

# Table of Contents

(1:1) Most Gracious, Most Merciful (2021-06-20 03:55).....	4
(2:115) To Allah belong the East and the West (2021-06-29 03:00).....	6
110:3 He is Oft-Returning (in Grace and Mercy) (2021-11-21 04:14).....	7
11:118 If thy Lord had so willed, He could have made mankind one people .....	8
13:41 The Will of Allah ultimately prevails (2021-10-20 01:33).....	10
13:6 (2021-10-19 02:41).....	12
16:71 How can one associate in Allah’s Divinity? (2021-10-26 06:05).....	13
17:57 Those whom they call upon do desire (for themselves) means of access to their Lord (2021-10-27 18:14).....	14
17:60 The wisdom behind respite given (2021-10-27 18:27).....	15
19:40 It is We Who will inherit the earth (2021-10-30 15:04).....	17
1:2:.....	18
1:4.....	22
20:114 Knowledge is Incomplete (2021-10-31 01:43).....	24
20:52 My Lord never errs, nor forgets (2021-10-31 00:11).....	25
24:35 The Parable of His Light (2021-11-01 20:48).....	29
25:77 (2021-11-02 00:09) .....	37
27:91 For me, I have been commanded to serve the Lord of this city (2021- 11-05 04:31) .....	38
29:19 See they not how Allah originates creation, then repeats it: truly that is easy for Allah (2021-11-06 00:02).....	40
2:210 But to Allah do all questions go back (for decision) (2021-07-13 01:10).....	41
2:212 His Bounties (2021-07-13 01:22).....	42
2:214 The Trials of the Muslim Ummah (Community) (2021-07-13 01:41) .....	44
2:265 The likeness of those who spend their substance, seeking to please Allah .....	45
30:26 To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him (2021 11-06 05:31)	47
30:28 A similitude to remember (2021-11-06 05:38).....	49
37:1 Why has the statement been sworn by the angels? (2021-11-08 00:37).....	50
38:33 The beauty created by Him (2021-11-08 21:34).....	52
39:3 Is it not to Allah that sincere devotion is due? (2021-11-09 01:39).....	53
3:135 And who can forgive sins except Allah? (2021-08-20 20:33).....	55
41:45 Allah is never unjust to the nations (2021-11-10 04:18).....	56
46:24 The Penalty of God (2021-11-13 22:32).....	57
4:1 who created you from a single person, created, of like nature, his mate .....	59
4:116-121 Allah forgiveth not (The sin of) joining other gods with Him; but He for- giveth whom He pleaseth other sins than this (2021-08-30 17:22) .....	61
4:79 (2021-08-30 04:04).....	63
5:87 To Make Lawful and to Prohibit Is the Right of Allah Alone (2021-09-15 03:42).....	65
5:94 Who created death and life that He might try you as to which of you is better in deed (2021-09-15 04:19) .....	67
68:18 The Plan of Allah (2021-11-18 02:27).....	69
6:1 He made the darkness and the light (2021-09-16 23:26).....	70
6:23 The confession of the polytheists on Resurrection Day (2021-09-17 00:35) .....	72
7:190 Ascribing Partners to God, a terrible sin (2021-09-23 05:04).....	73

89:22 And thy Lord cometh, and His angels, rank upon rank, (2021-11-21 00:09) .....	74
8:45 O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often) (2021-09-24 01:12) .....	75
9:24 and Allah guides not the rebellious (2021-09-27 04:29) .....	76
Allah is One and Justice Prevails due to Him (2020-07-16 23:46).....	77
Allah will forgive every sin upon Repentance (2020-09-29 17:51).....	79
An in-depth commentary of the “Prostration” of inanimate and animate creation to Allah (God) (2020-09-26 21:23).....	83
And He Restrains the Sky (2020-12-05 00:04) .....	85
Be and it is (2020-06-01 02:55).....	87
Communicating with God: An Impossibility! (2021-03-15 00:37) .....	90
Everything (that exists) will perish except His own Face (2021-11-11 05:56) .....	92
God’s Covenant with the Children of Adam (2020-06-01 03:41).....	95
Hidden Treasure: Allah’s Relationship with His Creation (2020-09-02 01:05).....	97
I will show you My Signs (2019-09-28 22:22) .....	99
Quran 41:53:.....	101
Quran 7:143:.....	103
The Breath of the Compassionate (2019-07-31 02:08).....	105
The Colouring of Allah (2020-06-14 23:23) .....	107
The Cosmological Argument: Rational proof of Allah (God) (2020-08-20 04:39) .....	109
The Evolver (Rabb) of all the Worlds (2020-02-19 21:20).....	111
The Meaning of Hidayah (Guidance) in the Quran (2019-10-15 00:19).....	113
The Power of Allah (God) (2021-05-07 00:16).....	117
The Signs of the Creator (2020-01-06 23:35).....	119
The word ‘Allah’ (2019-04-10 03:57).....	121
To Allah belong the forces of the Heavens and the Earth (2020-09-17 03:21).....	122
To Him is due the primal origin of the heavens and the earth (2021-05-01 21:31) .....	123

# God

## (1:1) Most Gracious, Most Merciful

1:1

(In the name of Allah, Most Gracious,

Most Merciful.) The Holy Quran also

mentions in 51:56,

I have only created Jinns and men, that they may serve Me.

The Prophet (peace be upon him) explained this verse as follows:

It is related by Umar Ibn al-Khattab (RA) that he heard the Messenger of Allah (saw) say: "The actions are but judged according to intentions; and to every man is due what he intended. Thus, whosoever migrates for the sake of Allah and His Messenger [and

there is no other motive of his migration except compliance with the commands of Allah and the Prophet and winning of their good pleasure], his migration is accounted for the sake of Allah and His messenger [and, doubtlessly, he is a true Muhajir-Emigrant]-and shall receive the recompense prescribed for Hijrat-Migration- towards Allah and His Messenger]; and whosoever migrates for the sake of this world or to wed a woman [his migration will not be for Allah and the Prophet], and it will be accounted only for the purpose for which it is intended." (Bukhari and Muslim) [taken from Maariful Hadith, Noomani]

For details, see the following post: [1]Actions are by Intentions (1) The word 'Allah':

In the Arabic language, the proper name of the One Supreme God is Allah. This word

usually is taken to mean the One and Only God, but there is a deeper history to this word. It is derived, according to the Arabist Fleisher Franz Delitzsch, from the ancient Arabic root ilah or elah, which means "to be possessed of God." A derivative from that root term, aliha, means "to be filled with dread" and "anxious to seek refuge," thus the Qur'an's call for believers to seek refuge with God from all that they fear. (See 7:200 and 16:98 for example.) The Old Testament Book of Genesis (verses 21:42 & 53) uses the same term where God is called the "fear" or "dread" of Isaac – not in a negative sense, mind you, but in the sense of utter and complete awe. The Hebrew word for God, Eloah (or El), which occurs 3,350 times in the Old Testament, mostly in its plural 'royal' form of Elohim, is linguistically related to the Arabic root ilah. Adding the definite article al (the) to ilah makes it al-ilah which is the progenitor of the name Allah, or, The God. If it is remembered that Ishmael, the son of Abraham who dwelled in Arabia, spoke the same ancient tongue as Isaac, whose descendants became the Hebrews, then it is clear why Arabic and Hebrew both have the same linguistic name for God.

(2) the Most Gracious, the Most Merciful

The following excerpt is taken from the "Study Quran" under the commentary of the above verse:

This verse repeats the two Divine Names, the Compassionate (al-Raḥmān) and the Merciful (al-Raḥīm), that are recited in the basmalah at the opening of each sūrah, except for Sūrah 9, "Repentance" (al-Tawbah). Both Names are intensifications of the word raḥmah, meaning "Mercy" or "Loving Mercy." Al-Raḥmān, which is also the title of

Sūrah 55, is considered to be more emphatic, embracing, and encompassing than al-Raḥīm (IK, Qu, Ṭ). It is one of the Divine Names that cannot be applied to anything

other than God, either literally or figuratively, since it connotes the Loving-Mercy by which God brings forth existence. Al-Raḥīm indicates the blessing of nourishment (rizq) by which God sustains each particular existent thing. Thus it may apply figuratively to creatures, and the adjective raḥīm is in fact used to describe the Prophet in 9:128. As

al-Raḥmān is more encompassing, it is closer to the highest Name of God, Allāh; 17:110 enjoins the Prophet to say, Call upon God, or call upon the Compassionate. Whichever you call upon, to Him belong the Most Beautiful Names. The relationship between them is thus presented as that of different levels or degrees of light: al-Raḥmān is like the light of the sun that illuminates the whole sky, and al-Raḥīm is like the particular ray of sunlight that touches a creature. In Islamic metaphysics and cosmology it is stated that it was by God breathing "the Breath of the Compassionate" (Nafas al-Raḥmān) upon the immutable essences (al-a'yān al-thābitah), which are the archetypes of all things in Divine Knowledge, that the world was brought into being. From this perspective, the very existence of the world is in essence nothing but the breath of Divine Compassion. Together these two Names refer to two aspects of the Divine Mercy (raḥmah): one essential and universal, the other attributive and particular. The first is that by which creation is brought forth, while the second is that by which God shows Mercy to those whom He will, as in 33:43: And He is Merciful (raḥīm) unto the believers. The essential and universal Mercy is that of the Compassionate, which God bestows upon all things through their very existence and is the Divine aspect referred to in 20:5: The

Compassionate mounted the Throne; and 25:59: Then mounted the Throne, the Compassionate [is He]. The particular Mercy is that of the Merciful, through which each creature that exists is sustained and which varies in mode according to the manner in which this Divine Name or Attribute has become manifest. It is evident that Divine Names of beauty, such as "the Kind" (al-Laṭīf), "the Clement" (al-Ḥalīm), and "the Beautiful" (al-Jamīl), are manifestations of Mercy. But in Divine Names of rigor, such as "the Powerful" (al-Qādir), "the Avenger" (al-Muntaqim), and "the Abaser" (al-Mudhill), the manifestation of Divine Mercy is veiled by the inseparability of God's Kindness from His Majesty and determinative power (qadar). God is thus said to be Compassionate toward all of creation and Merciful toward the believers (Ṭb). Positioned between v. 2, which alludes to God being the Sovereign over all dimensions of space, both seen and unseen, and v. 4, which alludes to God being the Master of all time, since all things end on the Day of Judgment, this verse indicates that God's Mercy encompasses and interpenetrates all time and all space, as in 7:156: My Mercy encompasses all things. (3)

## References:

Noomani, Manzur (2012). Meaning and Message of the Traditions). [Maariful Hadith 4 Volumes : Shaykh Muhammad Manzoor Nomani \(R.A\) : Free Download, Borrow, and Streaming : Internet Archive](#)

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 827). Unknown. Kindle Edition.

Nasr, Hossein (2015). Study Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

## **(2:115) To Allah belong the East and the West**

To Allah belong the East and the West: Whithersoever ye turn, there is the presence of Allah.

For Allah is all-Pervading, all-Knowing. Tafhim ul Quran write explains:

God is neither eastern nor western. East and west, north and south, and indeed all places and directions are His, though He is not confined to any particular place or direction. Hence, if any place or direction is fixed for worship this does not mean that God dwells there. Likewise, changes in the direction of Prayer is not a proper subject for controversy and dispute.

That is, God is neither limited, mean, narrow-minded, nor poor in resources. All such notions about God, which arise from considering Him as essentially similar to human beings, are erroneous. God's realm is boundless and so is His vision and the range of His benevolence and mercy. Moreover, God's knowledge is all-embracing. He knows who remembers Him, as well as where, when and why he does that.

References:

[Moududi, Abu Ala. Tafhim ul Quran. \(Surah 2 verse 115\) \[1\]https://www.english tafsir.com/](https://www.english tafsir.com/)

## 110:3 He is Oft-Returning (in Grace and Mercy)

Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy).

Every man should humble himself before Allah, confess his human frailties, and seek Allah's grace— attributing any success that he gets in his work, not to

his own merits, but to the goodness and mercy of Allah. But the Prophet of Allah had also another duty and privilege— to pray for grace and forgiveness for his people in case of them had exulted in their victory or done anything that they should not have done.

References:

*Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 110 verse 3) [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)*

## 11:118 If thy Lord had so willed, He could have made mankind one people

If thy Lord had so willed, He could have made mankind one people:

but they will not cease to dispute. Maududi writes,

This is the answer to the objection raised in the name of taqdir (destiny) against the principle that has been laid down in the preceding verse for the destruction of the wicked communities.

It is this: Why should these communities be punished for lack of a sufficient number of righteous persons in them? Why didn't Allah Himself will to produce that sufficient number of righteous persons in it? Allah has answered this objection, so as to say: It is not the will of Allah to bind mankind inherently to a fixed course of life as He has bound the vegetable and animal life. Had it been so, there would have been no need of sending the Messengers and the Books for inviting mankind to the faith. For, in that case all human beings would have been born Muslims and born believers and there would have been no unbelief and no disobedience. But it is the will of Allah to grant freedom of choice and action to man so that he may be free to choose and follow any way of life. That is why He has left open both the way to Paradise and the way to Hell for man and given every individual and every community the opportunity to choose and follow either of the two ways with full freedom and win any of the two abodes as a result of his own efforts and exertions. It is obvious that this scheme of Allah demands that it should be based on the freedom of choice and the option to adopt faith or unbelief.

This is why Allah does not compel a community to the right way if it itself intends to follow the wrong way, and plans and works for it. Allah's scheme does not interfere with the plans and works of such a community. When it makes deliberate arrangements to mold the wicked, unjust, and sinful people, He does not supply it with righteous persons by birth to set it right. Every community is free to produce good or bad people as it wills. And if a community wills to follow a wrong way as a community, leaving little room for the production and the development of the righteous people in order to raise up the standard of virtue, God does not will to coerce it to follow the righteous way. He will let it follow the way it chooses for itself with its inevitable consequences. On the contrary, Allah shows His mercy to that community which produces a sufficiently large number of such people as accept the invitation to virtue, and leaves room in its collective system for such people to work for its reform and purification.

References:

[Maududi, Abul Ala \(2010\). Tafhim ul Quran. \[1\]https://www.english tafsir.com/Quran/27/index.html](https://www.english tafsir.com/Quran/27/index.html)

## 13:41 The Will of Allah ultimately prevails

See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) Allah commands, there is none to put back His Command: and He is swift in calling to account.

Or: "curtailing it from [all] its sides" (min atrafiha) -depending on whether one understands by atraf the "sides" or "extremities" or "outlying parts" (of a concrete body or land) or, alternatively,

the "outstanding men" – i.e., the great leaders, scholars and

thinkers (Taj al-'aras) – and "the best of the [earth's] inhabitants

and fruits" (ibid.). Many commentators, taking the primary meaning

of atraf, are of the opinion that the above sentence relates to the

struggle between the early Muslim community at Medina and the

pagans of Mecca, and interpret it thus: "Do they [i.e., the pagans

of Mecca]

not see that we are visiting [with Our punishment] the land [held by

them], gradually curtailing it from [all] its sides?" – which would imply

a prophecy of the gradual conquest of all Arabia by the Muslims. Other

commentators, however, prefer the secondary meaning of atraf and –

without denying

its relevance to the early history of Islam – interpret this passage in

a more general sense, similar to the rendering adopted by me.

Thus, for instance, Razi: "Have they [i.e., the deniers of the truth]

never yet seen the turns of fortune (ikhtilfdt) that take place in this world-destruction after prosperity, death after life, humiliation after glory, deficiency after perfection?... Hence, what makes those deniers of the truth so sure that God will not render them abject after they had been

mighty,

and subjected [by others] after they had been rulers?" Thus, in its widest sense, the phrase "gradually

depriving it of all that is best in it" may be taken to relate not merely to physical and social catastrophes but also to the loss of all ethical values – and, thus, to the loss of all worldly power –

which "those who are bent on denying the truth" are bound

to suffer in the end. References:

Asad, Muhammad (1980). The Message of the Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

13:18 For those who respond to their Lord, are (all) good things (2021-10-20 00:17)

For those who respond to their Lord, are (all) good things. But those who respond not to Him,- Even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell,- what a bed of misery!

Abu Huraira reported from Allah's Messenger (ﷺ) that his Lord, the Exalted and Glorious, thus said:

A servant committed a sin and he said: O Allah, forgive me my sins, and Allah (the Exalted and Glorious) said: My servant committed a sin and then he came to realise that he has a Lord

Who forgives the sins and takes to account (the sinner) for the sin. He then again committed a sin and said: My Lord, forgive me my sin, and Allah, the Exalted and High, said: My servant committed a sin and then came to realise that he has a Lord Who would forgive his sin or would take (him) to account for the sin. He again committed a sin and said: My Lord, forgive me for my sin, and Allah (the Exalted and High) said: My servant has committed a sin and then came to realise that he has a Lord Who forgives the sins or takes (him) to account for sin. O servant, do what you like. I have granted you forgiveness. 'Abd al-A'la said: I do not know whether he said thrice or four times to do" what you desire".

Anas bin Malik narrated that the Messenger of Allah (ﷺ) said:

"Allah, Blessed is He and Most High, said: 'O son of Adam! Verily as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Adam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. So son of Adam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.'"

References:

Grade: Hasan

(Darussalam) Reference

: Jami` at-Tirmidhi 3540

In-book reference : Book 48, Hadith 171

English translation : Vol. 6, Book 45,

Hadith 3540 Reference : Sahih Muslim

2758a

In-book reference : Book 50, Hadith 33

USC-MSA web (English) reference : Book 37,

Hadith 6642 (deprecated numbering scheme)

**13:6**

They ask thee to hasten on the evil in preference to the good: Yet have come to pass, before them, (many) exemplary punishments! But verily thy Lord is full of forgiveness for mankind for their wrong-doing, and verily thy Lord is (also) strict in punishment.

They're asking you to hurry on something awful in preference to something good. Yet, there have been many humiliating punishments (that struck previous peoples) before them. However, your Lord is full of forgiveness towards people, even in their corruption, just as He's also harsh in punishment.

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 334). Unknown. Kindle Edition.

## 16:71 How can one associate in Allah's Divinity?

Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?

Even in the little differences in gifts, which men

enjoy from Allah, men with superior gifts are not going

to abandon them so as to be equal with men of inferior gifts, whom, perhaps, they hold in subjection. They will never deny their own superiority.

How then (as the argument is pursued in the two following verses), can they ignore the immense difference between the Creator and created things, and make the latter, in their thoughts, partners with Allah?

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 16 verse 71). [1]Microsoft Word – 016 Nahl.doc (quran4u.com)

## **17:57 Those whom they call upon do desire (for themselves) means of access to their Lord**

Those whom they call upon do desire (for themselves) means of access to their Lord, – even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.

[1290] Many commentators say this verse is referencing not only the pagan idols, but the personages of Jesus, Mary, Ezra and other famous, saintly people whom later followers took to be gods or god-like in their own right. This verse is pointing out that even all of the people who have been elevated to the status of gods or who are deemed god-like are, themselves, merely striving to get close to God.

### References:

Emerick, Yahiya. *The Meaning of the Holy Qur'an in Today's English* (p. 829). Unknown. Kindle Edition.

## 17:60 The wisdom behind respite given

Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!

The reference may be to 72:28, probably an earlier Makkan revelation. But the argument is independent of time. This verse falls naturally into three divisions. Warnings and Portents and Signs are sent or not sent according to Allah's All-Wise Plan of Mercy and Justice, this is in no wise inconsistent with the apparent freedom given to the wicked: because:

- in any case Allah is all round all His creatures, and His delay as a Sign of Mercy in no way diminishes His power;
- the Visions of Truth vouchsafed to Prophets of Allah are themselves Signs by which they can warn the ungodly; and
- sometimes it is more merciful to give them time by not immediately bringing the matter to judgment. (R).

1.

Narrated Ibn 'Abbas:

Regarding: 'And We granted the vision (Ascension to the Heaven "Miraj") which We showed you (O Muhammad as an actual eye witness) but as a trial for mankind.' (17.60) It was an actual eyewitness which was shown to Allah's Messenger (ﷺ) during the night he was taken on a journey (through the heavens). And the cursed tree is the tree of Az-Zaqqum (a bitter pungent tree which grows at the bottom of Hell).

References:

Reference : [1]Sahih al-Bukhari 4716

In-book reference : Book 65, Hadith 238

USC-MSA web (English) reference : Vol. 6,

Book 60, Hadith 240 (deprecated numbering scheme)

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 17 verse 60)[2]Microsoft Word – 017 Bani Israel.doc (quran4u.com)

## **19:40 It is We Who will inherit the earth**

It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

Material property passes from one to another: when one dies, another inherits it. Allah gives life and death, and all that survives after physical death goes back to Allah, the original source of all things

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 19 verse 40). [1]Microsoft Word – 019 Maryam.doc (quran4u.com)

**1:2:**

(Praise be to Allah, the Cherisher and Sustainer of the worlds) All things sing the Praise of God

The following excerpt is taken from "Islamic Theory of Evolution" by T.O. Shanavas pg. 181-182:

God endowed all creatures with minds. Animate and even inanimate creatures, such as fire, winds, and mountains have selves and a subjective faculty with which they can experience and respond to the Divine Will. The Quran attests to the existence of subjectivity with faculties endowing experience and response within the inanimate world, even though human beings do not comprehend it:

Quran 17:44:

The seven skies, the earth, and all that lies within them, sing hallelujahs to Him. And there is nothing that does not chant His praise. But you [human] do not understand their hymns of praise. Truly He is very clement and forgiving.

