THE SOCIOLOGICAL ASPECTS OF SELECTED VERSES FROM SURAT ALE- IMRÃN

According to Al- Miizãn Fi Tafsiir Al Qur'an of Muhammad Tabatabaei

STUDENTS' QUR'AN COMPETITION 2024

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بسم الله الرحمن الرحيم

THE COMPETITION MESSAGE

In the Name of Allah, The Compassionate the Merciful

Praise be to Allah, Lord of the universe, and may Allah's peace and blessings be upon our master prophet Muhammad (saww), his pure progeny, and his chosen companions.

The Holy Qur'an plays a great role in setting man and society on the straight path of salvation. There are many Qur'anic verses and blessed narrations that emphasized the importance of studying the Holy Qur'an and grasping the depth of its secrets and commanding Allah's servants to adhere to the Qur'an because it is His complete word and His complete will for mankind at all times and place: **"*And this Book that We have sent down is a blessed one; so follow it and be God-wary so that you may receive (His) mercy*"**

So, whoever wants to reach, and receive Allah's bounties he/she only has to follow His path and be guided by His guidance, and whoever is guided is guided only by Him, and whoever deviates, goes astray.

The global challenges that the Islamic nation (*ummah*) is facing today, and the cultural invasion that surrounds it from every direction, makes the Holy Qur'an the best reference and guide, and a source of enlightened thought that saves man's spirituality, entity and existence, and maintains his spiritual connection with the Almighty Allah; the Exalted Truth. And in the same vein, the Noble Messenger (sww) said: "If you want to enjoy the happy life, attain the death of martyrs, survive on the day of worries, have the shade on a hot day, guidance in times of deviation then study the Qur'an, for it is the speech of Allah the Most Merciful, a shield from Satan, and a positive load in the scale".

And emphasizing the importance of learning and teaching the Qur'an, al-Mustafa Islamic University- College has launched, since its establishment, the teaching of the Holy Qur'an, introducing its students to elite professors specialized in the field of teaching the Qur'an, reading and memorizing it besides its various related sciences.

The Student Qur'an competition is designed with the same goal, "Familiarity with the Holy Qur'an", so secondary and university students of various educational centers can compete in its various sections, including: Recitation, Memorization, Exegesis (tafsir), Hadith (word of wisdom), Supplication (Dua) and Research.

This book is a source of study for the Exegesis (Tafsir) section entitled "THE SOCIOLOGICAL ASPECTS OF SELECTED VERSES FROM SURAT ALE- IMRÃN ". Student Quran Competition proudly introduces this book and invites you to participate in this competition. Hope that all of us can benefit from divine knowledge for our spiritual growth.

God willing

January 2024

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About book:

TAFSIR AL-MIZAN

Al-Mīzān fī Tafsīr al-Qur'ān, often known as Tafsīr al-mīzān, is one of the most comprehensive and lengthiest exegeses of the Qur'an in Arabic authored by Sayyid Muhammad Husayn Tabataba'i (1321-1402 /19041981).

Al-Mizan is an ordinal exegesis of the Qur'an, which is organized by the order of the Qur'anic suras and verses, and its methodology is the exegesis of the Qur'an by appeal to the Qur'an itself, which means interpreting a Qur'anic verse in terms of other verses of the Qur'an. In virtue of its intellectual honesty and fairness, accuracy and depth, al-Mizan has attracted the attention of Sunni scholars and found a place as one of the most reliable sources of inquiry about the Qur'an. Soon after its publication, tens of books and hundreds of articles and dissertations were written about it.

One of the significant advantages of this exegesis is its profound inquiries about important issues such as the miraculous character of the Qur'an, the stories of the prophets, human soul and spirit, God's response to people's prayers, monotheism, repentance, divine sustenance (rizq), divine blessings (baraka), jihad, annulment of actions (ihbat), which are discussed when relevant to the verse that is being interpreted.

For more information:
https://en.wikishia.net/view/Al-Mizan_5_tafsir_al-Qur%27an_(book)

About Author:

ALLAMAH MUHAMMAD HUSAYN TABATABA'I

Muhammad Husayn Tabatabaei was born in Shahabad, a village in Tabriz, on Dhu l-Hijja 29, 1321/March 17, 1904. His previous fourteen ancestors were well-known scholars of Tabriz.

His paternal ancestors were descendants of Imam al-Hasan (a), while his maternal ancestors were descendants of Imam al-Husayn (a).

He studied Arabic literature, intellectual sciences, jurisprudence and principles of jurisprudence. He then immigrated with his brother to Najaf, where he continued his seminary education and developed his moral and spiritual perfection for ten years (1343/1925-1354/1935). He later moved to Qom (1365/1946), where he was teaching and writing till the end of his life.

He is one of the top Muslim philosophers, an Iranian scholar, theorist, philosopher and one of the most prominent thinkers of modern Islam. He is perhaps best known for his Tafsir al-Mizan, a twenty-seven-volume work of Tafsir, which he produced between 1954 and 1972, in addition to other unique works in various fields; like:

Risalah al- Wilayah: Vicegerency

Shia Islam

Sunan An-Nabi: A Collection of Narrations on the Conduct and Customs of the Noble Prophet Muhammad

The Qur'an in Islam Its Impact and Influence on the Life of Muslims

Islamic Teachings in Brief

Shia and Spirituality

Invitation to Testify

Al-Mizan: An Exegesis of the Qur'an

Community Relationship in Islam

Social Relations in Islam

A Shi'ite Anthology

Points of Islam in Brief, and many others.

