different about.
- It is awe striking that the grave of the Prophet, Allah's Prayers and Peace be upon him, is the only grave of a Prophet still existing.. Does this mean any denotation?!
- Although death is a truth, man forgets it and prevents himself from remembering it; Satan helps him to forget it so deludes him into thinking that he will live for long years.
  - Overlooking death makes the heart harsh and merciless.
  - In addition, life becomes man's only goal and aim.
  - That is why it was said: Anyone who seeks an admonisher death will suffice him..
- On the other hand, it is illegible to have a death-wish because of being afflicted with hardship or trials, or for the sake of meeting **Allah** in the Hereafter.. All affairs should be entrusted to **Allah**, the All-Knowing the Omniscient and the true worshipper should invoke **Allah** and say:  
 O my Lord, grant me life so long as life is good to me..  
 And grant me death whenever death is good for me..

## *Sûrat Ghâfir, “The Forgiver”*

In Verse 28, Allah says:

*﴿And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: Would you kill a man because he says: My Lord is Allah, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you. Verily, Allah guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!﴾.*

This is the voice of Truth amidst slanders..

Pharaoh claimed that he was the great god, and his retinue aroused his enmity against Moses, Peace be upon him, egged him on and persuaded him to slay Moses, setting his pride ablaze. So he asked his minister to set up an edifice for him to search for Moses' Lord. This falsehood has no logic to rest on.

- The believer's say is mentioned in the previous *Qur'anic* verse: If someone asks us to be caution in front of a pit lest we fall in it, we should withdraw on the spot, and we cannot call him a liar!

This is a natural and instinctive behaviour..

- And this was the rational of the believer of the people of Pharaoh: Moses was a man who claimed that he was a Messenger from

**Allah** and warned them of grave penalty, so you have to let him alone.. If he had been a liar, he would have nothing to do with him and nothing had hurt you.. But if he was a truthful apostle and you killed him, you would commit a grave sin.. Sound logic dictates that one has to postulate his truthfulness rather than his falsehood.

Nevertheless, Pharaoh had not responded to sound judgment and followed his vainglorious notions. Eventually, all loss befell him.

In Verses 79-80, **Allah** says:

*﴿Allah, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried﴾.*

The cattle are mentioned several times in many *Sûras*, and there is a *Sûra* titled (*Al-An'âm*, "The Cattle").

In the aforementioned verse, the cattle, and their advantages are numerated as riding, food, and any need in our heart.. Scholars mentioned this advantage to be riding, though this has been already mentioned in the same *Qur'anic* verse.

But we conclude that miracles of the Qur'an are mentioned in this respect. Every age interprets *Qur'anic* verses according to information available.. So the verses can bear new meaning and involve discoveries unknown to the previous age..

- Scientists discovered a means for extracting insulin from cows (and it is a therapy well known for the diabetic patients).
- Moreover, they extracted glue from the cloven feet of the cattle.
- The usage of guts of cattle in making surgical sutures and musical instruments.
- There might be other advantages that could be inferred with the scientific advancement..

## ***Sûrat Fussilat, “They are explained in detail”***

In Verse 20, **Allah** says:

***﴿Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do﴾.***

People will be resurrected on Doomsday, and will have their sheets (tablets) will be shown to them.. The oppressors will give the lie to them and everything written and documented in these tablets and they dare swear by **Allah**.. They think that their lies will save them from **Allah**'s torture.. Their skins and senses will bear witness against them after **Allah** seals their mouths.. Bearing witness could be articulated, as some Muslim scholars said and **Allah** is able to make anything (even in animate objects) articulate.. The witness might be articulated by circumstantial languages.

Contemplate the following:

- In our age, scientists discovered apparatus for radiography, registration to be demonstrated on the screens of cinemas and projectors.
- Many film are shown, though they have been shot many years ago, and we find, to our surprise, movie stars, who passed away many years ago, moving speaking and laughing.. The same applied to plays where we see the audience who witnessed the show and the same is applicable to documentary films in which

we see leaders and rulers as they delivered a speech in front of their peoples and promised people to do such and such affairs.