We also read:

Quran 41:11:

Then he turned to the heavens, and it was smoke. So he said to the earth and the heavens: "Come with willingness and obedience and they replied: We come Willingly. The latter verse can be interpreted scientifically. According to contemporary cosmology, the entire universe was filled with radiation and plenum of matter (originally hydrogen and helium) formed from elementary particles (quarks) in a dense, primeval fireball of creation called the Big Bang.

The smoke described in the above verse is most likely a reference to quarks and atoms before they condensed into galaxies. The Quranic verses here describe a universe that was responsive to God since its inception after the Big Bang. The heavens and the earth in its early gaseous embryonic state ("smoke") responded to God by saying, "We come willingly." (Reference 1)

The following excerpt is taken from "The Holy Quran: Text, Translation, and Commentary pg. 706 note 2229:

"All Creation, animate and inanimate, sing's God's praises and celebrates his glory, animate, with consciousness, and inanimate, in the evidence which it furnishes of the unity and glory of God. The mystics believe that there is a soul in inanimate things also, which declares forth the glory of God. For all Nature bears witness to His power, wisdom, and goodness."

(Reference 2)

Self-Subjectivity of the

Natural World According to

T.O. Shanavas,

"Moreover, the Quran substantiates that natural events such as thunder, fire, and wind have self and subjectivity: "And the thunder extols His praise, and the angels are in awe of Him..." (13:13). The subjectivity of fire is well documented in other verses also.

When Abraham was cast into fire, Allah said "...O fire, be you a coolness and a safety for Abraham." (21:69). A verse relating to Solomon reads: "So We subjected the wind to him [Solomon]; it ran softly at his command to wherever he pleased." (38:36) These verses guided Jalaluddin Rumi to write: "Air, and earth and water and fire are (His) slaves. With you and me they are dead, but with thy God they are alive."

(Islamic Theory of Evolution,

pg. 182) The Evolver (Rabb)

of all the Worlds

The following excerpt is taken from "Islamic Theory of Evolution" pg. 131-132:

The first command that came to the Prophet was:

96:1-2: Read in the name of thy Sustainer (Rabb), who has created man out of a germ cell.

The general translation of the word Rabb as Sustainer does not contain its overall meaning. The noun Rabb is derived from the Arabic word Rububiyat, the meaning of which cannot be fully rendered in English with one word. Based on his analysis of the works of early Arabic lexicographers, Abul Kalam Azad, a Muslim Quranic scholar and commentator from the Indian subcontinent, deciphers the meaning of the word as follows:

"To develop a thing, stage by stage, in accordance with its inherent aptitude and needs, its different aspects of existence and also in the manner affording the requisite freedom for it to attain its full stature."

Likewise, Imam Aul'l-Qasim ar-Raghib (11th century), in this book Al-Mufradat fi Gharib al-Quran (The Vocabulary of the Quran), defines the meaning of the word Rabb as follows:

"Rabb signifies the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of perfection."

The major components of the meaning of the word Rububiyat are thus: (a) development of a thing by an external agent, (b) a step-by-step process, not an instant event, and (c) the freedom for the objects "to attain full stature" within the overall creative process.

Therefore Rabb, the derived noun from Rububiyat, means an evolver. The use of the noun Rabb as an attribute of God suggests that God lets organisms evolve, affording them the freedom to attain complete perfection within the limits of His laws of nature. (Reference 3)

Lord of 'al alamin' (All The Worlds)

The following excerpt is taken from "Maariful Quran" vol 1 pg. 64-65:

Al -'alamln is \_the plural of 'alam (world, universe, kingdom ). "The worlds" include all possible forms of — existence: the sky, the earth, the sun, the moon, stars, wind and rain, the angels, the jinns, animals, plants, minerals, and, of course, men. So, 'the Lord of all the worlds" means that Allah alone gives nurture to all the forms of existents that are to be found in this universe, or in the millions of universes that may lie beyond our own universe in the outer space. Imam Razi, the great commentator of the Holy Qur'an, says that the existence of an indefinite space beyond our universe can be proved on the basis of rational argument, and it is

also certain that Allah is All-Powerful, so it should not be at all difficult for Him to have created millions of other universes in this endless space. It has been reported

from the Companion Abu Sa'Id al-Khudri ;that there are forty thousand worlds; our world, stretching from the East to the West, is only one of them, there being many more besides it. According to the well-known commentator Muqatil , the number of worlds is eighty thousand. (See Qurtubi)

As for the objection that no man or animal can live in the outer space owing to the lack of the kind of air which should be compatible with the physical make-up of man, Imam Razi replies that the inhabitants of the worlds in the outer space need not necessarily have the same physical make-up as that of the inhabitants of our world which should make existence in space impossible for them, and suggests that their organic composition and the requirements for its nourishment and sustenance might just be totally different. Imam Razi postulated these possibilities some eight hundred years ago without the help of the modern facilities for observation and exploration, yet the speculations of the scientists in the age of space travel endorse his view. (Reference

4)

Hidden Treasure: Allah's Relationship

with His Creation According to Ibn

Kathir,

"Al Alamin is plural for Alam, which encompasses everything in existence except Allah. The word 'Alam is itself a plural word, having no singular form."

Why is the creation called 'Alam?

Alam is derived from Alamah, that is because it is a sign testifying to the existence of its Creator and to His Oneness." (Tafsir ibn Kathir pg. 43-44) (Reference 5)

"Muslims believe that God is the only true reality and sole source of all creation. Everything including its creatures are just a derivative reality created out of love and mercy by God's command, "...Be," and it is." and that the purpose of existence is

to worship or to know God. It is believed that God created everything for a divine purpose; the universe governed by fixed laws that ensure the harmonious working of all things. Everything within the universe, including inanimated objects, praises God, and is

in this sense understood as a muslim. An exception are humans, who are endowed with free-will and must live voluntarily in accordance with these laws to live to find peace and reproduce God's benevolence in their own society to live in accordance with the nature of all things, known as surrender to God in the Islamic sense." (Reference 6)

Hadith Qudsi:

I was a hidden treasure; I loved to be known. Hence I created the

world so that I would be known The following exerpt is taken from:

The Concept of God, the Origin of the World, and the Image of the

Human in the World Religions (pg. 109)

"According to Ibn Arabi's school of wahdat al-wujud (Unity of Being), the world is a unity that appears as a multiplicity, and it is this facade that is both deceptive and brings about forgetfulness. He who has the eyes and the will should transcend the

manifestations (tajalliyat) ad see the Oneness that lies at the heart of all the creatures."

"Semnani's school of the wahdat al shuhud (Unity of Witnessing) also advocates the Oneness of God and the underlying unity, though not by transcending the world of multiplicity but by seeing the unity within it. As the Quran says , "Whosoever sees, there is the face of God"."

"The image of man, according to Sufis, is that of a crescent, which symbolically represents receptivity and passivity. The moon is dark, and had it not been for the sun, it would not have been illuminated. And so God is the sun, from whom all light and love emanates, and man is the moon, within which divine light is reflected." (Reference 7)

## References:

1. Shanavas, T.O. (2005). Islamic Theory of Evolution: The Missing Link between Darwin and the Origin of Species. (p. 181- 182).
2. Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (Surah 17 verse 44)..Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)
3. Shanavas, T.O. (2005). Islamic Theory of Evolution: The Missing Link between Darwin and the Origin of Species. (p. 131- 132).
4. [Shafi, Muhammad \(2008\). Maariful Quran. \(Vol .1 pg. 64- 65\) http://www.islamicweblibrary.com/wp-content/uploads/2020/04/maarifvolum1-englis h.pdf](http://www.islamicweblibrary.com/wp-content/uploads/2020/04/maarifvolum1-englis h.pdf)
5. Kathir, Ibn. Tafsir Ibn Kathir. (vo. 1 p. 115). <https://archive.org/details/TafseerIbnKathirenglish114SurahsComplete>
6. [1](Link)
7. Koslowski, Peter (2001).The Concept of God, the Origin of the World, and the Image of the Human in the World Religions. (p.109)

## 1:4

Master of the Day of Judgment.

The following excerpt is taken from "Al Tafisr al Kabir" by Al razi vol 1 pg. 7-8:

Know that the human being in this world is like a traveller, with his years being as leagues, his months as miles and each breath a step, as he strives towards the world of the Hereafter in which the everlasting rewards are achieved. So if he should witness, while on the path, these various wonders in the dominion of the heavens and the earth, then let him consider the bliss, joy and delight of the wonders of the Hereafter! With that in mind, Master of the Day of Judgment points towards all matters of the Hereafter, resurrection and gathering. These are of two categories:

1. Those which are purely dealt with by the intellect: for example, to say that it is possible for this world to be obliterated then recreated, and that it is possible for the human to be resurrected. This area of enquiry is dependent on seeking the reality of the soul (nafs), its states and characteristics, how it can outlive the body, the causes of its felicity or its misery, and how God is most able to restore it. These complex intellectual enquiries would number close to 500.
2. Those which are known by transmission (sam' iyyāt), comprising three types: a. What takes place [before]<sup>1</sup> the coming of the Day of Judgment, of which there are minor signs as well as the ten major signs which we shall mention and explain.<sup>2</sup> b. What takes place upon the establishment of the Day of Judgment, namely the blowing of the trumpet, the death of all creatures, the collapse of the heavens and stars, and the death of every spiritual and corporeal being. c. What takes place after the Day of Judgment commences and how the people stand [before God], which includes: how they are brought to stand and what they experience there; the manner in which the angels and Prophets are brought, the judgment takes place, deeds are weighed, one party proceeds to the Garden, and the other to the Fire. Then, what are the characteristics of each party, what they experience once they reach the Garden or the Fire, and the words they utter and actions they perform.

It is likely that these intellectual and transmitted enquiries number in the thousands, all of which fall under Master of the Day of Judgment.

See also:

The End Times – Islamic

Web Library References:

Al Razi. Al-Tafisr al Kabir, volume 1 – al- Fatiha. ) (pg. 7-8). [2]The Great Exegesis Introductions (islamicweblibrary.com)

## 20:114 Knowledge is Incomplete

High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."

Allah is above every human event or desire. His purpose is universal. But He is the Truth, the absolute Truth; and His kingdom is the true kingdom, that can carry out its will.

That Truth unfolds itself gradually, as it did in the gradual revelation of the Quran to the holy Prophet. But even after it was completed in a volume, its true meaning and purpose only gradually unfold themselves to any given individual or nation. No one should be impatient about it.

On the contrary, we should always pray for increase in our own knowledge, which can never at any given moment be complete. References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 20 verse 114). [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

## 20:52 My Lord never errs, nor forgets

He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets,-

Moses did not fall into the trap. He remembered

the injunction given to him to speak mildly (20:44). He speaks mildly, but does not in any way whittle down the truth.

He said in effect: 'Allah's knowledge is perfect, as if, with men, it were a record.

For men may make mistakes or may not remember, but Allah never mistakes

and never forgets.

But Allah is not only All-Knowing: He is also All-Good. Look around you: the whole earth is spread out like a carpet. Men go to and fro in it freely. He sends abundance of water from the skies, which comes down in Nile floods and fertilizes the whole soil of Egypt, and feeds men and animals.'

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 20 verse 51). [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

**21:17**

If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing)!

Lit., "if We had [ever] willed to do so": meaning that, had God ever willed to "indulge in a pastime" (which, being almighty and self-sufficient, He has no need to do), He could have found it

within His Own Self, without any necessity to create a universe which would embody His hypothetical – and logically inconceivable – will to "please Himself," and would thus represent a "projection," as it were, of His Own Being. In the elliptic manner of the Qur'ān, the above passage amounts to a statement of God's transcendence.

The Message of the Qur'an (pp. 1338-1339). The Book Foundation. Kindle Edition

## 21:22

If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!

[1448] If people have a theological view of the world that involves an entire pantheon of gods, such as can be found in Greek mythology, with many gods, half-gods and the like, and further still if they make their gods out to be nothing more than humans with super powers, then it is entirely plausible to assume that such gods would never work together and would always be trying to undermine each other, even as the myths of the Greek, Roman, Oriental and Hindu gods attest. (Think about the war between the Greek gods and the Titans, for instance.) If there were many gods, then the chaos would be evident and would engulf the natural world, as each god strives to gain power over the regions controlled by other gods.

Emerick, Yahiya. *The Meaning of the Holy Qur'an in Today's English* (p. 829). Unknown. Kindle Edition.

## 21:26

And they say: "(Allah) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour.

26 In the Quran, when it is said that God has taken a child, or children (Q), the reference is to either the belief among the idolatrous Quraysh that the angels were "daughters of God" (see, e.g., 37:149–53c; 43:16–17c) or the Christian doctrine of the Divine sonship of Jesus (see, e.g., 4:171c). According to some, this verse was revealed specifically in connection with the tribe of Khuzāah, who considered the angels to be daughters of God and worshipped them in order to obtain their intercession (Q); honored servants refers to these angels. Some Muslim theologians do not object to calling God "Father" in a narrow metaphorical or symbolic sense (see 2:116c), but consider it erroneous to assert that any such Divine "offspring" are not like other creatures and would have a different ontological status by virtue of being begotten by God; a similar error would be believing that they are "children of God" in an exclusive and sectarian way, as in 5:18: And the Jews and the Christians say, "We are the children of God, and His beloved ones." Say, "Why then does He punish you for your sins?" Nay, but you are mortals of His creating. He forgives whomsoever He will, and He punishes whomsoever He will.

Nasr, Seyyed Hossein; Dagli, Caner K.; Dakake, Maria Massi; Lombard, Joseph E.B.; Rustom, Mohammed. *The Study Quran* (p. 815). HarperCollins. Kindle Edition.

## 24:35 The Parable of His Light

Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.

### Commentary

The scholars call this verse as the 'Verse of Radiance', because it describes in great detail the radiance of faith and the darkness of disbelief.

### The definition of Nur (Light)

Imam Ghazzali رضى الله عنه, has given the definition of Nur (light) as something which is bright and manifest on its own, and makes other things bright and evident. Tafsir Mazhari has

explained that Nur is in fact that condition which is initially perceived by man's sense of sight, and then through that perception he comprehends all those things which can be seen by eye, such as in the case of rays of – sun and the moon, which on falling on a solid mass brightens it up, and then through the reflection from solid mass brightens other things.

Hence, it is evident that the word Nur cannot be used for Allah Ta'ala in its literal or common meaning, because He is free from body and materiality. Therefore, there is consensus among the scholars that the use of word Nur for Allah Ta'ala in the verse under reference is purported for Munawwir, meaning the one who brightens, or may be the master of brightening is referred here as Nur, in the same way as the possessor of grace is sometimes called Grace, or the possessor of justice is called the Justice. So, meaning of the verse is that Allah bestows Nur to earth and the heaven, and to everything living there, and the Nur is purported to

be the Nur of righteousness. Ibn Kathir has reported the explanation put forward by Sayyidna Ibn 'Abbas رضى الله عنه that (2, Y1y op Jal cols abit : (that is, Allah is the Guide of all living in the heavens and the earth).

### Nur of the believer

(The example of His light is that of a niche in which

there is a lamp – 24:35), This is a nice example of Allah Ta'ala's Nur of guidance, which penetrates into the heart of the believer. Ibn Jarir has reported its explanation put forward by Sayyidna Ubayy b. Ka'b .

It means that this is the example of the believer in whose heart Allah Ta'ala has laid down the Nur of faith and of the Qur'an. In this verse Allah Ta'ala has first mentioned His own Nur

.2)95 5533 Li, and then the Nur of the believer's heart and the following example is for the one who believes in Him. Sayyidna Ubayy Ibn Ka'b &® used to recite this verse as 4 cyl os y3 bh instead of e+ (to explain this). Sa'id Ibn Jubair

«> has also reported the same meaning and recitation of the verse from

Sayyidna Ibn 'Abbas ">, Ibn Kathir has narrated all these explanations and then remarked that there are two view points among the jurists about the pronoun of » 3 je (the example of his light). One, that, this pronoun has reference toward Allah Ta'ala, and thus the meaning of the verse is 'Allah's Nur placed in the heart of believers naturally', and the example of that is #<2.5 (like a niche). This explanation is put forward by Sayyidna Ibn 'Abbas 4. The other explanation is that the personal pronoun refers to the believers, who are presumed to have been referred

to by the context. So, the example given in the verse can be explained as follows: The chest of a believer is like a niche, while the heart of the believer placed in the chest is like a lamp (placed in the niche). Then the transparent oil of olive is the example of the natural nur (light) of guidance which is deposited in the nature of a believer and which has the inherent capability to accept the truth (which is indicated in the verse by the words 'Its oil is about to emit light even if fire has not touched it).

Then as the olive oil produces brightness when caused to burn with the flame of fire, the same way natural Nur of guidance which is placed in the heart of the believer, when joins the message and knowledge of Allah Ta'ala, then it gets brightened and also brightens the world. When the companions and their pupils confined this example to the heart of a believer alone, they have most probably done so because it is only the believer who draws benefit from this Nur. Otherwise the natural Nur of guidance which is placed in the hearts of humans at the time of their

creation, is not confined to believers, but is part of the nature and instinct of every human being. It is for this reason that one can see all around the world that there are people in every nook and corner, in all societies and religions, who believe in the existence of God and His Omnipotence, and do turn towards Him. No matter one may make all types of errors in the perception and understanding of God, yet every individual does believe by nature in His existence, with the exception of a few atheists, who have lost their natural instinct.

A Sahih hadith endorses this view, which says, shai Jé Jy, Pye Ag

that is 'Every child is born with natural instinct'. Later, his parents put him on the wrong path. This natural instinct is the guidance of faith. The guidance of faith and its Nur is bestowed to every individual at the time

of his birth, and because of this Nur of guidance, one possesses the ability to accept the truth. When they come to know about the revelations of Allah through His messengers and their deputies, they readily accept them, except those unfortunate people who have erased the Divine Nur from their heart with their wrong doings. Perhaps this is the reason that

in the beginning of the verse the bestowal of Nur is said to be common to all, which includes every one on the earth and the heavens, without any difference between believers or

disbelievers, but towards the end of the verse it is said by 34 4 58 4 .4@3, that is 'Allah Ta'ala guides to His light whomsoever He wills – 35'. Here the will of Allah is not pointing toward that Divine Nur which is bestowed to all humans, but toward the

Qur'anic Nur, which is not availed by every one, except those fortunate

ones, to whom Divine help is granted. Otherwise even one's endeavor goes waste without Divine help, and sometimes becomes detrimental :

'If there is no help to man from Allah, then his striving puts him to trouble instead'.

The Nur of the Holy Prophet 38

Imam Baghawi (Jawalli) has narrated that Sayyidna Ibn 'Abbas (4) once enquired from Ka'b al-Ahbar as to how would he explain this verse 35:45. Ka'b al-Ahbar, who was a great Muslim scholar of Torah and Injil, said that this example was meant for the heart of the Holy Prophet (the niche) stands for his chest, Zujajah (glass) for

his heart and Misbah (lamp) for his prophethood. What was unique about this Nur of prophethood was that even before the declaration of prophethood it had the illumination of light for the people. When the revelation from Allah is coupled with the Nur of prophethood, then it turns into such radiance that the whole world is brightened.

Before the declaration of prophethood of the Holy Prophet we and

even before his birth, some strange and amazing events had taken place in the world, which were in fact advance notice of the incoming prophet, and are called Irhasat in the vocabulary of the scholars of hadith. The difference between this word and miracle is that the latter is used for such unusual events which are bestowed by Allah Ta'ala to his messengers for the endorsement of their prophethood, while Irhasat are those unusual events which happen before the declaration of prophethood. There are a number of unusual incidents which are recorded by several authentic narrations, and have been compiled by Shaikh Jalaluddin Sayuti (Al-Nasai) (dit in his book *Irhasat - Khasais Kubra* — and by Abu Nu'aim in his

*3yent* (S3 – Dalail-un-Nubuwwah). Other scholars have also collected many such incidents in their books. Tafsir Mazhari has reproduced a good number of these events.

Benefits of olive oil

(A blessed tree, the olive – 35.). This is an endorsement

that olive and its tree is blessed by Allah and is beneficial and useful. Scholars have commented that Allah Ta'ala has instilled many a benefits in it. Olive oil is used in the burning of lamps. Its light is the brightest and clearest as against any other oil. It is eaten as a fruit and its oil is

used in cooking. The interesting part is that there is no need of any machine for the extraction of its oil. When the fruit is ripe, the oil comes out automatically. The Holy Prophet (48) has asked to eat and massage the body with olive oil. (Baghawi — Mazhari)

(The guided people worship Allah) in the houses that Allah has permitted to be raised and where

His name recounted and His purity is pronounced, in the morning and in the evening, – 36.