'Allama Tabataba'i died on Muharram 18, 1402/November 15, 1981.

For more information
https://en.wikipedia.org/wiki/Tafsir_al-Mizan

THE SOCIOLOGICAL ASPECTS OF SELECTED VERSES FROM

SURAT ALE-IMRÃN

Introduction

Ale-Imran (آل عمران) is the name of the third surah of the Holy Quran. This surah is Madani and has 200 verses, and it is called with this name on the occasion of telling the story of Imran's family. The meaning of Imran mentioned in this surah is the father of Hazrat Maryam (pbuh) and the meaning of Aal Imran is Jesus (pbuh). And Hazrat Maryam. The mother of Hazrat Maryam is also probably included in this title (Tabatabaei, 167/3) Aal Imran is one of the seven long surahs of the Quran and is attributed to Amir al-Mominin Ali (AS), Ibn Abbas and Jaber Ibn Zayd, the eighty-seventh surah of the Quran. (Ramiar, 670) in this blessed surah, he invites the believers to monotheism of the word and patience and steadfastness in defending Islam and strengthening it, and reminds them of the sensitivity of their position in front of enemies such as Jews, Christians and polytheists, who at that time They were determined to fight against Islam, he makes them understand the truths of religion and removes the doubts and temptations of the deniers from their hearts. It is also talked about Maryam (pbuh) and Jesus (pbuh), the flow of Mubahlah, the prophets of Bani Israel, the Jews, the invitation of the people of the book to Islam and the necessity of patience, effort and unity, the Kaaba, riba and its sanctity. It seems that all of this surah was revealed at once because its verses are in harmony with each other from the beginning to the end (Taba Taba'i, 6/3). If this opinion is correct, Surah Al-Imran must have been revealed in the year 9 AH.

Part 01

Why do we need Quran commentors in order to understand Quran?

﴿هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَـــابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاء الْفِتْنَةِ وَابْتِغَاء تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الألْبَابِ﴾

"He is the one who sent you the Quran, some of which includes definite verses that serve as the cornerstones of the Quran and some of which includes ambiguous verses that can be understood in more than one way. Those with deviated hearts go after the ambiguous verses with the intention of interpreting them in their own favor and stirring up dissension. However, it is only God who knows the real interpretation. However, it is only God who knows the real interpretation. But the steadfast scholars say, "We believe in the ambiguous verses. The entire Quran has been sent by God, be it definite or ambiguous." Of course, no one will be awakened to the truth except the intelligent people."

Commentary

It has been narrated through the Sunni chains that the Prophet prayed for Ibn ‘Abbas: “O Allah! give him knowledge of the religion and teach him the interpretation.” And Ibn ‘Abbas is reported as saying: “I am among those who are firmly rooted in knowledge and I know its interpretation.” Also, he said: “The decisive are the verses that abrogated and the ambiguous are the abrogated ones.” All these traditions put together give an impression that the decisive verse is the interpretation of the ambiguous one.

Question 1: According to the narration, those who are firmly rooted in knowledge?

a) They believe in the ambiguous verses

b) have knowledge and interprete the ambiguous verses

c) ambiguous verses cannot be understood

d) all the answers are correct.

Part 02

Divine aid is for which people?

﴿قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاء إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الأَبْصَارِ ﴾ (13)

"Indeed, there was a sign in the two hosts [which] met together in encounter; one party fighting in the way of Allah and the other unbelieving; they saw them twice their number with the sight of the eye; and Allah aids with His aid whom He pleases; most surely, there is a lesson in this for those who have sight" (3:13).

Commentary

"***And Allah aids with His aid whom He pleases; most surely, there is a lesson in this for those who have sight" (3:13).***

"at-Ta'yid" (اَلتَّأْيِيدُ = to strengthen) is derived from al-ayd (اَلْاَيْدُ = strength). "al-Absar" (اَلْاَبْصَارُ) is sight. Some people say that here it refers to the eyes, because the verse describes how Allah influenced their eye-sight. Others say that it means wisdom and knowledge, because it is through them that one may take lesson from some event. But this controversy is misplaced, because Allah counts him who does not take lesson from events and parables as blind; and says that eyes must see and differentiate the truth from falsehood. It is a sort of claim that the truth, to which Allah invites all His creatures, is a manifest, embodied substance which is within the perception of these physical eyes.

Question 2: The eye is important due to fact that

a) People use the eyes for seeing

b) it sees and differentiate the truth from falsehood

c) its wisdom and knowledge

d) all of the above

Part 03

What are the features of worldly and hereafter life and God's pleasure are for which people?