- It is well-known that pictures are transmitted across space. This is proven through the apparatus that picked up different scenes and filmed them and then register them.. Satellites rove around earth in space picking sounds and pictures then re-transmit them to earth.
- Scientists want to take pictures of many remote stars as their lights reach us after thousand years. We can see the status of the stars thousands or millions of years ago.. To make things clear, the light of the sun crosses a distance from the sun to earth in eight minutes.. When we see the sun rising, that means it rose eight min ago. The picture (vision) of the stars never vanishes no matter how stars go far. That which is consequential is the eye and its power of vision in itself or by virtue of the magnifying glasses. The same applies to voices.. as sounds don't fade, but we take by the ear and its power or the sound amplifiers which can help.

Every human movement and every voice is transmitted across the space as it is and remains and never vanishes.

- On Doomsday, if all these supersonic waves are brought in front of all creations they will see themselves as real animate objects, moving, talking and all the scenes of this world will be retrieved and played back. The Apostles revelation to their peoples and what the latter did with the former: they might respond to the call or refuse it.. We would see Adam, peace be upon him, descending on earth, and Nûh (Noah's), peace be upon him, Ark moving in the sea where the surges are like mountains. We would see Mûsâ (Moses), peace be upon him, crossing the sea.. And so on....

All this is a true vision of events and not a mere registration of them. Bodies, skins and senses articulate and this could not be denied by man. It is the Book of the universes put before creations and it misses not any trivial event. (What sort of Book is this that leaves neither a small thing nor a big thing..)

If man contemplates this meaning he will preserve himself from scandals before creations on Doomsday.

## ***Sûrat Ash-Shûra, “The Consultation”***

In Verse 5, **Allah** says:

*﴿Nearly the heavens might be rent asunder from above them (by His Majesty): and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allah is the Oft-Forgiving, the Most Merciful﴾.*

Oh, how merciful **Allah** is, how great his forgiveness and forbearing!!

- Why are the heavens almost rent asunder from above, that is, destroyed.. Is it because of people’s impiety, and their ascribing partners with Him? Or is it for being prouder themselves in this world and overlooking the Hereafter and what anticipates them? Possibly, this is because of wronging themselves and doing much oppression?! May be these multi-causes are the main reason why the heavens are almost rent asunder from above! Praise be to **Allah**, He created them, and they worship others save Him, and claim that he begot a son. He endows them with subsistence lavishly and they praise idols.. They claim that he is unable to resurrect them after death, and attribute inability to Him.. He is the Great and Almighty and He is High Above all what they ascribe to Him.
- In other *Qur’anic* verses, it is mentioned that the mountains almost kneel down, being demolished, and that earth is almost split as if coinciding with heavens in their wrath and anger from those who claim that He, Praise and Glory be to Him, has begotten a son. **Allah**’s forbearance hinders the heavens from

being rent asunder, earth from being split and the mountains from being demolished.

- These inanimate objects are aware of **Allah**'s Omnipotent power and the Praise He that is Becoming to Him.. People ignore that.
- It is really wondrous that this anger from heaven, earth and mountains faces angels' praying for forgiveness for all beings on earth.. It is proven that angels are not obligated to do anything on their own; do they carry out the Divine orders? Or does this accord with an order issued from **Allah**?.. Or do they are inspired to praise **Allah** and pray for forgiveness for all beings on earth?!!
- The angels pray for the forgiveness of all beings is for the benefit of all beings on earth so that **Allah** does not pour on them torture, nor earth caves in, nor heavens fall upon them.. They hope **Allah** will grant them a respite, so people abstain from doing evil deeds.
- The angels pray especially and exclusively for those who repented and followed the Path of **Allah**.. It is the prayer for who bear the Throne (of **Allah**) and those around it, and they ask **Allah** to make them enter the 'Adn (Eden) Paradise (ever lasting Garden) and to the righteous among their fathers, their wives, and their offspring. They also ask **Allah** to save them from (the punishment for what they did of) the sins.
- Consider **Allah**'s Mercy, the all-inclusive Mercy: How He, Praise and Glory be to Him, gave a permission to pray for the forgiveness of those who repent, and He permitted the angels in general, to pray for forgiveness for all beings on earth.