In the previous verse Allah Ta'ala had given a unique example of placing His Nur of guidance in the heart of believers. Toward the end of the verse it was clarified that only those draw benefit from this Nur,

whom Allah loves and grants Divine help. In the above verse those places and buildings are referred to where such believers spend most of their time, especially the five times of prayers. These are the buildings for which Allah Ta'ala has instructed to keep them high in esteem, and where His name be remembered. The splendor of such buildings is that Allah's name is remembered there in the morning and evening. That is He is worshipped there all the time by the people, who's attributes will follow soon.

The above explanation is based on the assumption that 32 (4 (in the houses) has an association with the sentence 9, a ali sags (Allah guides to this light whomsoever He wills). (Ibn Kathir etc.) Some others are of the opinion that it has a link with the word ee (His purity is pronounced), which is used later in the verse. But the first version appears more appropriate in the context of the subject. In that case the meaning of the verse would be that the Nur of guidance referred to in the example of the previous verse can be found in the buildings and houses where He is remembered all the time. There is consensus among commentators that here the word 'houses' is purported for mosques.

Mosques are houses of Allah and their respect

is obligatory Qurtubi has preferred the view

that the word 'raised' used in the

verse means to respect the mosques and has quoted the following hadith of Sayyidna 'Anas in support of his contention.

The Holy Prophet (S) said "Whoever wishes to love Allah should love me, and whoever wishes to love me should love my companions, and whoever wishes to love my companions should

love the Qur'an, and whoever wishes to love Qur'an should love the mosques, because they are Allah's houses. Allah has enjoined to 'raise' them, and has made them blessed. They are blessed and those who live there are also blessed. They are in the protection of

Allah; and those who live there are also in the protection of Allah. Those who are busy there in their prayers,

Allah get their works done and fulfill their needs. While they are in the mosques Allah protects their household during their absence". (Qurtubi)

Meaning of raising of mosques

(That Allah has permitted to be raised – 36). The word ja Cadhina) is derived from 33 (idhn), which means to allow or give

permission, and the word *aa* (turfa'a) is derived from *eh* (raf), which means to raise, uplift or exalt. So, the meaning of this verse is that Allah has allowed the raising of the mosques. Here 'allowed' means 'enjoined',

and 'raising' means 'to venerate'. Sayyidna Ibn 'Abbas < % & has explained that Allah Ta'ala has prohibited Muslims from talking or doing anything absurd in the mosques. (Ibn Kathir), the two Imams of Tafsir, are of

the opinion that raising of the mosques carries here the sense of building the mosques in the same way as Qur'an says about the building of Ka'bah =i) 3+ Selah cea 232 53 (And when Ibrahim was raising up the foundations of the House – 2:127). Here the raising of foundation is purported for building (construction) of foundation. Hasan Basri alt dam)

{js has given a different view that the word 'raised' is used here for respect and veneration of mosques, and to keep them clean from filthy and impure things, as narrated in a hadith that, when an impure (najis) thing is brought in the mosque, it contracts itself in a similar manner as the human skin contracts from the fire. Sayyidna Abu Sa'id Khudri 4 has reported that the Holy Prophet oye has said that whoever takes out dirty, impure and vexatious things from the mosque, Allah Ta'ala will make a house for him in paradise. (Ibn Majah). Sayyidah 'A'ishah «li 2,

\ws has narrated that 'the Holy Prophet dye instructed us to make mosques (special places for offering prayers) in our houses (as well), and keep them clean and pure'. (Qurtubi).

As a matter of fact, the word *ay* (to be raised) encompasses both the meanings of building and veneration of the mosques. It also signifies to keep them clean, which means to make them free of all types of filth and dirt. It is also part of cleanliness to keep them free of any foul smell. It is for this reason that the Holy Prophet we has prohibited to go in the

mosques without cleaning the mouth after eating onions or garlic, which is reported in many books of hadith. Cigarettes, cigars and all other preparations of tobacco also fall under the same instruction. Burning any oil which emits foul odor is also not permitted in the mosque.

Sahih Muslim has recorded a narration from Sayyidna 'Umar

that he said 'I had seen that in case the Holy Prophet a noticed foul smell from someone's mouth, he used to turn him out from the mosque and send to Baqi', and would say that if someone has to eat onion and garlic, he should cook it properly, so that its odor is eliminated'. Scholars have drawn the conclusion from this hadith that if someone is suffering from such a disease that people feel discomfort standing next to him in prayers, then he too can be removed from the mosque. In such an

eventuality he should himself restrain from going to mosque and offer his prayers at home until such time that he is recovered from that disease.

Exaltation of Mosques

The majority of companions and tabi'in (the generation next to them)

are of the opinion that exaltation of mosques means that mosques be built and be kept free of every thing evil. Some people have also included in it the outward appearance and grandeur of the buildings of the mosques, and have argued that Sayyidna `Uthman Ghani 4 % had used hard wood

in the building of the Prophet's mosque to give it an impressive look. Later, Sayyidna `Umar Ibn `Abdul Aziz (tli >, had the Prophet's mosque improved further both materially and by decoration. This was done during the lifetime of companions and their pupils, and no one

objected to this. Later on, many a kings spent very lavishly on building of mosques. Walid Ibn `Abdul Malik had spent during his caliphate three times the annual income from the entire Syria on the construction and decoration of the Grand Mosque of Damascus, which is still there even now. Imam Abu Hanifah } ,lis «li >, has ruled that if there is no element of ostentation and egotism, and the intent is to please Allah and veneration of His house, then there is no objection in the construction and decoration of majestic and grandiose mosques, rather one should expect a good reward for that act.

Some merits of Mosques

Abu Dawud has reported on the authority of Sayyidna Abu `Umamah

that the Holy Prophet \$8 once said that whoever gets out of his house after ablution with the intent of offering obligatory prayer in the mosque, his reward is like the one who has got off from his house wearing ihram for performing Hajj, and whoever gets out of his house after ablution for the prayer of Ishraq in the mosque, his reward is like the one of performing `Umrah. A prayer after another prayer, provided one does not talk or do any work in between, is written in `illiyyin. Further, it is reported on the authority of Sayyidna Buraidah that the Holy

Prophet we said that those who go to mosques in darkness, give them the good tiding of complete Nur (light) on the Dooms Day. (Muslim)

Sahih Muslim has reported on the authority of Sayyidna Abu Hurairah 4 % that the Holy Prophet \$8 said that a man's offeririg of

prayer in congregation is more than twenty times better than offering in the house or in the shop. It is because if someone sets out for the mosque after ablution with the intention of offering prayers and for no other purpose, then on every single step his status will improve by one degree and one sin will be forgiven until he reaches the mosque. Then as long as he will sit in the mosque waiting for the congregation to start, he will keep getting the reward of the prayers, and the angels will keep praying for him `Ya Allah, Bestow Your grace on him, and forgive him, until he

harms someone or his ablution is wasted'. Sayyidna Hakam Jbn `Umair

% has narrated that the Holy Prophet ae once said `Live in this world

like a guest and make mosques your abode, and make your hearts tender (be kind hearted) and ponder (over Allah's bounties) frequently, and weep (out of His fear) very often, Let not the mundane desires overcome you to make you change from this position, and you get

involved in building houses unnecessarily, where you do not ever live, and get anxious to accumulate wealth more than your need, and desire for such things for the future which you cannot get'. Sayyidna Abu Dardah

advised his son "Mosque should be your abode, because I have heard from the Holy Prophet M2 that 'Mosques are the abodes of Muttaqui (the God fearing) people. Whoever makes the mosque his abode (through remembering Allah abundantly) Allah Ta'ala becomes guarantor for his comfort and tranquility, and to make him pass through the bridge of Sirat with ease". Abu Sadiq 'Azdi wrote to Shu'aib b. Habhab in a letter 'Get hold of mosques as a necessity, because I have learnt a tradition saying that mosques were the meeting places of messengers'.

In a hadith it is reported that the Holy Prophet ie said 'Towards the end there will be people who will sit in the mosques in circles, and will

discuss worldly affairs and their love for mundane benefits. You do not sit with those people who come to the mosques for this, because Allah does not need such people to come to the mosques. 'Sayyidna Sa'id Ibn

Musayyab & & said that the one who sits in the mosque is like he sits in the company of his Lord, so it is incumbent upon him not to say anything but good words (Qurtubi).

Fifteen etiquettes of the mosques

Scholars have named fifteen items as etiquettes of the mosques. They are:

On entering the mosque one should greet the people already sitting there, with salam and if there is no one then say als she dey Lgle sul oetes! (But this is required when those present in the mosque are not offering their extra prayer or reciting Qur'an. If they are busy in any of these acts, then he should not greet them.)

After getting in the mosque one should offer two Rak'ats as tahiyah tul-Masjid, (This is required at a time when offering prayers is not prohibited, that is the time of sun rise, sun set or when sun is directly overhead)

Should not carry out any transactions of sale or

purchase in the mosque. Should not carry any

weapons in the mosque.

Should not make an announcement for the search of any of his lost items.

Should not raise his voice in the mosque.

Should not discuss worldly affairs in

the mosque. Should not quarrel with

any one in the mosque.

Should not try to force his way into a row where there is no room. Should not cross over in front of someone offering prayer. Should avoid spitting or blowing of nose in the mosque.

Should not crackle fingers in the mosque. Should not play with any part of the body.

Should keep clean of any filth, and should not take a baby or an insane along in the mosque. Should keep busy in remembrance of Allah abundantly.

After listing these fifteen etiquettes Qurtubi has remarked that whoever has fulfilled these requirements has done justice with the mosque, and it has become a place of charm and security for him.

I have written a booklet on etiquettes and formalities of mosques under the title (in Urdu). Anyone interested in the subject can consult it.

Houses meant exclusively for remembrance of Allah and for learning Qur'an or religious education also have the status of mosques Abu Hayan has explained in Tafsir Bahr ul-Muhit that the word (3

«2 "in the houses" used in Qur'an has a general connotation. It includes not only the mosques but also those houses which are exclusive for teaching Qur'an and related religious teachings, such as Madaris (religious schools) or Maktabas. They also fall under the same category, and their respect and veneration is also obligatory.

Special wisdom for using the word 'allowed' in the verse

Scholars are all unanimous that the word \$3! "adhina (allowed) is used here for command or order. But then the question is, what is the reason

for using this word (instead of 'ordered' or 'enjoined')? Ruh ul-Ma'ani has described a subtle consideration in that the underlying objective is to train and induce the believers and the righteous to be ever ready to perform anything which is meant for pleasing Allah Ta'ala, so much so that they need not be ordered to perform something for the pleasure of Allah, rather they should be waiting for the permission to perform it, and the moment they receive the go-ahead signal, they should hurry to carry it out.

Where His name is recounted – 36.

Here, the expression is 'recounting the name of Allah' encompasses all

types of His remembrance, which include extra prayers, recitation of Qur'an, learning of Islamic teachings, sermons, lectures on Shar'ah, etc.

By men whom no trade or sale makes neglectful of the remembrance of Allah – 37.

This verse describes special attributes of those believers who are the distinguished recipients of the Nur of guidance and remain in the mosques. By the use of word Rijal J+, (men) there is a hint that only men's presence is required in the mosques. For women it is better that they offer their prayers at homes.

Musnad of Ahmad and Baihaqi have related a hadith of Sayyidah Umm Salmah {+ «Li 2, that the Holy Prophet ca onée said clad! tele Sis ye . 'The best mosques for women are the secluded corners of their homes',

This verse describes that the involvement in trade and sales does not

stop the righteous believers from the remembrance of Allah. Since 'sale' is included in the word 'trade', some commentators have preferred to assume trade for purchase only for the sake of comparison, while others have taken the trade in its common sense, that is transactions of sale and purchase, and have explained the wisdom of using the word 'sale' separately for the reason that trade transactions have a wide scope where profits and benefits are received after a long time. On the other hand by selling something one receives the money with profit immediately in cash. Hence, it is mentioned separately to stress that they do not bring into consideration even the most lucrative mundane benefit as against the prayers and remembrance of Allah Ta'ala.

Sayyidna 'Abdullah Ibn 'Umar 4 % has said that this verse was revealed in connection with the market people, and his son, Sayyidna Salim, has related that one day his father was passing through the

market and the time for prayers had come. Then he noticed that people started closing their shops and set out to go towards the mosque. On that Sayyidna 'Abdullah Ibn 'Umar 4 % said that it is for these persons that the Qur'an has said ali Sie anys Hes eel Vou.

There were two companions of the Holy Prophet ye during his time,

one was a general trader and the other a blacksmith who used to produce swords and sell them. It was the habit of the trader that when he would hear the call of the prayer while weighing something, he would leave every thing there and get up to go to the mosque for prayers. The other one who was the blacksmith, when he was busy hammering the hot iron and would hear the call of the prayer, he would stop his hand wherever it was and throw the hammer out of his hand to rush to the mosque for prayers, without even bothering to strike the raised hammer. This verse was revealed in their praise. (Qurtubi)

Most of the companions were traders

This verse also points out that most of the companions were either traders or manufacturers, that is in the professions involved with the

market, because the quality mentioned in the verse can be attributed only to those who are in the profession of trade and sales and do not let their profession interfere in the remembrance of Allah Ta'ala. Otherwise it is irrelevant. (Ruh)

They are fearful of a day in which the hearts and the eyes will be overturned – 37.

The last quality of those believers who are mentioned in the above verse is that despite being busy in Allah's obedience, remembrance and worshipping all the time, they do not become careless or free themselves

from Allah's fear. Instead the fear of reckoning on the Day of Judgment is constantly in their mind, which is the fruit of Nur of guidance granted to them by Allah Ta'ala, mentioned in the earlier verse :UX) 2) » 7 3 aU sag – Toward the end of the verse their reward is described that they shall be graced with the best reward for their actions by Allah Ta'ala, and then

the verse says: 4b (4 pa jigs (and will give them more out of His grace – 38). It means that their reward will not end with the recompense against the good actions, but some extra reward will also be given on His own aby, ci ph LE yy 352 (and Allah gives whom He wills without counting – 38),

that is neither Allah is bound by any rule nor does His treasure gets depleted. He grants unlimited sustenance to whomever He likes. So far the righteous believers were described whose chests are the niches for the Nur of guidance and who readily accept the Nur of

guidance. In verses 39 and 40 those disbelievers are being described who were given in their nature the Nur of guidance by Allah Ta'ala, but when Allah's revelation reached them to lit them up, they turned away to reject it and lost the Nur to stay in the darkness. Since the disbelievers and atheists are of two types, therefore, two examples are related here. One category is that of those disbelievers who believe in the Doms Day and Hereafter, and have faith that some of their good acts, according to their own reckoning, will be rewarded in the Hereafter. The second category is that of atheists, who do not believe in the Hereafter and the Doms Day.

The example of the deeds of the first category is that of a mirage, which is nothing but illusion of sight. In a level plain the shining sand creates the illusion of water from a distance, and as a thirsty person approaches near it, the illusion (mirage) disappears, leaving the thirsty completely exhausted, who ultimately dies of thirst. Similarly, a disbeliever's deeds are like a mirage which he considers of value and benefit, but in actual fact they are no better than an illusion, like mirage, and as a thirsty person discovers the illusion when it is too late, in the same way the disbelievers will find out their blunder in the Hereafter, when it will be of no avail,

The second category of deeds is that of atheists or infidels, for which the example of a deep ocean is given, which is completely dark.

In the

first place it is dark because of its depth, then it is covered by a big wave which is also enshrouded by another wave, and over that there is a mass of dark cloud. In short there is darkness over darkness, so much so that if someone takes out his hand, he cannot have even a glimpse of it. The inference to be drawn from this example is that those infidels who deny the coming of the Dooms Day, the Reckoning and the Hereafter are devoid of even the illusive Nur, which the first category of disbelievers had. Although they too did not possess the useful Nur of guidance, but at least they were under the illusion that they had done some good deeds which will help them

in the Hereafter, but the latter category did not deem it necessary to work for the Hereafter, since they had no belief in it. Hence, they will have nothing but darkness and complete darkness with them on the Dooms Day.

After describing the two examples the next sentence says: (And the one to whom Allah does not give light can have no light at all – 40).

This sentence about the disbelievers is like the one that appeared earlier for the believers: (Allah guides to His light

whomsoever He wills – 35). It describes the deprivation of disbelievers from the Nur of guidance, which they lost by denying the injunctions of Allah, and when they have lost Allah's Nur of guidance how can they get any other Nur.

This verse also explains that no one can become a perspicacious scholar merely by having resource of insight and knowledge, rather it is bestowed by the grace of Allah only. It is for this reason that those who are regarded naive in mundane matters prove themselves very

knowledgeable and scholarly in the cognizance of the Hereafter. And, vice versa, many who are regarded very intelligent and knowledgeable in

worldly matters, prove themselves completely ignorant and foolish in the perception and comprehension of the Hereafter. (Mazhari)

**25:77**

Say (to the Rejecters): "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!"

The first part of the question is an idiom that, when used declaratively, indicates that one considers another of no consequence or importance; so the whole question asks, "Of what consequence or importance would you be, were it not for your supplication?" Commentators understand this verse to mean that a human being's purpose is to worship God (R), in keeping with other verses such as 51:56: I did not create jinn and mankind, save to worship Me. Here supplication (duā) is also understood to refer to one's worship, prayer, and gratitude to God (R) or one's faith (IK). The it in it will be inevitable is understood to refer to death; to battle in general; to the Battle of Badr, where the idolaters suffered a major defeat at the hands of the Muslims (see the introduction to Sūrah 8; ); or to punishment in the Hereafter (R). Inevitable renders lizām, which also means something that adheres, and some read this to mean, "But you have denied, and that [denial] will cling to you," in the form of punishment in the Hereafter (IK).

Nasr, Seyyed Hossein; Dagli, Caner K.; Dakake, Maria Massi; Lombard, Joseph E.B.; Rustom, Mohammed. The Study Quran (p. 905). HarperCollins. Kindle Edition.

## 27:91 For me, I have been commanded to serve the Lord of this city

For me, I have been commanded to serve the Lord of this city, Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will,-

(the Lord of this city – 27:91). Majority of the commentators

have taken the word "Baldah" (the city) for Makkah. Allah Ta'ala is

the Lord of all the worlds and the Lord of heavens and earth. Therefore, the particular mention of Makkah here is to show its revered splendor, and its respect and honour in the sight of Allah Ta'ala. Word Haram is derived from Tahrim, which means "to prohibit" and also means "complete respect and veneration", and because of this respect and veneration

whatever special religious prohibitions are applicable to Makkah and its

surrounding land are also included in it. For instance, whoever takes refuge in Haram is secured. It is not allowed to kill or take revenge from any one in the Haram. Even hunting of animals and cutting of trees is

not permitted in the precincts of Haram. These restrictions are enjoined in the verse (and whoever enters there is secure – 3:97), while

some of them have appeared in the beginning of Surah Ma'idah. In addition, verse (do not kill game when, you are in Ihram 5:95) also includes this subject.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .6 surah 27 verse 91). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

## **29:19 See they not how Allah originates creation, then repeats it: truly that is easy for Allah**

See they not how Allah originates creation, then repeats it: truly that is easy for Allah.

This verse is one of many instances in which the Quran refers to God's Ability to "originate creation" as an argument for His Ability to resurrect, both of which are said to be easy for God, as in 30:27: He it is Who originates creation, then brings it back, and that is most easy for Him (see also 10:34; 27:64; 64:7; 10:4c; 30:11c).

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

## 2:210 But to Allah do all questions go back (for decision)

Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? but to Allah do all questions go back (for decision).

According to "The Message of the Quran",

"I.e., it will be too late for repentance. All commentators agree in that the "decision" relates to the unequivocal manifestation of God's will on the Day of Judgment, which is alluded to in the words, "when unto God all things will have been brought back". Since, in the next verse, the children of Israel are addressed, it is possible that this rhetorical question is connected with their refusal, in the time of Moses, to believe in the divine message unless they "see God face to face" (cf. 2:55)." (pg. 67)

References:

Asad, Muhammad (1980). The Message of the Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

## 2:212 His Bounties

The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.

Dr. Israr Ahmad in his Bayan ul Quran, writes,

“The life of this world is alluring to those who reject faith and they scoff at those who believe.” The disbelievers accumulate all the worldly splendors in this

life and amass wealth but refrain from spending it in the way of Allah (SWT). Instead they look down upon the true believers and scoff at them for spending their lives and wealth in the way of Allah (SWT) to earn His pleasure and remain bereft of things of worldly importance.