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ﴾ (14)

﴿قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾ (15)

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾ (16)

It has been made to seem fair to men, the love of desires of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth; this is the provision of the life of this world; and Allah is He with Whom is the best destination. (15) Say: "Shall I tell you of what is better than these?" For those who guard [against evil] are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants. (16) Those who say: "Our Lord! surely, we believe, therefore forgive us our sins and save us from the chastisement of the fire" (17)

Commentary

It has been made to seem fair…" (3:14)

The unbelievers erroneously thought that these things would make them independent of Allah. Now, this verse explains the reason of their mistaken idea: They have submerged their souls under the love of these worldly materials and are so overwhelmed with them that they have forgotten the life hereafter. But they are mistaken, because these things are just the provisions of this transient life, their only purpose is to pave the way for the next

this is the provision of the life of this world; and Allah is He with Whom is the best destination (3:14).

These desires are such as may be useful to manage the affairs of this life; but this life itself, like its provisions, is a transient thing; it will soon cease to exist. The good life and the best destination are only with Allah.

Question 3: the best way one can benefit from wordly provision is by

a) By benefiting from them for the sake of the hereafter

b) by staying away from acquisition of wealth

c) by living a moderate life

d) remembering death

Part 04

What is the relationship between faith and disbelief?

﴿إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْـــلامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُواْ الْكِتَابَ إِلاَّ مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ (19)

﴿فَإِنْ حَاجُّوكَ فَقُلْ أَسْـلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُل لِّلَّذِينَ أُوتُواْ الْكِتَابَ وَالأُمِّيِّينَ أَأَسْـلَمْتُمْ فَإِنْ أَسْـلَمُواْ فَقَدِ اهْتَدَوْا وَّإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾ (20)

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْـطِ مِنَ النَّاسِ فَبَشِّـرْهُم بِعَذَابٍ أَلِيمٍ﴾ (21)

﴿لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاء مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَـــيْءٍ إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ﴾ (28)

Surely, the religion with Allah is Islam; and those to whom the Book had been given did not differ but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the signs of Allah then surely, Allah is quick of reckoning (3:19).

But if they dispute with you, say: "I have submitted myself [entirely] to Allah and [so has] everyone who follows me." And say to those who have been given the Book and the unlearned people: "Do you submit yourselves?" So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message; and Allah sees the servants (3:20).

Surely, [as for] those who disbelieve in the signs of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement (3:21).

Commentary

"Surely, the religion with Allah is Islam" (3:19).

We have already described the literal meaning of "al-Islam" (اَلْإِسْلَامُ = to submit, to surrender oneself to Allah). Apparently, this is the meaning intended here, because it is followed by description of the difference of the People of the Book - the difference which they created after knowing the truth, because of envy among themselves.

The explanation of the verse, therefore, would be as follows: The religion with Allah is only one; there is no difference or discrepancy in it; He has commanded His servants to follow only this religion; it was this religion which was described in the Books revealed to His prophets, and to which the Divine signs pointed. It is the Islam, that is, surrender to the truth, with correct belief and sincere deeds; Islam is to accept willingly all the knowledge and commandments sent down by Allah.

"Those who disbelieve in the signs of Allah and slay the prophets unjustly and slay those among men who enjoin justice" (3:21).

The verbal form used in these sentences implies persistence and continuity. It conveys the idea that it was their ingrained habit, a characteristic trait, to disbelieve in divinely sent communications, to reject the revealed truth out of envy and arrogance, to murder the prophets - and such a slaying was undoubtedly against justice and to kill those of their compatriots who called them to justice and tried to keep them away from injustice and rebellion. And the history of the Jews confirms that these things were a part of their national character; they had murdered a multitude of their prophets and good believers who enjoined the good and forbade the evil. The Christians too followed in their footsteps and killed countless good Christians.

Question 4: according to this commentary Islam means:

a) To believe that the only religion is Islam

b) to accept the truth from all religions

c) to accept willingly all the knowledge and commandments sent down by Allah

d) to belief in Prophet Muhammad

Part 05

How does the Quran describe Jesus Christ (as) and which people stood against Him?

﴿إِذْ قَالَتِ الْمَلاَئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّـرُكِ بِكَلِمَةٍ مِّنْهُ اسْـمُهُ الْمَسِـيحُ عِيسَـى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقَرَّبِينَ﴾ (45)

﴿وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً وَمِنَ الصَّالِحِينَ﴾ (46)

﴿قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكِ اللَّهُ يَخْلُقُ مَا يَشَاء إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ﴾ (47)

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالإِنجِيلَ﴾ (48)

﴿وَرَسُـولاً إِلَى بَنِي إِسْـرَائِيلَ أَنِّي قَدْ جِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لآيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ﴾ (49)

﴿وَمُصَـــدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ﴾ (50)

﴿إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ﴾ (51)

﴿فَلَمَّا أَحَسَّ عِيسَـى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنصَـارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَـارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْـهَدْ بِأَنَّا مُسْلِمُونَ﴾ (52)

﴿رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ (53)

﴿وَمَكَرُواْ وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾ (54)

﴿إِذْ قَالَ اللَّهُ يَا عِيسَـى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾ (55)

﴿فَأَمَّا الَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالآخِرَةِ وَمَا لَهُم مِّن نَّاصِرِينَ﴾ (56)