- It is surprising that the human being neglects (or overlooks) praying for the forgiveness of his own sins, though asking for **Allah's** forgiveness is one of the duties, rather the obligations he has to do. The Prophet, Allah's Prayers and Peace be upon him, was ordered to pray for **Allah's** forgiveness in more than one *Sûra* (chapter) in the holy Qur'an, that **Allah** may forgive him his faults of the past and those to follow: It was narrated that he used to pray for **Allah's** forgiveness for more than one hundred times a day.
- What about us? We err by day and night.. Nevertheless, **Allah**, Praise and Glory be to Him, veils us with His Grace by day and night and He never abstains from endowing people with His subsistence.

In Verse 30, **Allah** says:

*﴿And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much﴾*

This is a fact asserted by this *Qur'anic* verse, any harm, evil, illness, pain, sorrow or grief afflicted on the human being is a consequence of his deeds.. Some of them not all thereof. According to **Allah's** Mercy, He, Praise and Glory be to Him, forgives many evil doings, but afflicts people with pain or misfortune for a small part of them, many be trials and catastrophes make the one afflicted with them repents and returns to **Allah** in forgiveness, so he will be Forgiven.

More explicitly, when the worshipper perpetrates a sin, then asks for **Allah's** forgiveness, he will be forgiven.

- On the other hand, if he does not ask for **Allah**'s forgiveness, after doing a sin, he will be given a respite.. For **Allah**'s mill grinds slow but sure.. If the sins augment; **Allah**, Praise and Glory be to Him, forgives him, yet He, Praise and Glory be to Him, inflicts upon him diseases, shortage of money to forgive him through such misfortunes. Even if a thorn stings a Muslim **Allah** grants pardon to this Muslim and erases his sins.
- People, subject to trials and misfortunes are divided into three groups:
  - The first group:  
Finds in it a boon-coated misfortune, he never claims or objects to any thing.. Members of this group have a high rank because of his misfortunes and forbearance.
  - The second group:  
Realizes that the misfortunes are the result of his own sins, either known or unknown to him, so he asks for **Allah**'s forgiveness and he is pardoned. He asks for **Allah**'s forgiveness and bliss, and forbears all misfortunes, looking forward to receiving **Allah**'s reward.. Member of this group are pardoned because of great forbearance.
  - The last group  
Panic because of any misfortunes afflicted on them, complain and nag all the time.. Those will be punished for his ill-deeds  
All in all, the verse denotes **Allah**'s great patience and meekness, and His Mercifulness that encompasses everything, and Grace..

## ***Sûrat Az-Zukhruf, “The Gold Adornments”***

In Verses 36-37, **Allah** says:

*﴿And whosoever turns away blindly from the remembrance of the Most Gracious (Allah) (i.e. this Qur’an and worship of Allah), We appoint for him Shaitan (Satan-devil) to be a Qarîn (a companion) to him. And verily, they (Satans/ devils) hinder them from the Path (of Allah), but they think that they are guided aright!﴾*

- Remembrance of **Allah**, Praise and Glory be to Him, is one of the great boons divinity endows a worshipper with.. Remembrance of **Allah** makes hearts tranquil, and souls calm down.. The one who remembers **Allah** feels safe at all times, for when he remembers **Allah**, **Allah** endows him with His Divine Company.. Whenever the worshipper remembers **Allah**, **Allah** remembers the worshipper.
  - If he praises Him for one of His Multifarious boons, he will be preserved and so will be the boons.
  - If he asks Him, He will answer his prayer and endows him lavishly.
  - If he resorts to Him, He will back him up, and whenever he commits his soul to **Allah**, He will sustain him.
  - The one who remembers **Allah** feels sublime moral enjoyment and tranquility.. This feeling is unparalleled.. Such a feeling could not expressed in words, it is only palpable,

whoso feels the splendid feeling of Divine knowledge, will know well the real essence of it.. If a man is entertaining himself by worldly pleasures and felt vainglorious, so overlooks remembering **Allah**, will be blindfolded, and deprived of tranquility and peacefulness. He will be subject to going astray.