“But the

righteous will be above them on the Day of Resurrection.” i.e. the disbelievers may be enjoying the worldly pleasures in this transitional period but on the

Day of Resurrection it will be the faithful who will be exalted and in the highest ranks, while the disbelievers will be humiliated terribly. “for Allah

(SWT) bestows His abundance without measures on whom He wills.” i.e. Allah (SWT) provides sustenance to whomever He wishes without any count or measure in this world and in the

Hereafter.’ References:

[Ahmad, Israr. \(2012\). Bayan ul Quran. \(Surah al Baqarah verse 212\).](http://www.islamicweblibrary.com/wp-content/uploads/2020/09/2-Al-Baqarah.pdf)

[1]<http://www.islamicweblibrary.com/wp-content/uploads/2020/09/2-Al-Baqarah.pdf>

## 2:214 The Trials of the Muslim Ummah (Community)

Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah?" Ah! Verily, the help of Allah is (always) near!

This refers to the Divine law that judges and tries every community that stands forth as the bearer of the genuine truth. The Muslims are told that they should not be discouraged or lose heart by the mockery and opposition of the disbelievers and the hypocrites. This is just the beginning of their long journey on the path of love and truth: far more severe tests and hard obstacles lie ahead. Like the earlier followers of truth who went before them, they will also be put through various trials. Those who walked this path before were so severely tested that they were shaken and the messenger and his companions, all of them cried out, "When will the help of Allāh come." The words *hattā yaqūla*, in our opinion, is an adverbial clause which portrays the condition of the believers. The cry for help in "matā naṣrullāh" is like the last knock at the door of hope – the knock that elicits the response for Divine help: "a lā inna naṣrallāhi qarībun" – Ah! verily, the help of Allāh is (always) near! O thirsty wayfarer, lose not heart, for, indeed! you are almost at the fount of eternity!

References:

Islahi, Amin Ahsan. Pondering Over The Qur'an: Surah al-Fatiha and Surah al-Baqarah (Kindle Locations 12482-12491). Islamic Book Trust. Kindle Edition.

## 2:265 The likeness of those who spend their substance, seeking to please Allah

And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.

to strengthen their souls (tathbītan min anfusihim)

The word tathbīt means to strengthen, to consolidate and to make firm. Believers spend their money in the cause of Allāh to seek His pleasure as well as to prepare and train themselves in such a manner that they are fully ready and able to obey the injunctions of the way of life of Islām.

Purpose and conditions for acceptable charity Just as the purpose of fasting is to train and prepare humans to attain to piety and pious living, so also is infāq – spending in Allāh’s cause – an exercise in self-discipline that makes it easier for them to attain closeness to Allāh. This shows, firstly, that like all other rites of worship, the real beneficiaries of infāq are human beings themselves. Secondly, the best form of spending is the one that is provided in times of scarcity and famine and notwithstanding one’s own poverty and need. To give preference to others, sacrificing one’s own needs and spending out of one’s most cherished wealth, especially when spent on near relatives against whom one might have had some grievance – it is this kind of spending that really prepares and trains a person to persevere on the straight path. The more one is able to resist one’s desires and the more one is adept in restraining them, the easier it is

for him to gain closeness to his Sustainer. Rabwah means an elevated or high ground which, in the light of its usage, is also characterised by evenness and smoothness. In sūrah al-Mu’minūn, verse 50, the Qur’ān describes it as dhāta qarārin wa ma’in – a high ground, affording rest and security, which shows that along with elevation, levelness is also its essential characteristic. The weather associated with such a high and level ground is comfortable and pleasant. A garden enhances its beauty and also secures it against dangers such as floods. As it is on a smooth and level surface there is also no danger of being ruined by any landslides to which gardens and farms on hilly slopes are exposed. Its clement weather makes it abundantly productive in normal times, but if it receives rain and the weather is suitable its produce is increased manifold. Even if conditions are adverse, such land brings forth its fruits without fail.

This is the example of those who spend their wealth seeking Allāh’s pleasure and is meant to train and prepare themselves for it. They shall, we are told, receive their reward for whatever they spend in the cause of Allāh. Instead of having their gardens on a ground exposed to landslides, they had chosen a high, even ground for this purpose. It enjoyed pleasant weather, and the rain instead of ruining their crops only increased their yield. And if there was no rain, because of the clement weather the harvest still remained abundant.

And of what you do, Allāh is fully aware (Wa-llāhu bimā ta`malūna baṣīr)

This conveys a message of comfort and assurance, implying that whatever hard work Allāh's pious servants do in order to seek His pleasure and to prepare and train themselves, Allāh is fully aware of it. He sees and hears all, and He will give the fullest reward to each and every one of His servants for their good deeds and sacrifices.

References:

Islahi, Amin Ahsan. Pondering Over The Qur'an: Surah al-Fatiha and

Surah al-Baqarah (Kindle Location 15172-15174). Islamic Book Trust.

Kindle Edition.

## **30:26 To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him**

To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.

1. Creatures in the Heavens and Earth: Life on other Worlds – Islamic Web Library
2. All Creatures Worship Allah And do not tire in their

Worship – Islamic Web Library That all of creation is devoutly

obedient (qānit) indicates an existential

and spiritual obedience that carries with it a sense of constancy and in the human order also serenity (cf. 2:116, 238; 3:17, 43; 4:34; 16:120; 33:31, 35; 39:9;

66:12). In this sense, everything is also said to prostrate unto God, as in 16:49: And unto God prostrates whatever crawling creatures or angels are in the heavens or on the earth, and they do not wax arrogant (cf. 13:15; 22:18; 55:6),

and in the repeated assertion that whatsoever is in the heavens and whatsoever is on the earth glorify God (59:1; 61:1; 62:1; 64:1; also see 17:44; 24:41; 57:1;

59:24).

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

## 30:28 A similitude to remember

He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do we explain the Signs in detail to a people that understand.

Allah is far higher above His Creation than any,

the highest, of His creatures can be above any, the lowest, of His creatures. And yet would a man share his wealth on equal terms with his dependants?

Even what he calls his wealth is not really his own, but given by Allah. It is "his" in common speech by reason merely of certain accidental circumstances.

How then can men raise Allah's creatures to equality with

Allah in worship? References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 30 verse 28). [1]Quran

Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

## 37:1 Why has the statement been sworn by the angels?

By those who range themselves

in ranks, Tauhid: The Oneness of

Allah is the first subject

The Surah has been initiated by a description of the belief in Tauhid, the Oneness of Allah and the real purpose of the first four verses is to state: (surely your God is but One – 37:4). But, before this is

asserted, three oaths are sworn ahead of it. A simple literal translation of these oaths is given below: "( I swear ) by those who stand in rows, [1] then by those who prevent firmly [2], then by those who recite the dhikr.

Who are these people identified as "those who stand in rows," then, "those who prevent firmly" and then, "those who recite the dhikr?" There is no clarification in the words of the noble Qur'an about it. Therefore, different views have been expressed to explain it. Some respected commentators say that these refer to living warriors who come out to wage Jihad in the way of Allah and who stand in rows after rows, so that

they prevent the aggression of the forces of the false, and even when they

file in readiness for combat, even then, they remain engaged in dhikr, tasbih and the recitation of the Qur'an as well.

Some others have said that they mean the performers of prayers who stand in rows in the Masjid and prevent Satanic thoughts denying access to them by means of a total concentration on dhikr and the recitation of the Qur'an (Tafsir Kabir and Qurtubi). Other than these, there are some explanations that do not bear much congruity with the actual words of the Quran.

But, the Tafsir or explanation which found the widest acceptance with

the majority of commentators was that the reference here is to angels, and given here are three attributes credited to them:

1. The first attribute is: (those who stand in rows). This expression comes from the word: (saff) and it means 'to align some group on a straight line' (Qurtubi). Thus, it means precisely as it has been translated above.

That the angels stand in the formation of rows has also been mentioned later in this very Surah: (and We, surely We are

those who stand in rows – 37:165). When are these rows formed? In answer to that, some respected commentators – such as, Sayyidna Ibn 'Abbas, Hasan al-Basri and Qatadah – have said that angels are always standing in their rows in space awaiting the command of their

Lord, and when it comes, they carry it out (Mazhari). Some others particularize it with the time of worship, that is, when the angels are engaged in 'ibadah, dhikr and tasbih (worship, remembrance and glorification of Allah), they are in a row formation (Tafsir Kabir).

Why has the statement been sworn by the angels?

The reason why angels have been sworn by in the Surah particularly as already submitted lies in the central theme of this Surah. It aims at refuting the peculiar kind of shirk (ascribing of partners in the pure

divinity of Allah) based on which the people of Makkah used to call angels the daughters of Allah. Accordingly, at the very beginning of the Surah, by swearing in the name of the angels, described there were their unique attributes that demonstrated their perfect servitude. In other words, the sense is that should you ponder over these angelic attributes of servitude, they will themselves become a witness before you that their relationship

with Allah Ta'ala is not that of a father and daughter, instead, it is that

of servants and the Master. References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .7 surah 37 verses 1). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

## 38:33 The beauty created by Him

“Bring them back to me.” then began he to pass his hand over

(their) legs and their necks. Asad translates:

(38:32) he would say, “Verily, I

have come to love the love of all that is good because I bear my Sustainer in mind!”<sup>29</sup> – [repeating these words as the steeds raced away,] until they were hidden by the veil [of distance – whereupon he would command], (38:33) “Bring them back unto me!” – and would [lovingly] stroke their legs and their necks.

The story of Solomon’s love of beautiful horses is meant to show that

all true love of God is bound to be reflected in one’s realization of,

and reverence for, the beauty created by Him.

References:

Asad, Muhammad (1980). The Message of the Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

### 39:3 Is it not to Allah that sincere devotion is due?

Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.

Worshippers of Idols or of deities other than

Allah, e.g., saints or perhaps Wealth and Power, Science or Selfish Desire, may pretend that these are symbols that may get them nearer to their self-development, nearer to the goal of their life, nearer to Allah, but they are altogether on the wrong track.

This departure of theirs from true worship, this divergence from the right way, produces endless disputations and sects. Allah will judge between them. But if they are determined to go after falsehoods and

forget the gratitude and service which they owe to Allah, and Allah alone, they are putting themselves on a Path where they will get no guidance. They are cutting themselves off from revealed Truth.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 39 verse 3). [1] *Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)*

1. <http://www.quran4u.com/Tafsiraya/Index.htm>

### **3:135 And who can forgive sins except Allah?**

And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah?- and are never obstinate in persisting knowingly in (the wrong) they have done.

If under the influence of emotions, a person commits a minor or a major sin, the remembrance of Allah should forthwith alert and prompt him to seek His forgiveness as a seeker of real success and prosperity. There is none other Allah who can forgive sins. So those who put all their hopes in the intercession of others with Allah, will be disappointed when they face chastisement for their misdeeds.

#### References:

Islahi, Amin Ahsan. Pondering Over The Qur'an: Surah Ali Imran (p. 247). Islamic Book Trust. Kindle Edition.

## 41:45 Allah is never unjust to the nations

We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.

Callousness and self-sufficiency in religion are often illustrated by sects like the Pharisees and Sadducees among the Jews. Where there are honest differences of opinion, they can, in Allah's Plan, lead to greater enquiry and emulation. Where the differences are fractious, there is often even then time left for repentance.

In any case the Word or Decree of God is for the best good of all, and should not disturb Faith. Cf. 10:19.

A good life, of faith and truth, is in our own interests, and the opposite against our own interests. Allah is never unjust. References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 41 verse 45). *[1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download* (quran4u.com)

## 46:24 The Penalty of God

Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will give us rain!" "Nay, it is the (Calamity) ye were asking to be hastened!- A wind wherein is a Grievous Penalty!

The Punishment came suddenly, and when they least expected it.

They wanted rain, and they saw a cloud and rejoiced. Behold, it was

coming towards their

own tracts, winding through the hills. Their irrigation channels would be full, their fields would be green, and their season would be fruitful.

But no!

What is

this?

It is a tremendous hurricane, carrying destruction on its wings! A violent blast, with dust and sand! Its fury destroys everything in its wake! Lives lost! Fields covered with sand-hills!

The morning dawns on a scene of desolation! Where were the men who boasted and defied their Lord! There are only the ruins of their houses to witness to the past!

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 46 verse 24). [1]*Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)*

## 4:1 who created you from a single person, created, of like nature, his mate

O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.

[1]Adam and Eve: The Spiritual, not Biological Parents of

Humankind – Islamic Web Library This verse addresses the

whole of humanity. It begins with an

appeal for the unity and equality of men and women. The word Wâhida Nafsin – Single being or a single soul” refer to a

common evolutionary origin of males and females. It can also refer to the common innate natures of man and woman. The particle min “from,” does not mean a portion of something or out of something,

but a species, one of similar nature or with similar essence (Bahr al Muhît, Râzî). Hasan explains the expression as meaning “of the samekind” (Bahr al-Muhît 7:189). The pronoun minhâ refers to nafs.

The expression “Who created you from a single being” should not lead to the understanding that woman was

created out of the first man Adam or from his rib some six thousand years ago as the Bible narrates; rather she belongs to the same kind and species as a man, having the same nature and the same propensities. The meaning of this expression becomes clearer when we read: “Allâh has created you out of dust (inorganic particles) and then from a drop of fluid (the involvement of water in the process of evolution from inorganic dust to organic entity) and then made you pairs (the process of continued creation and evolution through pairing of males and the females)” (35:11). We also read, “And Allâh has made for you mates of your own nature from your own species” (16:72), and “He has made for you pairs from among yourselves” (42:11). This means that like other creatures, a partner was provided for a human being from his own species; just as other females are not created from the ribs of males, neither was the wife of Adam (cf.

30:20-21). The biblical story of the creation of Eve from a rib of Adam (Gen. 2.21) may be allegorical, but it is superfluous to Qur’ânic teaching.

The underlying significance of this verse is to give women a status of equality with men and to remind us of the strength of the ties between males and females. The Holy Prophet (pbuh) used to recite this verse when delivering a marriage sermon in order to remind both the parties

of their responsibilities to each other, as well as their duties towards humankind and Allâh. It is important to note that the injunction to adopt righteousness, the word taqwâ توقيت, comes twice in this verse and is thus emphasised. The verse also reminds us of the important role that women play in our existence and in our social relationships, and of the reverence and the respect, they deserve in the society. In order to know what the Holy Qur'ân means by taqwâ, see among others the verses 2:2; 2:177; 3:15-17; 3:133-135; 5:27; 9:3; 16:128;

45:19; 65:2. Following this introduction, the chapter enters into a discussion of

women, orphans, and family relationships. References:

NOORUDDÎN ,ALLÂMAH. (2015). Exegesis of The Holy Qur'ân Commentary and Reflections. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/Exegesis-Commentary.pdf>

## **4:116-121 Allah forgiveth not (The sin of) joining other gods with Him; but He for- giveth whom He pleaseth other sins than this**

Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).

(The Pagans), leaving Him, call but upon female deities: They call but

upon satan the persistent rebel! Allah did curse him, but he said: "I

will take of Thy servants a portion Marked off;

"I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, hath of a surety suffered a loss that is manifest.

Satan makes them promises, and creates in them false desires; but satan's

promises are nothing but deception. They (his dupes) will have their dwelling

in Hell, and from it they will find no way of escape

The first verse (116) (Surely, Allah does not forgive the ascribing of a partner to Him and forgives

anything short of that for whomsoever He wills ...) has appeared earlier (48) in Surah al-Nisa' in the same words except for the words at their ends. In verse 48 appearing earlier, the words at the end are: (And whoever ascribes a partner to Allah has designed a great sin) while the words at the end of verse 116 before us

are: (And whoever ascribes a partner to Allah has indeed gone far astray). As explained by master exegetes, the reason for this difference is that the addressees of the earlier verse (48) were the Jewish people of the Book who knew all about the truth of

Tauhid (Allah's oneness), the falsity of Shirk (ascribing of a partner to

Allah) and the veracity of the mission of the noble Prophet (S), through the Torah. Despite

that, they got involved in Shirk. Thus, through their own conduct, they pretended that it was

the very

teaching of the Torah which is total forgery and false accusation. That is why it was said: ( ... has designed a great sin) at the

end of verse 48. As for the verse before us (116), the addressees were the pagans of Makkah who did not have the background of any Book or

Prophet before that time, but the rational arguments in support of the Oneness of Allah were all too clear. Taking stones crafted with their own hands as their objects of worship was something ineffectual, false

and erroneous even in the sight of someone with ordinary common sense. Therefore, here it was said: ( ... has indeed gone far astray). The eternal Punishment of Shirk and Kufr:

Some people express doubt at this point. They think that punishment should be proportionate to the deed. The crime of disbelieving

and of ascribing partners to Allah committed by the Kafir and the Mushrik was committed within the limited time frame of a given life. Why would its punishment be limitless and permanent? The answer is that the doer of Kufr and Shirk simply does not regard what he does as crime. This is, on the contrary, taken as something good and proper, worth one's while. Therefore, his line of action is accompanied by his firm intention that he will always be like that. Now, if such a Kafir or Mushrik adheres to this position right through the last breath, he has committed a permanent crime to the extent of his choice and volition, therefore, the punishment for it has to be permanent.

ulrn:

There are three kinds of Zulm (injustice):

That which Allah will

never forgive. That

which could be forgiven.

That which meets retribution from Allah. The first kind of injustice is Shirk, the ascribing of a partner to Allah; the second kind of injustice is falling short in fulfilling the rights of Allah, known as Huququllah; and the third kind of injustice is the contravention of the rights of Allah's created beings against each other, known as Huququl-'Ibad. (Ibn Kathir vide Musnad Bazar)

What is the reality of Shirk?

To consider any created being other than Allah equal to Allah in worship, or in love and reverence, is what Shirk really is. The Holy Qur'an has reported the words of the disbelievers they shall utter on arrival into the Jahannam:

By Allah, we were in obvious error when we had equated you with Allah, the Lord of all the worlds. (26:97,98) It is evident that even the polytheists did not believe that the idols of their making were the Creator and the Master of the universe. It was, rather, under other erroneous assumptions that they had taken to regarding their idols equal to Allah in worship or in love and reverence. This was the Shirk which caused their being in Jahannam (Fath al-Mulhim).

In short , taking any created being as equal to Allah in His particular attributes – such as, the Creator, the Provider, the Absolute Master, the Knower of the Seen and the Unseen – is Shirk.

#### References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 4 verse 116-121). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

## 4:79

Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. And We have sent thee as a messenger to (instruct) mankind. And enough is Allah for a witness.

Asad writes,

There is no contradiction between this statement and the preceding one that "all is from God". In the world-view of the Qur'an, God is the ultimate source of all happening: consequently,

all good that comes to man and all evil that befalls him flows, in the last resort, from God's will. However, not everything that man regards as "evil fortune" is really, in its final effect, evil – for, "it may well be that you hate a thing the while it is good for you, and it may well be that you love a thing the while it is bad for you: and God knows,

whereas you do not know" (2:216). Thus, many an apparent "evil" may sometimes be no more than a trial and a God-willed means of spiritual growth through suffering, and need not necessarily be the result of a wrong choice or a wrong deed on the part of the person thus afflicted. It is, therefore, obvious that the "evil" or "evil fortune" of which this verse

speaks has a restricted connotation, inasmuch as it refers to evil in the moral sense of the word: that is to say, to suffering resulting from the actions or the behaviour of the person concerned, and this in accordance with the natural law of cause and effect which God has decreed for all His creation, and which the Qur'an describes as "the way of God" (sunnat Allah). For all such suffering man has only himself to blame, since "God does not wrong anyone by as much as at atom's weight" (4:40).

References:

Asad, Muhammad (1980). The Message of the Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

## 5:87 To Make Lawful and to Prohibit Is the Right of Allah Alone

O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess.

### To Make Lawful and to Prohibit Is the Right of Allah Alone

The second principle is that Islam has restricted the authority to legislate the *haram* and the *halal*, taking it out of the hands of human beings, regardless of their religious or worldly position, and reserving it for the Lord of human beings alone. Neither rabbis nor priests, kings or sultans, have the right to prohibit something permanently to Allah's servants; if someone does this, he has certainly exceeded his limits, usurping the sovereignty which, with respect to legislating for the people, belongs to Allah Subhanahu wa Ta'ala alone.

Others who acquiesce with this transgression of such usurpers and act upon what they have legislated thereby elevate them to the rank of partners or associates with Allah: Do they have partners (with Allah) who have prescribed for them in religion that concerning which Allah has given no permission? (42:21)

They have taken their rabbis and priests as lords besides Allah, and the Messiah, son of Mary, although they were commanded to worship no one except the One Allah. There is no Deity but He, glory be to Him above what they associate with Him! (9:31)

The Qur'an took to task the People of the Book, that is, Christians and Jews, for putting the power to make lawful and to prohibit things and actions into the hands of their rabbis and priests.

'Adi bin Hatim, who had been a Christian before accepting Islam, once came to the Prophet (peace be on him). When he heard him reciting the above *ayah* he said, "O Messenger of Allah, but they do not worship them." The Prophet (peace be on him) replied, Yes, but they prohibit to the people what is *halal* and permit them what is *haram*, and the people obey them. This is indeed their worship of them. (Reported and classified as *hasan* by al-Tirmidhi and others.)