﴿وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُواْ الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لاَ يُحِبُّ الظَّالِمِينَ﴾ (57)

﴿ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الآيَاتِ وَالذِّكْرِ الْحَكِيمِ﴾ (58)

When the angels said: "O Maryam! surely Allāh gives you good news of a Word from Him whose name is the Messiah, 'Īsā son of Maryam, worthy of regard in this world and the hereafter and of those who are made near (to Allāh) (45). And he shall speak to the people when in the cradle and when of mature age, and (he shall be) one of the good ones" (46). She said: "My Lord! how shall there be a son (born) to me and man has not touched me?" He said: "Even so; Allāh creates what He pleases; when He has decreed a matter, He only says to it: 'Be,' and it is (47). And He will teach him the Book and the Wisdom and the Torah and the Injīl (48). And (make him) a messenger to the Children of Israel: 'That I have come to you with a sign from your Lord, that I create for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allāh's permission, and I heal the blind and the leper, and bring the dead ones to life with Allāh's permission, and I inform you of what you eat and what you store in your houses; most surely there is a sign in this for you, if you are believers (49). And a verifier of that which is before me of the Torah, and that I may allow you part of that which has been forbidden to you, and I have come to you with a sign from your Lord, therefore fear Allāh and obey me (50). Surely Allāh is my Lord and your Lord, therefore worship Him; this is the straight path' " (51). But when 'Īsā perceived unbelief on their part, he said: "Who are my helpers to Allāh?" The disciples said: "We are helpers of Allāh: We believe in Allāh and be (our) witness that we are submitting ones (52). Our Lord! we believe in what Thou halt revealed and we follow the messenger; so write us down with those who bear witness" (53). And they planned and Allāh (also) planned, and Allāh is the best of planners (54). And when Allāh said: "O 'Īsā! I am going to take you away completely and cause you to ascend unto Me and purify you of those who disbelieve, and make those who follow you above those who disbelieve to the Day of Resurrection; then to Me shall be your return, so I will decide

between you concerning that in which you differed (55). Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers'' (56). And as to those who believe and do good deeds, He will pay them fully their rewards; and Allāh does not love the unjust (57). This we recite to you of the signs and the wise reminder (58)

Commentary

When the angels said: ''O Maryam! surely Allāh gives you good news of a Word:

The good tiding ascribed to the angels in the verse under discussion is thus attributed here to the Spirit.

It is said that the word ''angels'' refers to Gabriel. He has been described with a plural, ''angels'', to show his great honor and high rank. Others say that the announcement of good news by Gabriel was precisely the announcement by the group of the angels under his authority. And Gabriel is one of the chiefs of the angels, one of those who are nearer to Allāh, as the Divine Words show: Most surely it is the word of an honored messenger, the possessor of strength, having an honorable place with the Lord of the Throne, one (to be) obeyed, and faithful in trust (81:19 — 21).

''a Word from Him whose name is the Messiah, ʻĪsā son of Maryam:

The meaning of ''a Word from Allāh refers to ʻĪsā (a.s.) because he was the word of creation, i.e., the Divine Command, 'Be'. No doubt every man, nay, everything, comes into being by the creative word, 'Be'; but every man is conceived and born according to the well-known normal system: the usual course is for the male sperm to fertilize the female ovum — and it requires many main and supporting causes to materialize. That is why conception is attributed to man as its efficient cause — as every effect is attributed to its immediate cause. But conception of ʻĪsā did not follow this course; many usual and gradual causes were simply missing. His existence was just by the creative word, 'Be', and no usual

causes intervened. And in this way, he became the "Word" itself, as we see in the verse: … and His Word which He communicated to Maryam (4:171). It gets support from the verse 3:59, coming at the end: Surely the likeness of 'Īsā is with Allāh as the likeness of Adam; He created him from dust, then said to him, "Be", and he was.

"worthy of regard in this world and the hereafter and of those who are made near (to Allah):

al-Wijāhah (translated here as worthiness of regard) means esteem, prestige, eminence and acceptability. 'Īsā's eminence and acceptability in this world is not a secret; and the Qur'ān confers this position to him in the hereafter too. Undoubtedly 'Īsā (a. s.) was one of "those who are made near". He is near to Allāh, included in the rank of the friends of Allāh and the near angels in the verse: The Messiah does by no means disdain that he should be a servant of Allāh, nor do the angels who are near to Him (4:172).

Question 5: why is Isa refered to as the word from Allah accoeding to commentary?

a) He was born without a father

b) because God created him by saying the word Be

c) His birth was miraculous

d) none of the answers

Part 06

How is belief in chain of prophets and peaceful co-existence with followers of other religions emphasized in Quran?