The aforementioned *Qur'anic* verse has several denotations we find on contemplating it:

- Mentioning the Divine epithet **﴿Ar-Rahmân, “The Most Gracious”﴾** pays our attention to the loss of the one who overlooks remembrance of **Allah!** He has missed a lot of boons he would have been endowed with from (**Allah**, the Most Gracious) Who could give boundless gifts, protection and care to those who remember **Allah**. **Allah**, the Most Gracious grants the human being with what benefits him.
- If a man withdraws himself from remembering **Allah**, **Allah** would appoint for him a devilish companion, and this evil one will mantle him and be attached to him; he will never have away-out and there will be no succour.
- He will talk devilishly, behaves and thinks devilishly.
- Most importantly, he deems himself right in every thing he does or says, so consequently;
  - He will never pay attention, nor abandon the evil path.
  - Eventually he will be led to destruction, perdition and shame as a blindfolded man.

- This is his penalty for overlooking remembrance of **Allah**.
- The Prophet, Allah's Prayers and Peace be upon him, mentioned some of the recitations of praising **Allah** to teach us the modality of remembrance of **Allah**, at all occasions. Some praises could be said before and after eating food and drinking water, other praises could be recited after one gets out of the bathroom.. Some praises are said while having new clothes other are said on going to bed.. When going to the lavatory.. When one gets up in the morning.. At leaving or entering his house.

## *Sûrat Al-Wâqi‘ah, “The Event”*

In Verses 20-21, Allah says:

*﴿And with fruit that they may choose. And with the flesh of fowls that they desire﴾.*

- Paradise was described and all the boons therein.. They are everything desired by the human being and deemed as fountains and fresh cool water, water blend with camphor, rivers of milk and honey and wine, in addition to palm trees and fruits, pomegranate, long-extended shade and water flowing constantly and on couches or thrones raised high, silky garments, ornament, bracelets made up of pearls and gold and silver and *Hûr-el-Ein* (fair female) with wide, lovely eyes, in addition immortal boys and in place of Security (Paradise), and fair brethren, they will recline on thrones woven with gold and precious stones facing each other, and integrity, and the perpetuity of boons and pleasures and everything craved by hearts and would satisfy eyes.. etc.. The dwellers of Paradise will never hear anything that hurts or makes them discomforted or balderdash.. They will only hear peaceful greetings from angels, and will savor the pleasure of having sweet basil and everything that pleases and gratifies.

- Despite all the above, Abdullah Ibn Abbas (may Allah be pleased with him), said: Nothing in Paradise is similar to our world except the names<sup>1</sup>. As if whatever is there in Paradise has nothing in common with what is on earth except the names.. Realities are something else there, the names might be palm tress and pomegranate but the reality is something else..
- One description found in *Sûrat Al-Insân* or *Ad-Dahr*, “Man or Time”, has no similarity in our world –the silver containers of crystal- and is the proof, being transparent silver glasses in which they will drink there wine, transparent silver can not be found in our world and will never exist.. How true is it that nothing in Paradise from our world except the names.
- What is more surprising is that amongst the repeated different varieties, we find two expressions differing with respect to subject.. Fruits are of there choice.. And flesh is of what they desire..

Meaning that fruits are available in many colours, shapes and tastes, dwellers of Paradise may pick whatever they choose or order that they be served of what ever they desire..

As for flesh of fowls they will have what they desire.. They will crave the flesh of fowls not the fowls themselves. The fowls will not be

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<sup>1</sup> *Tafsir* Al-Qurtoby of *Sûrat (Al-Insân* or *Ad-Dahr*, “Man or Time”,15)

available as fruits that are to be selected, it is different, and the dwellers of Paradise will not have the hardship of slaughtering or cooking the fowls because in Paradise there is no exerted effort, torture nor death.

There is no differential contrariety in the *Qur'anic* verses as there is no falsity whatsoever in them.

*Reference*

**The Noble Qur'an**

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