Christians still claim that Jesus (peace be on him), before ascending to heaven, vested in His apostles the authority to declare things permissible or prohibited as they saw fit, as reported in Matthew 18:18:

I tell you this: whatever you forbid on earth shall be forbidden in heaven, and whatever you allow on earth shall be allowed in heaven.

The Qur'an also took to task the people for legislating and prohibiting things without any authority from Allah: Do you see what Allah has sent down to you for sustenance and yet you have made some part of it *halal* and some part *haram*? (10:59)

And do not say, concerning the falsehood which your tongues utter, 'This is *halal* and that is haram,' in order to fabricate a lie against Allah; assuredly those who fabricate a lie against Allah will not prosper. (16:116)

From these explicit verses of the Qur'an and from clear *ahadith* of the Prophet (peace be on him), the jurists of Islam grasped with certainty that it is Allah Subhanahu wa Ta'ala alone Who has the right to make lawful or to prohibit a matter, either through His Book or through the tongue of His Messenger (peace be on him). The jurists' task does not go beyond explaining what Allah has decreed to be *halal* or *haram* "when He has explained to you in detail what He has made ***haram*** for you." (6:119) It is definitely not their task to decide what is to be allowed and what is to be prohibited to human beings. Thus the great jurists, in spite of their scholarship and ability of *ijtihad* (deduction from analogy), shied away from pronouncing judgements concerning matters of *halal* and *haram*, passing the problem from one to the other out of fear of committing the error of declaring *halal* what is actually *haram* and vice-versa.

In his book *Al-Umm*, Imam Shafi'i narrated that Abu Yusuf, a companion of Abu Hanifah and a chief judge (*qadi*), said:

I know that our knowledgeable teachers avoided saying, 'This is *halal* and that is *haram*,' apart from what they found clearly stated without requiring an interpretation in the Book of Allah. We have been told by Ibn al-Saib that al-Rabi' bin Khaytham, one of the greatest of the second generation Muslims, said, 'Beware that none of you says, "Allah has made this lawful or approves of it," and that Allah may then say that He did not make it lawful nor approve it, or that you say, "Allah has prohibited this," and that Allah may then say, "You lie! I did not prohibit it nor disapprove of it." Some companions of Ibrahim alNakh'i, a great jurist of Kufah among the second generation Muslims, have told us of his mentioning his colleagues as saying, when they gave a judgement concerning something, 'It is disapproved' or 'There is no harm in it,' rather than, 'It is *haram*' or 'It is *halal*,' as *haram* and *halal* are terms of much greater import. (AI-Umm, vol. 7, p. 317.)

This is what Abu Yusuf has reported concerning our righteous forebearers and what al-Shafi'i has quoted from him, in agreement with his position. Similarly, Ibn Muflih reported the great scholar Ibn Taymiyyah, as saying that the jurists of the early days of Islam did not term anything *haram* unless it was definitely known to be so. (This is further supported by the fact that the companions did not give up the drinking of alcohol after the revelation of the Qur'anic verse, "They ask thee concerning wine and gambling. Say: In them is great sin and some benefit," (2:219) since this verse did not definitely prohibit drinking prior to the revelation of the verses in *Surah al- Maida*. (5:93-94 (90-91)) In the same spirit, the great *imam* Ahmad ibn Hanbal, when asked about some matter, would say, "I disapprove of it" or "It does not appeal to me," or "I do not like it" or "I do not prefer it." Similar reports are narrated concerning Malik, Abu Hanifah, and all the other *imams* (may Allah be pleased with them). (This is a lesson to the followers of such *imams* who freely use the word "*haram*" without having a proof, or even a semblance of proof.)

References:

Al-Qaradawi, Yusuf (1960). The Lawful and Prohibited in Islam. (p. 11).

<https://islamiconlineibrary.com/wp-content/uploads/2023/07/TheLawfulAndTheProhibitedInIslamal-halalWalHaramFilIslamByShaykhYusufAlQardawi.pdf>

## 5:94 Who created death and life that He might try you as to which of you is better in deed

O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty.

Elsewhere (67:2), the Holy Quran mentions:

Who created death and life that He might try you as to which of you is better in deed. He is the Most Mighty, the Most Forgiving: Commenting on this verse, Maududi writes,

“That is, the object of giving life to man in the world and causing his death is to test him to see which of them is best in deeds. Allusion has been made in this brief sentence to a number of truths: (1) That life and death are given by Allah, no one else can grant life nor cause death.

(2) That neither the life nor the death of a creation like man, which has been given the power to do both good and evil, is purposeless. The Creator has created him in the world for the test. Life is for him the period of the test and death means that the time has come to an end.

(3) That for the sake of this very test the Creator has given every man an opportunity

for action, so that he may do good or evil in the world and practically show what kind of a man he is. (4) That the Creator alone will decide who has done good or evil. It is not for us to propose a criterion for the good and the evil deeds but for Almighty Allah.

Therefore, whoever desires to get through the test, will have to find out what is the criterion of a good deed in His sight. Every person will be recompensed according to his deeds, for if there was no reward or punishment the test would be meaningless.” (Tafhim ul Quran, Surah 67 verse 2 note # 4)

The Holy Quran also mentions in 51:56,

I have only created Jinns and men, that they may serve Me.

The Prophet (peace be upon him) explained this verse as follows:

It is related by Umar Ibn al-Khattab (RA) that he heard the Messenger of Allah (saw) say: “The actions are but judged according to intentions; and to every man is due what he intended. Thus, whosoever migrates for the sake of Allah and His Messenger [and there is no other motive of his migration except compliance with the commands of Allah and the Prophet and winning of their good pleasure], his migration is accounted for the sake of Allah and His messenger [and, doubtlessly, he is a true Muhajir-Emigrant]-and shall receive the recompense prescribed for Hijrat-Migration- towards Allah and His Messenger]; and whosoever migrates for the sake of this world or to wed a woman [his migration will not be

for Allah and the Prophet], and it will be accounted only for the purpose for which it is intended.” [1](Bukhari and Muslim) [taken from Maariful Hadith, Noomani]

For details, see the following post: [2]Actions

are by Intentions References:

[Maududi, Abul Ala \(2010\). Tafhim ul Quran. \(surah 67, verse 2, note 4\).](#)  
[3]<https://www.englishtafsir.com/Quran/27/index.html>

## 68:18 The Plan of Allah

But made no reservation, (“If it be Allah’s Will”).

We must always remember, in all our plans, that they depend for their success on how far they accord with Allah’s Will and Plan. His universal Will is supreme over all affairs.

These foolish men had a secret plan to defraud the poor of their just rights, but they were put into a position where they could not do so. In trying to frustrate others, they were themselves frustrated.

References:

*Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 68 verse 18) [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)*

## 6:1 He made the darkness and the light

Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.

5:100 Good Intentions Do Not Make the Haram Acceptable (2021-09-15 05:02)

Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper."

Good Intentions Do Not Make the *Haram* Acceptable

In all its legislations and moral injunctions, Islam lays great stress on nobility of feelings, loftiness of aims, and purity of intentions. The Prophet (peace be on him) said, "Actions will be judged by intentions, and everyone will be recompensed according to what he intended." (Reported by al-Bukhari.) Indeed, in Islam the routine matters of life and its mundane affairs are transformed into acts of worship and devotion to Allah by good intentions. Accordingly, if one eats food with the intention of sustaining life and strengthening his body in order that he may be able to carry out his obligations to his Creator and to other human beings, his eating and drinking are considered worship and devotion to Allah Ta'ala. Again, if one enjoys sexual intimacy with his wife, desiring a child and seeking to keep himself and his wife chaste, it is considered an act of worship on his part, deserving of reward in the Hereafter. Concerning this the Prophet (peace be on him) said: When you satisfy your desire with your wife, it is counted for you as an act deserving of reward. Those who were listening to him said: Messenger of Allah, how can it be that one of us satisfies his desire and will then be rewarded for it? The Prophet (peace be on him) replied: Would he not be sinful if he had satisfied it in a prohibited manner? Consequently, if he satisfies it in a permissible manner, there is a reward for him. (Reported by al-Bukhari and Muslim. )

He also said: Anyone who desires what is permissible from the world, keeping himself away from sins, working for the sake of his family, and taking care of his neighbor, will meet his Lord with a face shining like the full moon. (The text of the *hadith* was narrated by al-Tabarani.

In this manner, whenever any permissible action of the believer is accompanied by a good intention, his action becomes an act of worship. But the case of the *haram* is entirely different; it remains *haram* no matter how good the intention, how honorable the purpose, or how lofty the aim may be. Islam can never consent to employing a *haram* means to achieve a praiseworthy end. Indeed, it insists that not only the aim be honorable but also that the means chosen to attain it be pure. "The end justifies the means" is not the maxim of the *Shari'ah*, nor is "Secure your right even through wrong-doing." This can never be, for the *Shari'ah* demands that the right should be secured through just means only.

If someone accumulates wealth through usury, forgery, gambling, prohibited games, or in

any other *haram* manner in order to build a mosque, establish a charitable foundation, or to do any other good work, the guilt of having done what is *haram* will not be lifted from him because of the goodness of his objective; in Islam good aims and intentions have no effect in lessening the sinfulness of what

is *haram*. This is what the Prophet (peace be on him) taught us when he said: Allah is good and does not accept anything but good, and Allah has commanded the Believers, as He commanded His messengers, saying 'O you messengers! Eat of whatever is good and work righteousness. Indeed, I am aware of what you do.' (The Qur'an 35:31.) He also said, 'O you who believe! Eat of the good things which We provide for you. (2:172.) The Prophet (peace be on him) then said, A man travels far, unkempt and dust-stained (for *hajj*, *umrah*, or the like), raising his hands to the sky (and saying), 'O Lord! O Lord!' while eating

what was *haram*, drinking what was *haram*, wearing what was *haram*, and nourishing himself through *haram* means. How then could his prayers be accepted? (Reported by Muslim and al-Tirmidhi on the authority of Abu Hurairah.)

He also said:

If anyone amasses wealth through *haram* means and then gives charity from it, there is no regard for him and the burden of sin remains. (Reported by Ibn Khazimah, Ibn Hibban, and al-Hakim on the authority of Abu Hurairah)

Again he said:

If a person earns property through *haram* means and then gives charity, it will not be accepted (by Allah); if he spends it there will be no blessing on it; and if he leaves it behind (at his death) it will be his provision in the Fire. Indeed, Allah Ta'ala does not obliterate one bad deed by another bad deed, but He cancels out a bad deed by a good deed. An unclean thing does not wipe away another unclean thing. (Reported by Ahmad and others on the authority of Ibn Mas'ood.)

References:

Al-Qaradawi, Yusuf (1960). The Lawful and Prohibited in Islam. (p. 25).

<https://islamiconlineibrary.com/wp-content/uploads/2023/07/TheLawfulAndTheProhibitedInIslamal-halalWalHaramFilIslamByShaykhYusufAlQardawi.pdf>

## 6:23 The confession of the polytheists on Resurrection Day

There will then be (left) no subterfuge for them but to say: "By Allah our Lord, we were not those who joined gods with Allah." The following excerpt is taken from "The Study Quran" under the commentary of the above verse:

"Al-Rāzī suggests that grave sins may indicate varieties of kufr (disbelief), that is, disbelief in God, the prophets, the Last Day, or the Sacred Law. This would be consistent with v. 48, which states that God forgives all sins except shirk (idolatry; R)."

Moreover,

"Although Sufi commentators agree that the truly great sin is shirk (idolatry), they consider shirk to also mean an excessive attachment to worldly things, and even the assertion of the independent existence of one's own soul in a way that would obscure pure devotion to and utter reliance upon God. Hence the Sufi saying, sometimes attributed to Rābi'ah al-'Adawiyyah (d. 183/801): "Your existence is a sin to which no other sin can be compared!" (K, Qu)."

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

## 7:190 Ascribing Partners to God, a terrible sin

But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him.

“Although Sufi commentators agree that the truly great sin is shirk (idolatry), they consider shirk to also mean an excessive attachment to worldly things, and even the assertion of the independent existence of one’s own soul in a way that would obscure pure devotion to and utter reliance upon God. Hence the Sufi saying, sometimes attributed to Rābi‘ah al-‘Adawiyah (d. 183/801): “Your existence is a sin to which no other sin can be compared!” (K, Qu).”

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

## 89:22 And thy Lord cometh, and His angels, rank upon rank

And thy Lord cometh, and His angels, rank upon rank,

As God is not considered to have a body or be a “thing” that can be said to be in a particular place or to move from one place to another, some commentators read this verse as an allusion to God’s Power, Decree, or

Command (Q, R). Others say that it indicates God’s Presence, because true knowledge (ma‘rifah) of God will come on that Day, even if some had denied God before it (R, Ṭs). It is said that the angels will be lined up like Muslims in prayer (Ṭs). Others say the angels will descend from every heaven forming lines around the believers (R; cf. 78:38)

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

**8:45 O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often)**

O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper: 'Remembering God' in battle means to shout, "Allahu Akbar" or "God is Great," and other such phrases.

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 829). Unknown. Kindle Edition.

## 9:24 and Allah guides not the rebellious

Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight – are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious.

The `command' is thought to be God's decision of judgment against those who disobeyed the order to migrate. It could either be misfortune in this life or punishment in the next. (Ma'arifur Qur'an)

[1]4:88-91 – Islamic

Web Library

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 829). Unknown. Kindle Edition.

## Allah is One and Justice Prevails due to Him

Quran 3:18:

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

1. Regarding "Allah (God) witnesses", the authors of the Study Quran write:

"God is the supreme witness in that He was when there was nothing else with Him (as is said in a well-known ḥadīth, "God was and there was nothing other than Him"), and He thus has most right to be called a witness (R). God is spoken of as Witness throughout the Quran; see, for example, 5:117: And Thou art Witness over all things. God bears witness along with the angels in 4:166: God Himself bears witness to that which He has sent down unto thee . . . and the angels bear witness."

and [so do] the angels and those of knowledge:

The following excerpt is taken from "The Quran with Annotated Interpretation" by Ali Unal pg. 161 note 3:

"Everything in the universe, from the minutest particles to the most expansive galaxies, and every event that takes place in it, bears

decisive evidence of the existence and oneness of God. For with a thing's coming into existence, with its life and particularities, and with the function it fulfills in the general network of existence, every creature and every object points to a single deity who has absolute and infinite Attributes, including, in particular, Knowledge, Power, and will."

[that He is] maintaining [creation] in justice

The following excerpt is taken from "Tafsir as Saranbi" pg. 75-76:

"In the next part of the ayah Allah (swt) says "maintaining qist ". Here Allah (swt) is telling us that He (swt) is the One Who is maintaining qist throughout His (swt)'s creation. This word qist is difficult to translate into a single English word. It gives meanings of "justice", "equity", and "balance". The fact that Allah (swt) is maintaining qist throughout the creation is true on countless ways. Just look at anything around you and you will see how Allah (swt) is maintaining qist in that thing. Look at our planet earth, Allah (swt) is keeping it at the perfect distance between the sun so that it does not become too hot or too cold. We know that if the earth were to go too close to the sun then it would become too hot to support life and if it were to go too far away then it would be too cold to support life. Allah (swt) keeps it at

the perfect distance between the sun, so that the balance and equity is achieved for life to exist. This is one way in which Allah (swt) is maintaining qist. In addition to the distance from the sun, there are several other conditions that must be achieved in order for life to exist. Examples of these are the presence of the correct combinations of oxygen, carbon and other chemicals, the presence of the right amount of gravity, the right amount of humidity and pressure, and many more factors that need to be in perfect balance for even one organism of life to exist. Allah (swt) ensures that all of these are present in the right amount so that life on this planet can exist. After we look at the world around us we can even look at our own selves, there are several balances that need to be achieved throughout our body for us to live and for us to function. Our heart must pump the correct amount of blood, our lungs must take in the right amount of air, our pancreas must produce the right amount of insulin, our blood must flow at right pressure. If any of these balances are not achieved, we would not be able to live. Who is it that is maintaining this balance within ourselves? It is only Allah (Swt) Who maintains balance and equity within ourselves, and throughout this universe so that all of creation can exist.

#### References:

Unal, Ali (2006). The Quran with Annotated Interpretation in Modern English. (p. 161, note 3) [https://islamiconlineibrary.com/wp-content/uploads/2023/07/The\\_quran\\_with\\_annotated\\_interpretation-1.pdf](https://islamiconlineibrary.com/wp-content/uploads/2023/07/The_quran_with_annotated_interpretation-1.pdf)

Nasr, Hossein (2015). Study Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

As Saranbi, Abduraheem (2019). Tafsir As-Saranbi. (p. 75-76).  
[3] <https://ia800704.us.archive.org/16/items/surah-baqarah-quran-tafsir-org-saranbi-pdf/surah%20baqarah%20quran%20tafsir%20org%20saranbi%20pdf.pdf>

## Allah will forgive every sin upon Repentance

Quran 4:17-18:

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

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

The following excerpt is taken from "Maariful Quran" vol 2 pg. 363-368:

Repentance was mentioned in the previous verse. Now, given in the present two verses are conditions under which repentance is or is not accepted. Commentary

Repentance from a deliberate sin

At this point, it should be noted that the Holy Qur'an has used the words "in ignorance" which apparently gives an impression that the repentance may be accepted when a sin is committed unintentionally and unknowingly. But if it is committed deliberately, it will not be acceptable. However, according to the explanation of this verse given by the noble Companions, may Allah be pleased with them all, the word, "jahalah" (ignorance) here does not mean that a sinning person is not aware of a sin as sin, or has no intention or volition to commit a sin. Instead, it means that it was the insensitivity and heedlessness of a person towards the evil end of sin and its ultimate punishment which became the cause of his audacity to venture into sin, even though he knew a sin as sin, and had approached it with intention and volition as well.

In other words, the word, "jahalah" or ignorance used here is in the sense of carelessness or stupidity. This is supported by an evidence in Surah Yusuf Sayyidna Yusuf (as) (Joseph) had said to his brothers:

Here the brothers have been called,

"jahilun", the ignorant ones, although what they did was not the outcome of any error or forgetfulness but they had done that knowingly and with full deliberation. Yet, it is because of their heedlessness towards the evil end of their act that they have been called "jahil" (ignorant).

Abu al-'Aliyah and Qatadah report that the noble Companions, may

Allah be pleased with them all, agreed that, that is, 'any sin committed by a

servant of Allah is, anyway, an act of ignorance, be it deliberate or

otherwise.'

The master of exegesis, Mujahid said: "Every one who is doing anything in disobedience to Allah is, for that

matter, ignorant while doing it," even though, on the outside, he may appear to be a person of great learning. (Ibn Kathir) ,

In his Tafsir, al-Bahr al-Muhit, Abu Hayyan has said: "This is just like what has been reported in a hadith – poy 52) | gut , that is, 'a person who commits zina (adultery) will not be doing so while in a state of being a true Muslim.' It means that the time when he

succumbed to the temptation of this evil act, that was the time when he was flung far off from the demand of his faith. For this reason,

Sayyidna `Ikrimah said : that is, 'everything one does in

this mortal world – outside the framework of obedience to Allah – is ignorance.' The logic is very obvious since the person disobeying Allah is preferring short-lived pleasures over those ever-lasting; and, anyone who takes the punishment which will last for ever and ever in exchange for this short-lived series of pleasures cannot be called rational, sensible or smart. Such a person would be universally termed as ignorant, even if he knows the evil of his act and has all the inten- tion and resolve to go ahead with it.

The gist of the discussion so far is that the sin that a man commits, deliberately or mistakenly, gets committed due to nothing but 'jihalat' or ignorance. Therefore, there is a consensus of the entire Muslim ummah on the principle that the repentance of a person who commits some sin deliberately can also be accepted. (al-Bahr al-Muhit)

Incidentally, there is another point worth attention in the present verse which prescribes a condition for the acceptance of repentance – that one should repent soon without delaying it. The Qur'anic words are: "Shortly thereafter." What does "shortly" signify and how much time will come within the limit of "shortly" The- Holy Prophet (S) has

himself explained this in a hadith in the following words: The hadith means that Allah Almighty accepts the repen-

tance of His servant until the time he passes into the throes of death and his soul struggles to get out of his rattling throat.

Muhaddith Ibn Marduwayh has narrated from Sayyidna `Abdullah

ibn `Umar (RA), that he heard the Holy Prophet (S) saying: 'A believing servant of Allah who repents from his sin a month

before his death, or repents a day or a moment earlier, Allah Almighty shall accept his repentance, the condition being that the repentance should be genuine and sincere. (Ibn Kathir)

In short, the explanation of "min garib" (shortly thereafter) given by the Holy Prophet (S) himself tells us that virtually man's

whole life-time comes under "garib" and, as such, any repentance which is offered well before death shall be acceptable. However, the repentance made by man while in throes of death is not acceptable. Maulana Ashraf 'Ali Thanavi in his Tafsir Bayan al-Qur'an, has elaborated the subject by saying that man faces two conditions when close to death. Firstly, there is the condition of utter hopelessness when all medicines and efforts fail and man comes to realize that death is round the corner. This is known as the state of "u" i.e., conscious suffering. The second condition relates to what comes after, that is, when the pangs of the departure of human soul begin and the fated time of ghargharah (the onomatopoeic rattling sound emerging from the throat, a herald of approaching death) comes close. This is known as the state of i.e., total despair. The first condition, that is, the condition of conscious suffering comes within the sense of "min garib"

and the repentance made at that time is accepted; but, the repentance in the second condition, that is, the condition of total despair, is not acceptable, for this is a condition when, the angels and things belonging to the Hereafter may start appearing before the dying person, and they are not included in the sense of "min garib".