﴿فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾ (61)

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ﴾ (64)

﴿يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ﴾ (70)

﴿يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ﴾ (71)

﴿وَقَالَت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُواْ بِالَّذِيَ أُنزِلَ عَلَى الَّذِينَ آمَنُواْ وَجْهَ النَّهَارِ وَاكْفُرُواْ آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ﴾ (72)

﴿وَلاَ تُؤْمِنُواْ إِلاَّ لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ أَن يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِندَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاء وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ (73)

﴿يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاء وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ (74)

﴿وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لاَّ يُؤَدِّهِ إِلَيْكَ إِلاَّ مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُواْ لَيْسَ عَلَيْنَا فِي الأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ﴾ (75)

﴿بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ (76)

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً أُوْلَئِكَ لاَ خَلاقَ لَهُمْ فِي الآخِرَةِ وَلاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ (77)

﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ﴾ (78)

﴿مَا كَانَ لِبَشَـــرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ عِبَادًا لِّي مِن دُونِ اللَّهِ وَلَكِن كُونُواْ رَبَّانِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ﴾ (79)

﴿وَلاَ يَأْمُرَكُمْ أَن تَتَّخِذُواْ الْمَلاَئِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ﴾ (80)

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُـــولٌ مُّصَـــدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ﴾ (81)

﴿فَمَن تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ (82)

﴿أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾ (83)

﴿قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَى إِبْرَاهِيمَ وَإِسْـــمَاعِيلَ وَإِسْـــحَاقَ وَيَعْقُوبَ وَالأَسْـــبَاطِ وَمَا أُوتِيَ مُوسَـــى وَعِيسَى وَالنَّبِيُّونَ مِن رَّبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ (84)

﴿وَمَن يَبْتَغِ غَيْرَ الإِسْلامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ﴾ (85)

(61)Now if the Christian delegation from Najran continues to argue with you over Jesus Christ after the truths you have received about him, challenge them to a 'Duel of Truth' by telling them, "Let's bring together in one place our children and your children, our women and your women, ourselves and yourselves; we will then leave everything to God by asking Him earnestly to put a curse on the liars.

(64) Make a suggestion to the People of the Book: "Come and let's focus on our common values and principles: not to worship anyone but God, not to worship idols and not to consider some individuals amongst ourselves as being our lord instead of God." If they continue to disagree, tell them, "Remember that we will still practice our common values and principles regardless."

(70)O People of the Book! Why don't you acknowledge the signs of Muhammad's prophethood despite having seen such signs in the Torah and the Gospel? (71) O People of the Book! Why do you present the truth as falsehood and knowingly hide the truth? (72) A

group of Jews suggested to another group of Jews, "At the beginning of the day, pretend to have believed in the religion and the book that has been sent to the Muslims and renounce their religion by the end of the day. Perhaps, by doing so, the Muslims will lose faith and follow suit by renouncing their religion too. (73) Also don't trust anyone other than the followers of your own religion when it comes to discussing the common points and statements mentioned in both the Quran and the Torah as it may turn out that others outside our religion have also been given a book similar to the book that has been given to you, or for Muslims to argue against you in front of God on the Day of Resurrection." O Prophet! Tell them, "In fact, true guidance comes only from God and so does the privilege of prophethood which is given to whoever He sees fit, as God has boundless wealth and knows who to give it to. (74) God will favour anyone He sees fit with His special kindness as He is very gracious. (75) Having said that, there are some among the People of the Book who will return a hoard of gold coins if you trust them with it. However, there are also those of them who will abuse your trust even if you trust them with a single gold coin unless you keep pressing them for it. The reason for this outrageous act of theirs lies in them saying, "Others have no right to make any objections to us as we are the superior race." By making this statement, they are knowingly attributing lies to God. (76) It goes without saying that others have the right to voice their objections. God loves those who keep their word and are mindful of their behaviour. Yes, He loves those who are mindful of their behaviour. (77) On the other hand, those who sell their religious commitments and oaths for a lowly material gain will have nothing to gain in the Hereafter. Also, on the Day of Resurrection, God will neither talk to them kindly nor pay any attention to them. In addition to that, God will not bless such people with the opportunity to cleanse themselves of their sins in this world and they will be subject to a painful punishment in the Hereafter. (78) When reading out from their own handwritten scrolls, a number of Jewish scholars change the tone of their speech in a way that one would suppose they are still reciting the word of God. That is while such scripts are not part of the Book of God. What's more, they claim that such scripts have been sent by God while God has never sent them. They knowingly attribute such lies to God. (79) It would be out of the question for God to give someone a divine book, leadership and prophethood and then for that person to tell people and particularly the

scholars "Be my servants instead of serving God." Rather he would say, "Since your job is studying and teaching the divine book, then be devout and Godly scholars." (80) Also, such a person would not instruct you to take the angels and the prophets as your lord. Can this person ever be expected to order you to become disbelievers once you have already surrendered to the will of God? (81) This was how God extracted promises from the prophets and their followers: "Once I have given you a divine book and wisdom and then a new prophet comes along who endorses your divine book, you must then believe in him and support him." God then asked the prophets, "Will you acknowledge this issue and will you ask your followers to make a firm commitment about it?" They replied, "Yes, we will." God then said, "So bear witness and I'll be witnessing along with you. (82) From this point on, those who break their promises and wriggle out of their commitments will be considered as immoral individuals." (83) With all such clear proofs, how can the disbelievers be after anything other than God's religion while all the inhabitants of the earth and the heavens have surrendered to His will either willingly or unwillingly? At the end of the day, all such inhabitants will only be taken back to Him. (84) O Prophet! Say, "We have believed in God and in what has been sent to us; in what has been sent to Abraham, Ishmael, Isaac, Jacob and all the prophets descending from Jacob, in what has been given to Moses, Jesus and all other prophets by their Lord. As far as the principle of prophethood is concerned, we don't make any distinction between them whatsoever and we fully surrender to the will of God. (85) Whoever follows a religion other than Islam, that religion will never be accepted from them and in the Hereafter they will be among those who have spoilt the gift of their life.