This explanation given by the Holy Prophet (S) has been

pointed out by the Holy Qur'an itself in the following verse (i.e. verse 18) where it is expressly mentioned that repenting, after the sure signs of death are visible, is not accepted.

So, in the light of this explanation the addition of "min qarib" (shortly thereafter) in this verse serves to indicate that the very life-span of man is limited in time, and death, which he may think is far away, may actually be quite near.

"Relenting taken by Allah upon Himself" is a form of promise the fulfillment of which is certain. Otherwise the truth is that Allah Almighty does not necessarily owe anything to anyone.

The second verse (18) describes those whose repentance is not acceptable with Allah, those who fearlessly go on committing sins throughout their entire lives yet, when death stands on their head and the withdrawal of their soul is set in motion and the angels of death start becoming visible, they start offering repentance. How could their repentance become acceptable when they kept running wild with their lives and wasted all opportunities of repenting while there was still

time to repent. This is very much like Pharaoh and his people who called out while drowning that they were ready to believe in the Lord of Musa (Moses) and Harun (Aaron). Naturally, they were told that their declaration of faith at that time was of no consequence, because the time set for it was all over.

The same thing has been pointed out in the last sentence of the verse which says that Allah also does not accept the repentance of those who die while they are still disbelievers. What is the worth of a declaration of faith right in the middle of one's match with death facing the pangs of the withdrawal of the soul from the body? This confession or this declaration of faith is out of tune with the time and quite worthless now as their punishment stands prepared for

them.

What is repentance?

After the literal explanation of these two verses, it seems necessary to define Taubah or repentance and determine its real nature and status. In his 'Ihya' al-'Ulum, Imam al-Ghazali has identified three different situations with regard to committing sins:

The first state is that of total sinlessness, that is, no sin has ever been committed. This is either the hallmark of angels or that of the

prophets, may peace be on them. The second stage of getting involved in sin comes when one takes the initiative and ventures into sin and then repeats and persists with it, never feeling ashamed or regretful and never thinking of stopping and abandoning it. This is the degree of the satans and the devils. The third station belongs to human beings, the children of Adam who, immediately after having committed a sin, regret it and resolve firmly not to go near it in future.

This tells us that failing to repent after committing a sin is the

style of devils exclusively. Therefore, it is the consensus of the entire Muslim ummah that Taubah is obligatory. The Holy Qur'an says:

(O those who believe, repent before Allah, a sincere repentance; may be your Lord removes from you your sins and admits you to gardens beneath which rivers flow.) (66:8)

How generous is the mercy of our Lord! A man spends a whole lifetime in disobeying Him. Nevertheless, when he repents sincerely

before his death, not only his sins are forgiven, but he receives much more when he is admitted into the circle of favoured servants of Allah and made an inheritor of Paradise. –

In a hadith, the Holy Prophet (S) has been reported to have said: that is, 'one who repents from sin is loved by Allah and one who has repented from sin is like one who had never committed a sin.' (bn Majah)

According to some narrations, if a servant of Allah repents from a sin and his repentance finds acceptance with Him, he is not only absolved from having to account for it, but the very record in writing posted by the angels is erased out from his book of deeds so that he may not be disgraced either.

However, what is necessary is that the repentance is genuine and

is offered in sincerity. This repentance stands on three pillars. Firstly, one should regret over and feel ashamed about what he or she has done. According to hadith, that is, 'Taubah is (another name

of) remorse'. Secondly, one should immediately leave off the sin he has committed and he should, for the future too, firmly resolve to stay away from it. Thirdly, one should think of making amends for what

has gone by, that is, he should try to take measures to rectify what has happened in sin to the best of his ability. For example, if he has missed a prayer or a fast, he should make up for it by doing what is

known as qada (compensatory worship). If one does not remember the correct number of such missed prayers and fasts, he should think, calculate and come to an estimated number and then go on to offer qada for these in all seriousness. If one finds it impossible to do so all at one time, he could offer, with each salah due at its time, one qada of each salah he missed throughout his life, which is commonly known as

'umri qada. In the same way, one should do his best to make up, as and when convenient, for obligatory fasts he missed by offering qada fasts.

May be one has not paid the obligatory zakah due on him; he should, then pay the zakah due on him for previous years as well, paying it all or paying it gradually. God forbid, if one has usurped someone's right, he should return it back to him and if he has hurt someone, he should seek his forgiveness. But, should it be that one does not regret what he has done, or, despite being regretful, he does not leave off that sin for future, then, this repentance is no repentance even though it may be said a thousand times, as so delightfully put in verse by a Persian

poet:

Repentance on the lips, rosary in hand and a heart

full of the taste of sin Sin laughs at my style of

seeking forgiveness!

The point being made here is that man, once he repents as stated earlier, and despite having been in all sorts of sins, becomes a servant dear to Allah. And should it ever be that, out of human weakness, one does fall into sin yet another time, he should immediately renew his repentance in the fond hope that this time, like every other time, Allah Almighty shall, being Most-Forgiving, relent towards him. Let me conclude with yet another Persian couplet which says:

This is the Court of My Presence, not the Court of Despair.

Even if you have broken (the promise in) your repentance a

hundred times, come again! References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 pg. 363-368). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

## An in-depth commentary of the “Prostration” of inanimate and animate creation to Allah (God)

{Have they not observed what Allah has created? Their shadows revolve from the right and the left, bowing to Allah as they shrink away. To Allah bows down everything in the heavens and everything on earth—every living creature, and the angels, and without being proud. They fear their Lord above them, and they do what they are commanded. } [Quran Ch16 – V48-50]

The following excerpt is taken from “The Quran: A Reformist Translation” by Edip Yuksel pg. 198-

It is true that SaJDa means obedience, submission to God’s law (16:49). From this verse we should not necessarily infer that everything has a mind like humans. Even if we subscribe to such a fancy assumption, mental events too are physical events; they are the consequence of interactions of electrons. In fact, the prostration of all the creatures we perceive is physical. Any event that can be sensed by our five senses is a physical event. Atoms peacefully surrender to God’s laws when they interact with each other. When water freezes it peacefully surrenders to God’s law and expands; when it is heated to a certain degree it evaporates. When Hydrogen, Carbon, Nitrogen, and Oxygen atoms come together in a particular order they create bases called Adenine, Cytosine, Guanine, and Thymine; and when these bases join each other in a particular order, pre-ordained by God, they create DNAs that produce new qualities and events, including life. Every cell and organ in our bodies submits to God’s law. These are all physical demonstration of SaJDa to God. No wonder, the entire universe is stated to have submitted to God (3:83; 13:15). Interestingly, in these two verses the same idea is

depicted yet in 3:83 the verb aSLaMa (submitted) is used while in 13:15 the verb yaSJuDu (prostrating) is used. This is strong evidence that both verbs belong to the same semantic field. As we know, submission to God is not just a mental activity but also a physical action, such as working hard, delivering God’s message, feeding the poor, etc.

The word SaJDa in some verses means ONLY mental (in quantum, electronic or neural level) prostration while in other verses it means ONLY bodily (atomic and molecular level) prostration. The prostration mentioned in 27:20-24 must be bodily, and the one in verse 77:48 most likely refers to mental prostration.

As for verse 22:18, it describes both mental and bodily submission to God. One might argue, “Has anyone ever seen any of these creations bow and prostrate on the ground (animals excluded)? Since all things in heavens and earth do not prostrate to God by casting themselves face down on the ground in humility, then we should not prostrate that way either.” This conclusion is based on a false assumption that ALL creatures prostrate the same way. Every creature in the heavens and the earth glorifies God (24:41; 57:1; 59:1,24; 61:1; 62:1; 64:1). But we may not understand their glorification (17:44). We are also instructed to glorify our Lord day and night, not like birds or planets, but like humans, in our language and according to our natural design (3:41; 5:98; 7:206; 19:11; 20:130; 32:15; 40:55; 50:39-40;

52:48-49;

56:74,96; 69:52; 76:26; 87:1; 110:3).

Hence: "Do you not see that everything in the heavens and the earth glorify God, including the birds in columns. Each knows his/her/its prayer (sala) and glorification. God is fully aware of everything you do." (24:41).

The following verse is also important: "Are they seeking other than God's system, when everything has submitted (aSLaMa) to Him in the heavens and the earth, willingly or unwillingly, and to Him they will be returned?" (3:83). Now those who reject that sala prayer includes bodily bowing and prostration should ask a similar question about how to be a muslim just as they ask about how to perform prostration: "Has anyone ever seen any of these creations give charity or deliver God's message or study the Quran?" Perhaps, according to those who object physical prostration besides mental one, we should not give charity, should not deliver the message, should not study the Quran, and should not use computers!

One might refer to 2:62 and ask: "No, not all the listed groups bow and prostrate on the ground. Will they lose? No, it is the people who do not submit to God and follow His commands that will deserve His punishment." This is a hasty conclusion. The groups mentioned in the verse (believers, Jews, Nazarenes, and those from other religions) attain salvation as long as they believe in God, do righteous work and believe in the hereafter. Perhaps not all bow and prostrate, and perhaps not all believe and follow the Quran, either. First, we should remember that God holds each responsible depending on their circumstances. As those who witnessed Moses' miracles will be held responsible for their reaction to them, similarly those who are instructed to bow and prostrate will be held responsible for their reaction. Each nation

received a messenger and each received their instruction (10:47; 22:34; 40:28).

Referring to verse 18:50, one might conclude: "There is no need to get on the ground to worship your Lord because He has not commanded us to do this. He wants us to bow and prostrate our wills to that of His will." This is a reasonable conclusion. However, knowing that the word prostration was also used to mean humbly getting on the ground, we cannot equate the prostration in this verse to all others. The verse refers to an event which took place before the creation of life on earth. Besides, the instruction is to Satan, a creature made of energy, not matter like us. The nature of the prostration asked of Perverse or the controllers might be a little different than the one asked of us; or, more accurately, the form, way or style of our prostration might not necessarily be expected to be the same as that of the controllers.

David, who was observing sala prayer, is described by the Quran as: " & He then implored his Lord for forgiveness, bowed down (KhaRra RuKka'An), and repented." (38:24).

David's repentance is clearly described as bowing down, both mentally and bodily. We should remind those who are trying hard to eliminate the formal component of sala prayer of the following verse: " & When the revelations of the Gracious are recited to them, they fall prostrate (KhaRRu SuJjaDan), weeping" (19:58). See 41:37; 13:15; 3:83.

## References:

Abd-Allah, Muhamed. 323 Verses on Science in the Quran . Kindle Edition.

Yuksel, Edip. Quran: a Reformist Translation (Koran, Kuran in Modern English) (pp. 198-199). Brainbow Press. Kindle Edition.

## And He Restrains the Sky

Quran 22:65:

Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah , to the people, is Kind and Merciful.

The following excerpt is taken from "The Study Quran" under the commentary of the above verse:

The imagery of seafaring as a blessing bestowed by God is

also mentioned in 14:32; 17:66; 30:46; 31:31; 43:12. In this context, where the sea wind is made subservient to the purposes of humanity, that God maintains the sky (samā') is understood to mean that the natural order is Divinely maintained so that such travel is possible (R) and that the sky remains stable enough for ships to take to the sea (Z). It could also be understood as a metonym for whatever falls from the sky, such as rain, as in 11:52 and 71:11: He will send the sky upon you with abundant rains.

The following excerpt is taken from "Tafhim ul Quran" under the commentary of the above verse:

Here "the heaven" implies the whole of the universe above and below the earth where everything is held in its own place and sphere. References:

[Moududi, Abu Ala. Tafhim ul Quran.](https://www.englishtafsir.com/) [1]<https://www.englishtafsir.com/>

Nasr, Hossein (2015). Study Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

## Be and it is

Quran 2:117:

Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.

The following commentary of this verse is taken from "Exposition of the Quran" by Ghulam Ahmad Pervez pg. 60:

'All that is in the heavens and the earth belongs to Him and everything therein devoutly follows His laws. Allah is omnipotent and has brought a colossal universe into existence from nothingness. His manner of creation is that when He decides to create a particular thing, the process of its coming into existence begins at once'

The following excerpt is taken from "The Study Quran" under the commentary of the above verse:

"Decrees translates qada, which can also mean "to accomplish," "to complete," or "to judge." The creative command Be! is also found in 6:73;

16:40; 36:82; 40:68. In each case, all that is necessary to bring a thing into being is for God to say Be! In connection with the previous verse, similar language can

also be found with regard to Jesus' creation in 3:59: Truly the likeness of Jesus in the Sight of God is that of Adam; He created him from dust, then said to him, "Be!" and he was; and 19:35: It is not for God to beget a child. Glory be to

Him! When He decrees a thing, He only says to it, "Be!" and it is. For some commentators such as al-Rāzī, the command Be! is meant to convey the ease and power by which God creates, requiring no preparation, practice, or effort. This view rejects the idea of a sequence of (1) a thing's nonexistence, (2) God's

saying Be! and (3) its existence, since one cannot address nothing, and if something exists, it does not need the Be! in order to exist.

Others say Be! neither precedes nor follows the creation of a thing, but is coterminous with it

(Q). This verse is also understood as confirming that God knows things prior to their creation, and hence before their existence (Q).

This latter idea is expanded upon by Ibn 'Arabī and many members of his school, who explain that God says Be! to the forms (or "immutable essences,"

al-a'yān al-thābitah) in His Knowledge, meaning His Knowledge of His own Qualities and Attributes. That is to say, God knows what He will create and

brings His Will and Power to bear upon that object of knowledge in order to create it by saying Be! Being within God's Knowledge, it is not nothing, but neither is it yet created, nor

does it possess existence. Ultimately, these views converge on the unity of God's Knowledge, Will, and Power as His inseparable Attributes and on God's complete self-sufficiency in relation to what He creates. Be! (kun) also corresponds to the Biblical fiat lux ("Let there be light," Genesis 1:3) and serves to emphasize the fact that the existence of everything comes from God and His Will and that human beings do not have the power to bring anything into being out of nothing."

Quran 3:47:

She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah ; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.

The following commentary of this verse is taken from "Exposition of the Quran" by Ghulam Ahmad Pervez pg. 117:

'Mary was surprised to here this tiding about the birth of a son and said, "How can I have a son when no man has touched me?" The answer was the same that had been given to Zachariah (3:39), namely that the child would be born in accordance with Allah's law of creation. Moreover, when He takes a decision about something, the initiation of the process starts forthwith.'

Quran 16:40:

Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.

The following commentary of this verse is taken from "Exposition of the Quran" by Ghulam Ahmad Pervez pg. 370:

'When We desire to create something, We only have to say, "Be" and thereafter the process of its initiation takes place simultaneously and it does take place'

Quran 19:35:

It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is. The following commentary of this verse is

taken from "Exposition of the Quran" by Ghulam Ahmad Pervez pg. 419:

'It is not necessary for Allah to take for himself a son. He is far above such a requirement. Such is the might of His powers, that whenever He decrees a matter, He only has to say "Be", and it becomes (according to His plan).'

Quran 36:82:

His command is only when He intends a thing that He says to it, "Be," and it is.

The following commentary of this verse is taken from "Exposition of the Quran" by Ghulam Ahmad Pervez pg. 729:

'He does not have to bring any raw material from anywhere for the purpose of creation. His law of creation is that whenever He wills something, the process of its creation is initiated right away.'

Quran 40:68:

He it is who gives life and causes death; and when He decrees a matter, He but says to it, "Be," and it is.

The following commentary of this verse is taken from "Exposition of the Quran" by Ghulam Ahmad Pervez pg. 792:

'Life is bestowed according to Allah's laws. Death also occurs according to His law. Such is the position of His all-encompassing powers that when He decides to do anything, its initial stage comes into existence instantly. (Then, according to His law of Rabubiyya it reaches its destined goal, having passed through various stages of evolution.)'

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

Pervez, Ahmad (2010). *Exposition of the Quran*. (p. 60, 117, 370, 419, 729,

792). . <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/ExpositionOfHollyQuran.pdf>

## Communicating with God: An Impossibility!

Quran 42:51:

It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.

The following excerpt is taken from "Exposition of the Quran" by Ghulam Ahmad Pervez pg. 823:

The law of nature which is in force in the universe is conveyed to human society through wahi (revelation), which is revealed to anbiya (prophets) and not to every individual. Allah communicates in three ways. Two of these are reserved for anbiya and the third for ordinary human beings. He communicates with anbiya either by instilling the contents of His wahi in their hearts (2:97); or at times by conveying it to their ears, from behind the veil (as happened with Moses – 2:253, 4:16). Both these ways are confined to anbiya (prophets). As far as other ordinary human beings are concerned, a rasool (prophet) is sent to them. The rasool conveys to them the divine revelation bestowed by Allah's command. (No man other than a nabi (prophet) can be in communication with Allah directly.) This arrangement is made by the highly exalted Allah, Who takes all decisions rationally.

Regarding this third form of communication, Asad writes:

Note 53: Cf. 53:10. :

(53: Verse 10) And thus did [God] reveal unto His servant whatever He deemed right to reveal (note 6)

Note 6: Lit., "whatever He revealed": an allusion to the exceptional manifestation of the angel "in his true shape and nature" as well as to the contents of divine revelation as such. In its deeper sense the above phrase implies that even to His chosen prophets God does not entirely unveil the ultimate mysteries of existence, of life and death, of the purpose for which He has created the universe, or of the nature of the universe itself.

Also, see the following post:

Wahy

(Revelation)

## References:

Asad, Muhammad (1980). The Message of the Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

Pervez, Ahmad (2010). Exposition of the Quran. (p. 823). <https://islamiconlineibrary.com/wp-content/uploads/2023/07/ExpositionOfHollyQuran.pdf>

## Everything (that exists) will perish except His own Face

Quran 28:88:

And call not, besides Allah, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (all) be brought back.

According to "In the Shade of the

Quran", "Everything is bound to

perish except Himself" Indeed

everything else will die and perish: wealth, position, authority, power, life and its comforts, the whole earth, the heavens and all creatures in them, as well as the entire universe we know or do not know about. All will perish and only God, the

Everlasting, will remain. "With Him rests all judgement." He judges as He pleases. No one is party to His judgement, and none can impede or abrogate His verdict.

Ali Unal writes,

At this point, a question should be asked Does Everything is perishable (and so perishing), except His Face (28: 88) also include Paradise and Hell, and their inhabitants?

Said Nursi makes the following explanation in answer to this question:

Many qualified scholars, saints, and people of deep perception and insight have discussed this subject. Some maintain that the inhabitants of the permanent world are not included, while others hold that these people will also enter annihilation, albeit for such a brief period that they will not feel it.

T.O. Shanavas writes,

When the collapse of the universe is complete, all the matter in the universe will be compressed into a single point. At this point of infinite space-time curvature, every atom and every particle in our universe will be crushed out of existence. This point

becomes a state of singularity—a single point of space and time, where density and temperature become infinite and theories of science become invalid. One might speculate that there would be new laws that worked in singularities, but, according to Stephen Hawking, it would be highly problematic even to formulate such laws at such unruly points, and our observations would not help us to define what those laws might

be. Whether the universe will rise again phoenix-like from the singularity is not known. Should the universe rise again, Carl Sagan asked, what would be the nature and properties of the new universe?

Would the laws of physics and chemistry that would

govern the new universe be different? In the universe that springs out of the big crunch, would there be stars and galaxies, or something quite different? The following Qur'anic verse seems to introduce, in the layman's language of the Arab, our current scientific prediction of the coming big crunch, and answers the above questions:

The day when We shall roll up the heaven as a scroll is rolled for writings; as We originated first creation, so We shall bring it back again—a promise binding on Us; So We shall do.(Qur'an

21:104)

The literal meaning of this verse above suggests a new universe will

spring out of the singularity. Similarly, the following Qur'anic verse could be the answer to Carl Sagan's questions:

On the day when earth is changed into different earth and heavens into new heavens, Mankind shall stand before God, the One, who conquers all.

(Qur'an 14:48)

The verse suggests that, after the big crunch, the newly created

universe will be based on new laws of physics and chemistry and may be based on different mathematics. Two plus two may not become four.

Anisur Rahman writes,

1. Allah (SWT) says, "Unto Him is the return of all of you; it is a promise of Allah in truth. Lo. He produceth creation, then reproduceth it..." (The Noble Koran 10:4)
2. "On the day when We will roll up heaven like the rolling up of the scroll for writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about" (The Noble Koran 21:104)

If we consider the above two Noble verses, it is very clear that as Allah (SWT) created the Universe initially, after collapsing the Universe, He will just repeat the sequences to recreate all (universe, human beings etc.)

Scientists have suggested that the Universe started via the "Big Bang" and will collapse via a "Big Crunch". Then the whole process will start all over again.

According to this theory, the Universe may not have begun in a single Big Bang, but may be only part of an endless cycle of expansion and rebirth.

Entering the Gardens of Paradise is not the End

After allotting people "Hell" or "Paradise", the job of God is not over. You read: "On this Day, the owners of Paradise will be occupied (in their pursuits), rejoicing,"

(36:55 !). In other words, the life in paradise will not be one of inaction:

“But for those who take their Lord as a shield, there awaits them lofty mansions, story upon story with streams running beneath them” (39:20)

The “lofty mansions, story upon story,” are a reference to an endless advancement in heavenly life. Entering the “Gardens of Eternity” is not the end of our journey, and the job of Allâh is not over. Even after entering paradise, you will not stop traveling. Crossing from your grave to the way station of resurrection, you will be carried to the abode of your felicity. You shall have positions and ranks with your Lord according to the worth of your deeds (46:19) and knowledge.

Then from there you will embark on another never-ending journey:

“On that day (when human beings will be raised to life again) Allâh will not disgrace the Prophet nor those who have believed with him. Their light [nûr] will advance swiftly (radiating) in front of them and on their right hands while they will go on (praying and) saying, Our Lord! (Continue to) perfect our light for us [atmim lanâ nûranâ] and protect us (against our lapses). Verily You are the Possessor of prudential power to do every desired thing.” (66:8)

In the language of the Saints, the Gardens of Paradise will be the Gardens of Divine Attributes (Jannât al-Siffât-i-Ilâhî), where there

will be roaming freely in the meadows with running streams of Divine Converse. The progress therein shall be perpetual until you arrive at attributes that fall short of His Attributes. Those who reach close to the Divine Essence (ma`rifat al-Dhât) will embrace the least glimmer of the Most-Radiant Light, which is concealed behind the Veil of Protecting Might (hijâb al-`Izza). Allâh invites us all to His Garden:

“Wing your way to the protection of your Lord and to the Paradise whose expanse is as (vast as) the heavens and the earth” (3:133) (Allamah Nooridin, Commentary and Reflections, pg.193-194)

## References:

NOORUDDÎN ,ALLÂMAH. (2015). Exegesis of The Holy Qur'ân Commentary and Reflections. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/Exegesis-Commentary.pdf>

Qutb. In the Shade of the Quran. ([sura 28] pg. 228). [In the Shade of the QUR'AN He Martyr SAYYID QUTB Vol.1~18 : JpnMuslim : Free Download, Borrow, and Streaming : Internet Archive](#)

Rahman,Dr. Md. Anisur. Quran and Modern Science (pp. 52-53). Unknown. Kindle Edition.

Unal, Ali (2006). The Quran with Annotated Interpretation in Modern English. (pg. 767).[https://islamiconlinelibrary.com/wp-content/uploads/2023/07/The\\_quran\\_with\\_annotated\\_interpretation-1.pdf](https://islamiconlinelibrary.com/wp-content/uploads/2023/07/The_quran_with_annotated_interpretation-1.pdf)

Wynn Sr., Charles M.. And God said, "Let there be evolution!" (p. 132 – 136). All Things That Matter Press. Kindle Edition.

## God's Covenant with the Children of Adam

Quran 7:172

The following is taken from "The Holy Quran in Today's English" by Yahiya Emerick under the commentary of surah 7 verse 172:

When your Lord brings offspring from out of the loins of the children of Adam, He makes them (first) bear witness about themselves by asking them, "Am I not your Lord?" They say, "Of course, and we are a witness to that!" (We do that) so you won't be able to say on the Day of Assembly, "We had no clue about any of this

This is a very deep passage, and it has been interpreted several ways. Most commentators say that it means that the imprint of God is upon us collectively as human beings even before birth, causing us to seek Him after our birth when we reach the age of reason.

Indeed, the Prophet once said, "Every child is born directed towards its true disposition (to worship God), and its parents make it a Jew, Christian or Zoroastrian." (Then the Prophet recited verse 30:30 for emphasis.) (Bukhari) Muhammad Asad explained this concept further by writing

that it means that from our birth we are all pre-programmed with a disposition that makes us seek God. In other words, we all possess an inner religious compass, or fitrah. All human beings seek the higher meaning, the higher power above them. If a person isn't born into an environment where religion is present, he will invent one on his own or seek one as a means to fulfill that missing spiritual link that we are automatically predisposed to seek. Some may become sidetracked by superstition and come to worship idols or other invented gods, while others may deny God altogether – and then make their life's purpose to fight religion, which is in itself a pathetic way of keeping it in their life – but in the end everyone will understand that there is a Presence over all consciousness and matter. Even

in religions with a pantheon of gods, such as Hinduism or Taoism, there is always a supreme power lurking in the wings. Some modern scientists have proposed that humans have a so-called "God-gene" that nudges us towards being religious. Muslims have already known of this inclination towards faith since the very beginning!

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 827). Unknown. Kindle Edition.

## Hidden Treasure: Allah's Relationship with His Creation

According to Ibn Kathir,

"Al Alamin is plural for Alam, which encompasses everything in existence except Allah. The word 'Alam is itself a plural word, having no singular form."

Why is the creation called 'Alam?

Alam is derived from Alamah, that is because it is a sign testifying to the existence of its Creator and to His Oneness." (Tafsir ibn Kathir pg. 43-44)

"Muslims believe that God is the only true reality and sole source of all creation. Everything including its creatures are just a derivative reality created out of love and mercy by God's command, "...Be," and it is." and that the purpose of existence is to worship or to *know* God. It is believed that God created everything for a divine purpose; the universe governed by fixed laws that ensure the harmonious working of all things. Everything within the universe, including inanimated objects, praises God, and is in this sense understood as a *muslim*. An exception are humans, who are endowed with free-will and must live voluntarily in accordance

with these laws to live to find peace and reproduce God's benevolence in their own society to live in accordance with the nature of all things, known as *surrender* to God in the Islamic sense."

Hadith Qudsi:

I was a hidden treasure; I loved to be known. Hence I created the

world so that I would be known The following exerpt is taken from:

The Concept of God, the Origin of the World, and the Image of the

Human in the World Religions (pg. 109)

"According to Ibn Arabi's school of wahdat al-wujud (Unity of Being), the world is a unity that appears as a multiplicity, and it is this facade that is both deceptive and brings about forgetfulness. He who has the eyes and the will should transcend the manifestations (tajalliyat) ad see the Oneness that lies at the heart of all the creatures."

"Semnani's school of the wahdat al shuhud (Unity of Witnessing) also advocates the Oneness of God and the underlying unity, though not by transcending the world of multiplicity but by seeing the unity within it. As the Quran says , "Whosoever sees, there is the face of God"."

"The image of man, according to Sufis, is that of a crescent, which symbolically represents receptivity and passivity. The moon is dark, and had it not been for the sun, it would not have been illuminated. And so God is the sun, from whom all light and love emanates, and man is

the moon, within which divine light is reflected.”

#### References:

Kathir, Ibn. Tafsir Ibn Kathir. (vo. 1 p. 115).

[1]<https://archive.org/details/TafseerIbnKa-thirenglish114SurahsComplete> [2](Link)

Koslowski, Peter (2001).The Concept of God, the Origin of the World, and the Image of the Human in the World Religions. (p.109)

## I will show you My Signs

The New Testament Matthew 5:17-18:

"Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. <sup>18</sup> For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished.

Quran 21:37:

Man was created of haste. I will show you My signs, so do

not impatiently urge Me. The following excerpt is taken

from "Tafsir Kashf" pg. 327:

Man was created of haste. Haste is one thing, hurry is something else. Haste is unapproved and blamed, and a prohibition has come concerning it: "so seek not to hasten Me." Hurry is approved and praised, and a command has come in it: "Hurry!" [3:133]. Haste is to go forth to a work before its moment, and hurry is to rush to a work that is commanded at the beginning of its moment. Haste is the result of Satan's disquieting, and hurry is a requisite of success-giving and reverence for the command. From haste come regret and the heart's

turmoil, and from hurry the joining of spirit

and heart with tranquility: He it is who sent down tranquility into the hearts of the faithful [48:4]. God sends down repose on the hearts of the faithful so that they will recognize Him without having found Him and love Him without having seen Him. They turn away from their own work to His

work, they come from remembering themselves to remembering Him, and they go from love for themselves to love for Him. All rememberings save remembering Him are negligence, all objects of desire save His object of desire are diversions, and all loves save love for Him are idle talk.

Quran 41:53:

We're going to show them Our signs soon enough in locations far away on the horizon and also within their own souls, until it becomes clear to them that this is the truth. Isn't it enough (for them) that (God) witnesses everything?

The following excerpt is taken from "Tafsir Kashf" pg. 449-450:

It is said that the Lord's religion, which is the cause of the deliverance of the servants and the foundation of their familiarity with Him, is built on two things: One is showing on the part of the Real, and the other traveling on the part of the servant. Showing is what He says: "We shall show them Our signs on the horizons." Traveling is what He says: "Whoso does a

wholesome deed, it is for himself" [41:46]. As long as there is no showing on the Real's part, there will be no traveling on the servant's part.

Showing takes place in both the signs of the horizons and the signs of the souls. In the signs of the horizons, it is what He says: "Have they not gazed upon the dominion of the heavens and the earth?" [7:185]. In the signs of the souls, it is what He says: "And in your souls; what, do you not see?" [51:21]. He is saying, "Do you not look at yourself and do you not think about your own makeup?" This is because the Lord of the Worlds has written out many fine points of wisdom and many realities of artisanry with the pen of eternal gentleness on the tablet of this makeup. He has inscribed on it the lights of fabrication and the traces of honoring. He made the round head—the pavilion of intellect and the gathering place of knowledge—a monastery for the senses. Whatever worth has been acquired by this hollow makeup and composite person has been acquired from intellect and knowledge. The worth of the Adamite lies in intellect and his respectability in knowledge, his perfection in intellect and his beauty in knowledge. God created his forehead like a bar of silver. He strung the two bows of his eyebrows with pure musk. He deposited the two dots of his eyes' light into two figures of darkness. He made a hundred thousand red roses grow up in the garden of his two cheeks. He concealed thirty-two teeth like pearls in the oyster shell of his mouth. He sealed his mouth with glistening agate. From the beginning of his lips to the end of his throat He created twenty-nine way stations, making them the places of articulation for the twenty-nine letters. From his heart He brought a sultan into existence, from his breast a field, from his aspiration a fleet-footed mount, from his thought a swift messenger. He created two taking hands and two running feet.

All the aforementioned is but the robe of creation and the beauty of outwardness. Beyond this is the perfection and beauty of inwardness. For a moment ponder the Lord's subtleties and compassionate acts and the traces of the divine solicitude and kind favor that have been made ready in

this handful of dust. Look at the different kinds of generosity and the special favors of proximity that He has placed within them: He created the whole cosmos, but He never looked at any creature with the eye of love. He sent no messenger to any existent thing and gave no message to any creature until it was the turn of the Adamites. They were pulled up by gentleness, caressed by bounty, and turned into quarries of light. He made their secret cores the locus of His own gaze, He sent them prophets, He set angels over them as watchers, He placed the burn of passion in their hearts, and He sent them incitements to yearn and motivations to desire one after another.

What is intended by these expressions and allusions is that the Adamite is a handful of dust. Whatever bestowals of eminence and honor he has received derive from the gentleness and solicitude of the Pure Lord. When He gives, He gives because of His own generosity, not because of

your worthiness. He gives because of His magnanimity, not because of your prostration. He gives because of His bounty, not because of your acts. He gives because of His Godhood, not because you are lord of the manor.

## References:

Emerick, Yahya. The Meaning of the Holy Qur'an in Today's English (p. 594). Unknown. Kindle Edition.

Maybudī, Rashīd al-Dīn. (2015). The Unveiling of the Mysteries

[and the Provision of the Pious. \(pg. 327, 449-450\).](http://www.islamicweblibrary.com/wp-content/uploads/2020/04/kashf.pdf) [1]<http://www.islamicweblibrary.com/wp-content/uploads/2020/04/kashf.pdf>

Perkins, PHEME. The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version (Page 1753). Oxford University Press. Kindle Edition

## Quran 41:53:

We're going to show them Our signs soon enough in locations far away on the horizon and also within their own souls, until it becomes clear to them that this is the truth. Isn't it enough (for them) that (God) witnesses everything?

The New Testament Matthew 5:17-20:

"Think not that I am come to destroy the law, or the Prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven."

And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds).

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'"

([1]Reference taken from sunnah.com)

## Quran 7:143:

[1]

And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."

The following excerpt is taken from the "Study Quran" under the commentary of the above verse:

This verse speaks directly to the issue of the human ability or inability to "see" God and seems to support the view that God cannot be seen by human beings, at least in the ordinary sense of seeing, in this world. It is consistent with the statement in 6:103: Sight comprehends Him not, but He comprehends all sight. Moses' desire to see God is engendered by the state of intimacy he experienced with Him upon the mountain. There his Lord spoke unto him without intermediary (Ṭs, Z); and, according to a legendary report, God was so close that Moses could hear the scratching of the pen across the tablets as they were being written upon by God (Ṭ). With this closeness and the sweetness of God's speaking to him (Su), Moses was overcome with spiritual ecstasy (Qu), yearned to be yet nearer to God, and was emboldened to ask, My Lord, show me, that I might look upon Thee (Ṭ). Some argued that Moses, who surely knew that God transcended all form and corporeality and thus could not be seen physically, asks this only to satisfy the Israelites, who in 2:55 declare, O Moses, we will not believe thee till we see God openly (Ṭs, Z). Still others suggest that Moses was not asking for a physical vision, but rather for such complete spiritual knowledge (ma'rifah) of God that it would be as if he were able to see Him directly (Ṭs, Z). The verb show me might also be translated "cause me to see"—that is, "grant me the ability to see"—so that Moses might look upon God and attain the vision he desires. Some commentators understand God's response, Thou shalt not see Me, to mean that God is not seen in this world, but may be in the next (IK, Ṭ), sometimes invoking 75:23, which

speaks of the righteous gazing upon their Lord in the Hereafter; and Sufi writers speak of the ability to see God inwardly, with the eye of the heart. Others, however, argue that the response Thou shalt not see Me is stated in an emphatic form, indicating that God will not be seen, even in the next world (Ṭs, Z). In the Biblical account, Moses is told that none can see the Face of God "and live" (Exodus 33:20), and some commentators mention this as well (IK, Ṭ) or note that, had Moses not looked at the mountain when God manifested Himself, he would have died (Su). According to one report, Moses responded that he would rather see God and die than live without seeing Him (Ṭ). For Sufis, this may be connected with the idea that the vision of God in this life is only possible after the "death of the ego," when one has completely "died" to the passions and desires of the soul. The annihilating power of God's Self-Manifestation is similarly suggested in the saying attributed to the Prophet, "His veil is

light. Were He to remove it, the Glory of His Face would burn up everything His Sight reached" (Su). That the mountain crumbles after God says of it, if it remains firm in its place, then thou wilt see Me, indicates that seeing God with the physical eye is as impossible as the mountain being able to withstand God's Self- Manifestation (Z); it demonstrates the annihilating power of that vision, since even the mountain, so much larger and stronger than Moses himself, was incapable of bearing it (IK). He made it crumble to dust might also be translated "He leveled it to the ground." Elsewhere, mountains are awed or moved by the Power of God; see, for example, 33:72, where the mountains fear accepting the Trust of God, and 19:90–91, where it is said that the earth would be rent asunder and the mountains destroyed by the claim that God has a son. Moses fell down in a swoon out of sheer awe (Z) or as the result of being passed over by one of the angels (Ṭ, Z). In a swoon translates ṣa'iqā, which might also be translated "thunderstruck," from the same root as the thunderbolt (ṣā'iqah) that is said to have struck the Israelites for asking a similar question in 2:55. Some indicate that Moses actually died in this moment and was brought back to life (Qm, Ṭ, Z), although others argue that recovered (afāqa) connotes arousal from a state of unconsciousness, rather than from physical death. Upon recovering, Moses "turns in repentance," repenting of having asked to see God (Ṭ, Ṭs,

Z). Moses' assertion that he is the first of believers may mean that he was the first among the Israelites of his time to believe (Ṭ), that he was the first to believe that God could not be seen physically (IK, Qm, Ṭs, Z), or that he was the foremost believer of his time. The Sufi tradition speaks of those who seek, and sometimes receive, the blessing of "seeing," or "witnessing" God, or receiving an inward vision of God. Al-Sulamī, commenting on this verse, indicates that "nothing can withstand the witnessing of God save the hearts of the gnostics," which God has adorned with spiritual knowledge of Himself and illuminated with His Light. Even so, al-Sulamī indicates that this "witnessing" really describes God's witnessing or seeing Himself, "for the Real is witnessed by none but Himself."

#### References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

## The Breath of the Compassionate

Quran 1:3:

the Compassionate, the Merciful

The following excerpt is taken from the "Study Quran" under the commentary of the above verse:

This verse repeats the two Divine Names, the Compassionate (al-Raḥmān) and the Merciful (al-Raḥīm), that are recited in the basmalah at the opening of each sūrah, except for Sūrah 9, "Repentance" (al-Tawbah). Both Names are intensifications of the word raḥmah, meaning "Mercy" or "Loving Mercy." Al-Raḥmān, which is also the title of Sūrah 55, is considered to be more emphatic, embracing, and encompassing than al-Raḥīm (IK, Qu, Ṭ). It is one of the Divine Names that cannot be applied to anything other than God, either literally or figuratively, since it connotes the Loving-Mercy by which God brings forth existence. Al-Raḥīm indicates the blessing of nourishment (rizq) by which God sustains each particular existent thing. Thus it may apply figuratively to creatures, and the adjective raḥīm is in fact used to describe the Prophet in 9:128. As al-Raḥmān is more encompassing, it is closer to the highest Name of God, Allāh; 17:110 enjoins the Prophet to say, Call upon God, or call upon the Compassionate. Whichever you call upon, to Him belong the Most Beautiful Names. The relationship between them is thus presented as that of different levels or degrees of light: al-Raḥmān is like the light of the sun that illuminates the whole sky, and al-Raḥīm is like the particular ray of sunlight that touches a creature. In Islamic metaphysics and cosmology it is stated that it was by God breathing "the Breath of the Compassionate" (Nafas al-Raḥmān) upon the immutable essences (al-a' yān al-thābitah), which are the archetypes of all things in Divine Knowledge, that the world was brought into being. From this perspective, the very existence of the world is in essence nothing but the breath of Divine Compassion. Together these two Names refer to two aspects of the Divine Mercy (raḥmah): one essential and universal, the other attributive and particular. The first

is that by which creation is brought forth, while the second is that by which God shows Mercy to those whom He will, as in 33:43: And He is Merciful (raḥīm) unto the believers. The essential and universal Mercy is that of the Compassionate, which God bestows upon all things through their very existence and is the Divine aspect referred to in 20:5: The Compassionate mounted the Throne; and 25:59: Then mounted the Throne, the Compassionate [is He]. The particular Mercy is that of the Merciful, through which each creature that exists is sustained and which varies in mode according to the manner in which this Divine Name or Attribute has become manifest. It is evident that Divine Names of beauty, such as "the Kind" (al-Laṭīf), "the Clement" (al-Ḥalīm), and "the Beautiful" (al-Jamīl), are manifestations of Mercy. But in Divine Names of rigor, such as "the Powerful" (al-Qādir), "the Avenger" (al-Muntaqim), and "the Abaser" (al-Mudhill), the manifestation of Divine Mercy is veiled by the inseparability of God's Kindness from His Majesty and determinative power (qadar). God is thus said to be Compassionate toward all of creation and Merciful toward the believers (Ṭb).

Positioned between v. 2, which alludes to God being the Sovereign over all dimensions of space, both seen and unseen, and v. 4, which alludes to God being the Master of all time, since all things end on the Day of Judgment, this verse indicates that God's Mercy encompasses and interpenetrates all time and all space, as in 7:156: My Mercy encompasses all things.

#### References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

## The Colouring of Allah

Quran 2:138:

Pickthall: (We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers. The following excerpt is taken from

"Anwar ul Bayan" vol 1 pg. 141:

Allah Has Colored us

Asabun Nuzul has reported from Sayyidina Abdullah ibn Abbas (Radihullahnu) that the Christians used to baptise their on the seventh day after birth using some coloured water. They considered this as a form of purification for their children and also regarded it as a substitute for circumcision. Only after this rite did they regard the child as a proper Christian.

Allah refers to this practice in the above verse and makes it clear that only the colouring of Belief (Iman) and good deeds given by Allah is what should be desired. No other colouring and baptism can be better than Allah's colouring of a person with Belief (Iman). Therefore, the Believers are exhorted to proclaim, 'Allah has coloured us. Who can colour better than Allah? And we are His worshippers.'