We believe in Allāh and what has been revealed to us: Allāh enjoins the Prophet '' adhere to the covenant which was made with him and the others. He should declare as follows, for himself and on behalf of the believers from his ummah: "We believe in Allāh and what has been revealed …" It is a proof, as we have said above, that the covenant was made with the prophets and their people together.

Commentary

:and what was revealed to Ibrāhīm and Ismāʿīl … and to Him do we submit": All those mentioned here were prophets from the progeny of Ibrāhīm. The verse implies that the word, "the tribes", refers to the prophets from the progeny of Yaʿqūb — from the Children of Israel — like Dāwūd, Sulaymān, Yūnus, Ayyūb and others. Then comes the phrase, "the prophets from their Lord"; it makes the declaration comprehensive, as it covers Adam, Nūh and all the others. Then a reference is made to the whole group, saying, ''we do not make any distinction between any of them and to Him do we submit''.

Say: ''O People of the Book! come to a word, common between us and you: This call is addressed to all the People of the Book in general. The invitation to ''come to a word'' really means to unite on the meaning of the word by acting upon it. The call to the word is based on the idiom found in Arabic and other languages, as for example, they say: The nation is united on this word. It implies the meanings of belief, acknowledgment, recognition and propagation. The verse therefore means: Come let us adhere to this word, co-operating with one another in its propagation and acting on its demands.

Question 6: What is the best meaning of the phrase come to a word according to the commentary?

a) To believe in one God,

b) to believe in prophethood of Jesus,

c) to acknowledge the prophethood of all prophets,

d) to unite on the meaning of word by acting upon it.

Part 07

What is spending wealth in the way of Allah and how is it?

﴿لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (92)

﴿مَثَلُ مَا يُنفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُواْ أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ﴾ (117)

(92)You will only achieve piety once you spend from your favourite things in the way of God. God is well aware of anything you may spend in His way.

(117) The wealth and property that they spend towards their worldly and material goals are similar to a frosty gust of wind that blows in and destroys the crops of those who have done wrong to themselves. Yes, God hasn't done any wrong to them but, in fact, they are doing wrong to themselves.

"and whatever thing you spend, Allāh surely knows it": It strengthens and gladdens the spenders' hearts. They should know that what they have spent from their cherished wealth and property is not wasted, has not gone unnoticed, because Allāh Who has enjoined them to do so, knows their spending and what they spend.

Commentary

The verse means that whatever they spend in this life (in order to better their conditions and achieve their evil goals) brings nothing to them except infelicity and unhappiness; it destroys what they ardently desire and which they think would bring happiness to them. It is like an intensely cold wind that smites the farm produce of an unjust people; it is because they had done injustice to their own selves — after all, an evil deed can bring only evil results.

Question 7: The phrase "like an intensive cold wind that smites the farm produce of unjust people" is basically related to:

a) Wealth of unbelievers

b) wealth spent for the sake of this worldy gains

c) wealth spent for the sake of both is world and hereafter

d) none of the answers

Part 08

What is Faith brotherhood?

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ﴾ (102)

﴿وَاعْتَصِمُواْ بِحَبْلِ اللَّهِ جَمِيعًا وَلاَ تَفَرَّقُواْ وَاذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاء فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾ (103)

(102)O Muslims! Do your best in being mindful of your behaviour in front of God and make sure that you don't leave this world without having already surrendered to God's will. (103) You should all unite around the cause of God and not to disperse. Keep in mind the valuable blessing that God has given you: you used to be one another's enemy but God brought your hearts close to one another after which you became friendly brothers through His blessing. Also don't forget the time when you were on the verge of ending up in Hellfire and God saved you from it. This is how God sheds light on the signs of His kindness for you so that you may follow the right course.

Commentary

Now the verse under discussion has changed the phraseology; instead of telling us to hold fast to Allāh, it enjoins to hold fast to the cord of Allāh. It shows that the cord of Allāh is the Book revealed by Allāh; it is the cord that joins the creature to his Lord, that connects the heavens to the earth. You may also say that the Divine Cord is the Qur'ān and the Prophet because the end result of all is the same. The Qur'ān invites only to the ideal piety and firm Islam. Yet the aim of this verse is different from the preceding verse that had enjoined ideal piety and the death on Islam, inasmuch as that verse was concerned with guidance of the individual, while this looks at the good of the society. The words ''all together'' and ''be not divided'' point to this fact. The verse therefore orders the Muslim society to hold fast to the Book and the sunnah, as they had earlier enjoined the individual to do so.