This announcement is a proclamation of steadfastness as Muslims. They will never forsake this divine colouring because none other can colour a person as Allah can. The baptism practised nowadays is done with clean water with the same intention of purification. Although physical purity may be attained by it, spiritual cleanliness is not.

The following excerpt is taken from "The Study Quran" under the commentary of the above verse:

"Some commentators mention Christian baptism and understand this verse to assert the superiority of Islam, as the true baptism of God, over the Christian rite (Th). Other interpretations include şibghah as "purification" and also as the wont of God, God's "wont" being His unchanging actions in relation to the world (see 17:77; 33:38; 33:62; 35:33; 40:85; 48:23). For others the şibghah may denote God's religion (dīn; R). These interpretations can be seen as complementary, as God's wont, religion, creed, and purification have overlapping significance, and all are brought out by the range of meaning in the term şibghah in the sense of an original dye or coloration by God in the fabric of existence."

## References:

Madani, Muhammad. Anwar ul Bayan. (vol. 1 p. 141). [Tafseer Anwar-ul-Bayan \(English\) \[Illuminating Discourses on Noble Quran : Free Download, Borrow, and Streaming : Internet Archive\]](#)

Nasr, Hossein (2015). Study Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

## The Cosmological Argument: Rational proof of Allah (God)

The following is taken from "The Case for Allah's Existence in the

Quran and Sunnah" pg. 14-16, 18: Allah said:

Have they not thought about their own selves? God did not create the heavens and earth and everything between them without a serious purpose and an appointed time, yet many people deny that they will meet their Lord. (Quran 30:8)

Our intuition and experience tell us that effects have causes; things come to be because something made them that way. Since the universe is one giant series of causes and effects, it is reasonable to conclude that it had an original cause that set it all in motion.

Allah said:

Were they created out of nothing? Were they the creators? Did they create the heavens and the earth? No! They do not have faith. (52:35-36)

These verses posit three possibilities:

1. the universe appeared without any agent to bring it into existence,
2. people created themselves, or by implication
3. the universe must have been created.

The first two propositions are impossible. It could not be the case that the universe appeared from nothing without any reason, purpose, or force to inject it with its energy and direction. Everyday experience informs us that all things we witness in life, every effect we see, must have an explanation at some level. The second proposition, that people created themselves, can be dismissed on its face. As such, the only reasonable conclusion is that the universe was caused – it was created – it was made to exist by something greater and more powerful than itself.

Scholars derive from these verses and others a logical train of thought, sometimes referred to as the cosmological argument, which determines that God, as the uncaused cause or first cause, is the most reasonable answer to the existential question. İsmail Latif Hacinebioğlu summarizes the logic of the argument in the following steps:

1. Everything in the universe that has a beginning must have a cause.
2. The universe began to exist.
3. Therefore the beginning of the existence of the universe must have been caused by some- thing.
4. The only such cause must be an uncaused cause, or God

Those who deny the existence of the Creator attempt to challenge the a priori premise that the universe has a definite beginning. Their argument is that the universe has always existed in an endless series of causes, or an infinite regression, without the need for a first cause to set it in motion.

Besides being counter-intuitive – as all things we experience in life had a beginning at some point – modern physics and cosmology now largely accepts the premise of the cosmological argument as fact. The “big bang” theory postulates that the universe began from a singularity somewhere between 12 and 14 billion years ago.

#### References:

Parott, Justin. The Case for Allah’s Existence in the Quran and Sunnah. (p. 14-16, 18).  
<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/The-Case-for-Allahs-Existence.pdf>

## The Evolver (Rabb) of all the Worlds

Quran 1:2:

[All] praise is [due] to Allah , Lord of the worlds –

The following excerpt is taken from "Islamic Theory of Evolution" pg. 131-132:

The first command that came to the Prophet was:

96:1-2: Read in the name of thy Sustainer (Rabb), who has created man out of a germ cell.

The general translation of the word Rabb as Sustainer does not contain its overall meaning. The noun Rabb is derived from the Arabic word Rububiyat, the meaning of which cannot be fully rendered in English with one word. Based on his analysis of the works of early Arabic

lexicographers, Abul Kalam Azad, a Muslim Quranic scholar and commentator from the Indian subcontinent, deciphers the meaning of the word as follows:

"To develop a thing, stage by stage, in accordance with its inherent aptitude and needs, its different aspects of existence and also in the manner affording the requisite freedom for it to attain its full stature."

Likewise, Imam Aul'l-Qasim ar-Raghib (11th century), in this book Al-Mufradat fi Gharib al-Quran (The Vocabulary of the Quran), defines the meaning of the word Rabb as follows:

"Rabb signifies the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of perfection."

The major components of the meaning of the word Rububiyat are thus: (a) development of a thing by an external agent, (b) a step-by- step process, not an instant event, and (c) the freedom for the objects "to attain full stature" within the overall creative process.

Therefore Rabb, the derived noun from Rububiyat, means an evolver. The use of the noun Rabb as an attribute of God suggests that God lets organisms evolve, affording them the freedom to attain complete perfection within the limits of His laws of nature.

References:

Shanavas, T.O. (2005). Islamic Theory of Evolution: The Missing Link between Darwin and the Origin of Species. (p. 131-132).

## The Meaning of Hidayah (Guidance) in the Quran

Quran 1:6-7

Guide us to the straight path – The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

The following excerpt is taken from "Maariful Quran" Vol.1 pg. 72-77:

### The Implications of Guidance

A problem of highest significance arises here. The teaching with regard to the prayer for being guided in the straight path is addressed equally to all men or all Muslims and to saints and prophets who have already received guidance and are even a source of guidance for other men. Why should these repeatedly pray for something they already possess? The answer to this question depends on knowing all that is implied by guidance. The answer would, at the same time, remove all difficulties and confusions which arise in the minds of those who, not being familiar with the true signification of guidance, begin to suspect that certain verses of the Holy Qur'an were contradicting certain others.

### The Meaning of Hidayah or Guidance

The best explanation of the word, Hidayah (guidance) has been offered by Imam Raghīb al-Isfahani in his Mufradat al-Qur'an, which can be summed up thus: Hidayah signifies leading someone towards his destination, gently and kindly; while guidance, in the real sense, issues forth from Allah alone, and it has several degrees. The First Degree of Guidance

The first degree of guidance is general, and covers everything that exists in the universe – minerals, plants, animals etc. It would surprise many to hear of guidance in relation to minerals. But the Holy Qur'an makes it quite clear that all forms of existents in the universe, and every particle of dust possesses life, sensitivity, and

even consciousness and understanding in its own degree and according to its own sphere of existence. Some of these existents possess more of this essence than others, and some less. Hence, those who have very little of it are considered to be inanimate and devoid of consciousness. The Shari'ah too has recognized this difference, and such creatures have not been made to bear the obligation of observing the injunctions of Allah. The creatures which show obvious signs of life but not those

of consciousness and reason are considered to be living, but not rational; whereas, creatures showing the signs of consciousness and reason, along with those of life, are called rational beings. Because of these differences in the degrees of consciousness, men and jinn alone, of all the existents in the universe, have been made subservient to the

injunctions of the Shari'ah and accountable for their actions, for they alone have the necessary consciousness and understanding. But, it does not mean that other creatures or existents are totally devoid of life or sensitivity, or of consciousness and understanding. The Holy Qur'an is

very explicit on this point:

Nothing exists that does not slehawn His praise, but you do not understand their (mode of) praising. (17:44)

Have you not seen that everything in the heavens and the earth proclaims Allah's purity, and the birds too that spread their wings? Each of them knows its prayer and its (mode of) praising. And Allah is aware of what they do. (24:41)

Evidently, one cannot extol and praise Allah without knowing Allah. It is equally evident that knowing Allah is the highest form of

knowledge possible, and such a knowledge cannot be gained unless one possesses consciousness and understanding. These verses, therefore, show that everything that exists in the universe possesses life,

sensitivity, understanding and consciousness, though it may not always be apparent to the ordinary observer – a truth which has been endorsed by all the great religions, by certain ancient philosophers, and lately even by experimental science.

This, then, is the first degree of guidance which is common to minerals, plants, animals, men, jinns and all the forms of creation. The Holy Qur'an speaks of this primary and general guidance in these words:

He gave to everything its distinctive form, and then guided it. (20:50) Or, as we find in another Surah:

Celebrate the name of your Lord, the Most High, Who has created all things, well proportioned them, and Who has de- termined and guided them. (87:1-2)

That is to say, Allah has given every creature a particular nature and function, and guided it in a way which should correspond to its station in the scheme of things. Thanks to this general guidance, everything in the universe is performing its allotted function with such marvellous efficiency. For example, it is the ears that hear a sound and not the eyes or the nose. Similarly, the nose smells but cannot see; the eyes see but cannot smell. In short:

There is nothing in the heavens and the earth but comes to the All-

Merciful as a servant. (19:93) The Second Degree of Guidance

Unlike the first, the second degree of guidance is not general but particular. It is limited to these creatures which are considered to be rational, that is, men and jinns. This kind of guidance comes to every man through prophets and revealed books. Some accept this guidance, and become believers (Muslims): some reject it and become disbelievers (Kafirs).

The Third Degree of guidance

The third degree of guidance is still more particular, being special

to true believers (Mu'minin) and the God-fearing (Muttaqin). Like the first degree, the third kind of guidance too descends directly to the individual from Allah, and it is called, Tawfig.

That is to say, Allah's grace provides a man with internal and external means and circumstances which should make it easy, and even pleasant for him to accept and act upon the guidance of the Holy Qur'an, and difficult to ignore or oppose it. The scope of the third degree of guidance is limitless, and its levels indefinite.<sup>5</sup> Here is the sphere in which man, not only can, but is required to make a progress in the veritable sense of the term. The agency of this progress is the performance of virtuous deeds.

All increase in virtuous deeds brings with it an increase in divine guidance. The Holy Qur'an itself gives us the promise of such increase:

As for those who follow the straight path, Allah will increase their guidance. (47: 17) And whoever believes in Allah, He guides his heart. (64:11)

Those who strive for (literally, 'in') Us, We will surely guide them in Our paths. (29:69)

It is in this field of progress that we see even the greatest prophets and men of Allah striving, and it is an increase in divine guidance and help that they keep seeking to their last breath. A Cumulative view of guidance

Keeping in mind the three distinct degrees of guidance, one can easily see that guidance is a thing which everyone does possess in some way, and yet no one, not even the greatest, can do without

wishing to attain more of its advanced and higher stages. Hence, of all the prayers man can address to Allah, the most important is the prayer for guidance, which has been taught to us in the very first Surah of the Holy Qur'an; and this prayer is as necessary for the greatest of prophets and men of Allah as for an ordinary Muslim. That is why the Surah Al-Fath (Victory), in enumerating the material and

spiritual benefits of the conquest of Makkah i in the last days of the

Holy Prophet plus ade di be, also says: nae bl bie Kind: 4s (and to guide you on the straight path) (48:20). When these verses were revealed, the

Holy Prophet lass Kole ali io had already received guidance and was a source of guidance for others. The good tidings of receiving guidance can, in this situation, have only one meaning that he attained some very high station of guidance at the time.

Guidance: Some notes of caution

In concluding this discussion about the different implications of guidance (Hidayah), we repeat points that would help the reader of the Holy Qur'an avoid certain confusions and errors:

1. The Holy Qur'an sometimes speaks of divine guidance as being general and common to believers and non-believers, in fact to all creatures, and sometimes makes it out to be particular and special to the God-fearing. So, the unwary may be led to sense a contradiction here. But once it is understood that one degree of guidance is common to all, whereas another degree is limited to particular cases, the doubt and confusion readily resolves itself.
2. On the one hand, the Holy Qur'an reminds us again and again that Allah does not grant guidance to the unjust and the unrighteous; on the other hand, it repeatedly declares that Allah guides all. The misunderstanding which may arise here is also dispelled by a knowledge of the degrees of guidance. Now we can easily see that the general guidance is given to all without any distinction, but the third and very special degree of guidance is not granted to the unjust and the unrighteous.
3. The first and the third degrees of guidance pertain to a direct act

of divine grace, and no prophet can have anything to do with it, for the function of the prophets is related only to the second degree.

Whenever the Holy Qur'an speaks of Prophets (as) as guides, it

is always referring to this second degree, and to it alone. On the other hand, when the Holy Qur'an, addressing the noble Prophet (S), says: (You cannot guide whom you please) (28:56), it is the

third degree of guidance which is intended, that is to say, it is neither the function of a prophet nor is it in his power to provide tawfiq to anyone, in other words, to make it easy for anyone to accept guidance.

To sum up, the Qur'anic prayer (guide us in the

straight path) is most comprehensive, and certainly, one of the most important prayers taught to man. No member of the human family can claim not to need it. No success, no prosperity in this or in the other world can really come without being on the straight path.

Particularly so, for man lost in the anxieties of mortal life, the prayer for the straight path is an elixir, though people do not realize it.

## The Power of Allah (God)

Quran 3:26:

Say: "O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power. (Yusuf Ali)

The following excerpt is taken from "The Holy Quran: Text, Translation and Commentary" pg. 129 note 369:

"Another glorious passage, full of meaning. The governing phrase in it all is: "In Thy hand is all Good." What is the standard by which we may judge Good?

It is Allah's Will. Therefore when we submit to Allah's Will, and real Islam illuminates us, we see the highest Good. There has been and is much controversy as to what is the Highest Good.

To the Muslim there is no difficulty: it is the Will of Allah. He must ever strive to learn and understand that Will.

But once in that fortress, he is secure. He is not troubled with the nature of Evil. Evil is the negation of God's Will. Good is conformity with God's Will. He does not cry with impatience against many things which give him pain and sorrow. He knows that "God is in His world", and that God is Good. God's Will is another name for God's Plan. There is nothing arbitrary or haphazard. We do not see the whole Plan or Will. But we have Faith. All is, will be, must be, right in the end.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (Surah 3 verse 26). [1]Microsoft Word – 003 Imran.doc (quran4u.com)

## The Signs of the Creator

{On earth are adjacent terrains, and gardens of vines, and crops, and date-palms, from the same root or from distinct roots, irrigated with the same water. We make some taste better than others. In that are proofs for people who reason. } [Quran Ch13 – V4]

The following excerpt is taken from "The Case for Allah's Existence in the Quran and Sunnah" by Justin Parrott pg. 19-20:

Along these lines, the great Imāms were often asked why they believed in the Creator in the first place, and they would respond by calling attention to the signs of God.

Imām Mālik (d. 795) was asked by Caliph Hārūn Rashīd about the existence of the Creator, and Mālik told him to seek evidence in the different languages, different voices, and different melodies of creatures.<sup>56</sup>

Imām Al-Shāfi'ī (d. 820) was asked about the existence of the Creator and he replied, "The leaves of a berry bush all have one taste. Worms eat it and produce silk. Bees eat it and produce honey. Goats, camels, and cows eat it and deliver offspring. Deer eat it and produce musk. Yet, all of these come from one thing."<sup>57</sup> The simple miracle of the leaves of a bush, and every other miracle it produces, indicates that it was designed for this very purpose.

Imām Aḥmad (d. 855) was asked about the existence of the Creator and he replied, "Consider a smooth, impenetrable fortress without any doors or exits. The outside is like white silver and the inside is like pure gold. It is built in this way and, behold! Its walls crack and out comes an animal hearing and seeing with a beautiful shape and a pleasant voice." Aḥmad was referring to the natural wonder of a baby chick emerging from her mother's egg. The powerful evidence contained in God's signs requires no specialized philosophical training or knowledge to understand them and believe in them. As we have said, it is natural and intuitive to recognize them. In a well-known story, a Bedouin – a member of the nomad tribes who were usually illiterate – was once asked about the existence of the Creator and he replied, "Glory be to Allah! The camel's droppings testify to the existence of the camel, and the footprints testify to existence of the walker. A sky that holds the stars, a land that has fairways, and a sea that has waves? Does not all of this testify to the existence of the Kind, the Knowing?"<sup>59</sup> The simplicity of the teleological argument was even put into pithy poetic verse by Ibn Mu'taz (d. 908): Strange how the God is disobeyed, And strange the dispute of the disputer (jāḥid), In everything there is a sign, To show that He is One (wāḥid)

### References:

Abd-Allah, Muhamed. 323 Verses on Science in the Quran . Kindle Edition.

Parrott, Justin. The Case for Allah's Existence in the Quran and Sunnah. (p. 19-20). <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/The-Case-for-Allahs-Existence.pdf>

## The word 'Allah'

In the Arabic language, the proper name of the One Supreme God is Allah. This word usually is taken to mean the One and Only God, but there is a deeper history to this word. It is derived, according to the Arabist Fleisher Franz Delitzsch, from the ancient Arabic root ilah or elah, which means "to be possessed of God." A derivative from that root term, aliha, means "to be filled with dread" and "anxious to seek refuge," thus the Qur'an's call for believers to seek refuge with God from all that they fear. (See 7:200 and 16:98 for example.) The Old Testament Book of Genesis (verses 21:42 & 53) uses the same term where God is called the "fear" or "dread" of Isaac – not in a negative sense, mind you, but in the sense of utter and complete awe. The Hebrew word for God, Eloah (or El), which occurs 3,350 times in the Old Testament, mostly in its plural 'royal' form of Elohim, is linguistically related to the Arabic root ilah. Adding the definite article al (the) to ilah makes it al-ilah which is the progenitor of the name Allah, or, The God. If it is remembered that Ishmael, the son of Abraham who dwelled in Arabia, spoke the same ancient tongue as Isaac, whose descendants became the Hebrews, then it is clear why Arabic and Hebrew both have the same linguistic name for God.

### References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 827). Unknown. Kindle Edition.

## To Allah belong the forces of the Heavens and the Earth

Quran 48:7:

Sahih International: And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Exalted in Might and Wise. Pickthall: Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.

Yusuf Ali: For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom. Shakir: And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.

Muhammad Sarwar: To God belong the armies of the heavens and the earth. God is Majestic and All-wise.

Mohsin Khan: And to Allah belong the hosts of the heavens and the earth. And Allah is Ever All-Knower, All-Wise. Arberry: To God belong the hosts of the heavens and the earth; God is All-mighty, All-wise.

In the Qur'an, the expression "the heavens and the earth" invariably denotes the universe in its entirety.' (The Message of the Quran, pg. 950, note #33)

## To Him is due the primal origin of the heavens and the earth

Quran 2:116:

They say: "Allah hath begotten a son" :Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

The following excerpt is taken from "The Holy Quran: Text, Translation and

Commentary" by Abdullah Yusuf Ali: "It is a derogation from the glory of Allah –

in fact

it is blasphemy – to say that Allah begets sons, like a man or an animal.

The Christian doctrine is here emphatically repudiated. If words have any meaning, it would mean an attribution of Allah of a material nature, and of the lower animal functions of sex. (R)"

2:117:

To Him is due the primal origin of the heavens and the earth: When He decreeth a

matter, He saith to it: "Be," and it is. The following excerpt is taken from "The

Study Quran" under the commentary of the above verse:

"Decrees translates qadā, which can also mean "to accomplish," "to complete," or "to judge." The creative command Be! is also found in 6:73;

16:40; 36:82; 40:68. In each case, all that is necessary to bring a thing into being is for God to say Be! In connection with the previous verse, similar language can also be found with regard to Jesus' creation in 3:59: Truly the likeness of Jesus in the Sight of God is that of Adam; He created him from dust, then said to him, "Be!" and he was; and 19:35: It is not for God to beget a child. Glory be to

Him! When He decrees a thing, He only says to it, "Be!" and it is. For some commentators such as al-Rāzī, the command Be! is meant to convey the ease and power by which God creates, requiring no preparation, practice, or effort. This view rejects the idea of a sequence of (1) a thing's nonexistence, (2) God's

saying Be! and (3) its existence, since one cannot address nothing, and if something exists, it does not need the Be! in order to exist.

Others say Be! neither precedes nor follows the creation of a thing, but is coterminous with it

(Q). This verse is also understood as confirming that God knows things prior to their creation, and hence before their existence (Q).

This latter idea is expanded upon by Ibn ‘Arabī and many members of his school, who explain that God says Be! to the forms (or “immutable essences,”

al-a‘yān al-thābitah) in His Knowledge, meaning His Knowledge of His own Qualities and Attributes. That is to say, God knows what He will create and

brings His Will and Power to bear upon that object of knowledge in order to create it by saying Be! Being within God’s Knowledge, it is not nothing, but neither is it yet created, nor does it possess existence. Ultimately, these views converge on the unity of God’s Knowledge, Will, and Power as His inseparable Attributes and on God’s complete self-sufficiency in relation to what He creates. Be! (kun) also corresponds to the Biblical fiat lux (“Let there be light,” Genesis 1:3) and serves to emphasize the fact that the existence of everything comes from God and His Will and that human beings do not have the power to bring anything into being out of nothing.”

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (Surah 2 verse 116). [2]Microsoft Word – 002 Baqarah.doc (quran4u.com)