Question 8: According to the commentary, holding to the cord of Allah as muslim brothers and sisters, meanings:

a) Holding to prophet Muhammad

b) holding to prophet's family only

c) holding to the book of Allah

d) all answers

Part 09

Why and how is prohibition of evil and enjoining good?

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (104)

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾ (110)

(104) There should be a group among you to advise others to do good while at the same time ordering what is right and forbidding what is wrong. Such people are the happy ones.

(110) Yes, you dutiful Muslims are the best group who have been created to serve people as you engage in ordering what is right and forbidding what is wrong while believing in God. It would have been better for the People of the Book if they too had believed in the Prophet of Islam. However, only some of them became Muslims and the majority of them remained deviated.

Commentary

This reality binds a good society (that which has got useful knowledge and virtuous action) to preserve and keep intact their knowledge and culture; and obliges them to bring a deviator back to the right path, to make sure that nobody goes astray leaving the known way of righteousness for the unforgiving desert of evil — they must protect him from falling into the pit of sin and error by forbidding him to go near it.

A society which follows this guidance must be the ideal society. It would only be the right and the good which they would recognize, which would be ‘‘known’’ to them; and only the wrong and the evil which they would not recognize, which would be ‘‘unknown’’ to them. If this fine point is not kept in mind, then the only possible explanation would be that the right and the wrong were respectively known and unknown in the eyes of religion — but not in actual practice of the society.

Question 9: The best reason why muslims are the best nation is that:

a) They believe in One God

b) they enjoin people good and forbid evil

c) they believe in all prophets

d) they fast

Part 10

What is the relstionship between power (politics) in opposite to truth?

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً وَدُّواْ مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الآيَاتِ إِن كُنتُمْ تَعْقِلُونَ﴾ (118)

﴿هَاأَنتُمْ أُولاء تُحِبُّونَهُمْ وَلاَ يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُواْ آمَنَّا وَإِذَا خَلَوْا عَضُّواْ عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُواْ بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (119)

﴿إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا وَإِن تَصْبِرُواْ وَتَتَّقُواْ لاَ يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ﴾ (120)

(118)O Muslims! Do not confide in just anyone as they may wish you hardship and will stop at nothing to hurt you. You can find signs of a grudge in their words but the grudge they hold within is even deeper. Yes, We have fully shed light on the signs of your enemies; that is, if you use your reason! (119) It is you who approaches them for friendship but they don't like you despite you having accepted all the divine books. When they meet you, they dishonestly tell you, "We believe!" However, when they are alone among themselves, they bite the tips of their fingers out of anger at you. Tell them, "Die from this anger." God knows well what goes on in people's hearts and minds. (120) They will be annoyed if something benefits you at all but they will be delighted if something terrible happens to you. If you show patience in the face of difficulties and keep the situation under control, their plots won't harm you a bit, as God has a watchful eye over their behaviour.

Commentary

O you who believe! do not take for intimate friends from among others than your own people; ...: Intimate friend has been called 'al-bitānah' (inner lining of a garment) — i.e., opposite of 'az-zihārah' (outer side of a garment) — because such a friend knows the inner thoughts and secrets of man; "they do not fall short," i.e., they leave no stone

unturned; ‘khabālan’ (harm, mischief); insanity is called ‘al-khabl’ (because it harms or destroys understanding); ‘‘they love what distresses you’’: ‘‘what’’ in this sentence is for masdar, and it means: they love your distress, your grievous harm; ‘‘vehement hatred has already appeared from out of their mouths’’: it means that their enmity and hatred is very obvious from their way of talking, from slips of their tongues; it is a fine metaphor; the verse does not describe what they have kept hidden in their hearts, it just says: ‘‘and what their breasts conceal is greater still’’; this apparent vagueness indicates that the hatred hidden in their hearts is so varied and so great that it is beyond description.

Question 10: Here the best intended meaning of al-bitāna is;

a) The inner lining of a garment

b) Inner friendship

c) outsider of the garment

d) all the answers

Part 11

What is the secret of divine help?

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ﴾ (123)

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلاثَةِ آلافٍ مِّنَ الْمَلائِكَةِ مُنزَلِينَ﴾ (124)

﴿بَلَى إِن تَصْبِرُواْ وَتَتَّقُواْ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلافٍ مِّنَ الْمَلائِكَةِ مُسَوِّمِينَ﴾ (125)

﴿وَمَا جَعَلَهُ اللَّهُ إِلاَّ بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ (126)

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَأْكُلُواْ الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (130)

(123) Although you were militarily weaker at the Battle of Badr, God helped you so now keep your morale high and be prepared for the battle in appreciation of His help. (124) This is how God helped you: you said to the combatants, "What else better than this would you expect? God is going to add to your strength and numbers through the three thousand angels that are sent to earth." (125) It couldn't have been better than this. Now if you are steadfast and resistant in the face of the enemy, God will once again add to your strength and numbers against the enemy's strike through five thousand angels who have marked themselves. (126) Of course, God only promised to help you with such angels in order to improve your morale and give you peace of mind, otherwise true aid and victory comes only from the Invincible and Wise God.

(130) O Muslims! Do not charge compound interest and be mindful of your financial dealings in front of God so that you may find happiness.

Commentary

When you said to the believers: ''Does it not suffice you that your Lord should assist … you

''al-Imdād'' is derived from al-madd and al-madad signifies giving help continuously.

Obviously, the promise refers to the battle of Badr. It is a conditional promise, and the conditions are given in these clauses, ''if you remain patient and are on your guard and they come upon you in a headlong manner''. An exegete has written that it is a promise to send down the angels if they came upon the believers (not ''immediately'', i.e. not on the day of Badr, but) after the immediate time, i.e. after the battle of Badr. Another one has written that it is a promise to send down the angels in all the battles after the Badr, like Uhud, Hunayn and the Confederates. But the wording of the verse does not agree with it.

Question 11: According to the commentary of the above verse, what is the secret of divine help?

a) Working hard (b) Patience (c) Sending down angels (d) all the answers

What are the reasons for strong prohibition of interests?

O you who believe! Do not devour interest … that you may be shown mercy: We have explained how ''devouring'' is used for ''taking''. The phrase, ''making it double and redouble'', points to overriding characteristic of interests; interest, per se, multiplies and increases the lender's wealth many fold — by depleting debtor's money adding it to the creditor's capital. The sentence, ''And guard yourselves against the fire which has been prepared for the unbelievers'', indicates that the interest taker is unbeliever, as has been explained under the verses of interest in the chapter of The Cow: And Allāh does not love any ungrateful sinner [2:27).

Question 12: The best reason why interest is forbidden is that:

a) Interest taker is unbeliever

b) It multiples the lender's wealth many fold by depleting debtor's money

c) it benefits only the creditors

d) none of the answers

Part 13

Why is it important to study history and lesson of ancestors?

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُواْ فِي الأَرْضِ فَانظُرُواْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ﴾ (137)

(137)Of course, there have been certain exemplary events before your time. Travel to different corners of the world to find out about the fate and destiny of those who denied the signs and verses of God.

The believers have been told to travel in the earth, in order that they could learn lessons from archeological remains of ancient people and bygone generations. They should ponder about those pharaohs and nimrods, those kings and emperors — where did all of them go to? Their towering palaces, their accumulated treasures, their gilded thrones and their fully-equipped armies — nothing could avail them in the least; now they are just a few names to serve as examples and lesson for those who meditate, and as tourist attraction for the carefree and oblivious persons. As for protecting their monuments, preserving their statues and endeavouring to find out how great they were in their times and how magnificent their splendour was in that era, it is a matter which the Qur'ān does not care about. It is nothing but idolatry in a new disguise.

Question 13: What is the best way to learn from the history of our ancestors?

a) travelling and pondering on their remains

b) following their interests

c) preserving their statues

d) protecting their monuments

Part 14

How does God filter and purify people?

﴿وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾ (139)

﴿إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُواْ وَيَتَّخِذَ مِنكُمْ شُهَدَاء وَاللَّهُ لاَ يُحِبُّ الظَّالِمِينَ﴾ (140)

﴿وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُواْ وَيَمْحَقَ الْكَافِرِينَ﴾ (141)

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ﴾ (142)

(139)Don't lose your courage and morale following your defeat in the Battle of Uhud as you have the upper hand provided that you have true faith. (140) If you have suffered a blow in the Battle of Uhud, the enemy, too, has suffered the same blow in the Battle of Badr. We alternate days of triumph and defeat among people out of expediency so that God can mark out those who have truly believed, and can pick a group from among you to be watchful of your actions… God doesn't like the wrongdoers. (141) …And so that He can purify the believers, that He may gradually wipe out the the disbelievers.

(142) Are you possibly under the impression that you will go to Paradise without God first testing you and marking out those among you who have fought in the way of God and have been steadfast in doing so?

Commentary

Look at the matters described in these verses: The days rotate among the people; it is done for the purpose of test and trial, in order that believers may be separated from unbelievers; believers may be purged and purified and unbelievers obliterated gradually. Add to it the declaration that the Prophet had no authority in this matter. All this together shows that a majority of the believers was under the impression that their being on the true

religion was the complete cause of their victory — wherever they happened to fight. They thought that just because they were on truth, they must overpower the falsehood, no matter what their own condition; to them belonged all affairs, and they could not be deprived of it. They were further encouraged in this miscalculation when angels were sent to help them in Badr and they found themselves quite unexpectedly victorious over unbelievers.

Question 14: The best answer according to the verses the reason God puts believers on trial is to:

a) The believers may be purged and purified

b) Unbelievers be obliterated

c) for Allah to show His power

d) for the believers to a lesson to others

Part 15

How does God bestow His favor to believers?

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ (159)

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِي ضَلالٍ مُّبِينٍ﴾ (164)

(159)O Prophet! It was due to God's kindness that you dealt with the deserters of the Battle of Uhud leniently. Had you been harsh and stonehearted, they would have dispersed from you, so overlook their mistakes and ask God for their forgiveness. What's more, seek their advice in various matters and whenever you decide on doing something, rely on God as God loves those who rely on Him.

(164)God has certainly given a great blessing to Muslims by having sent them a prophet from amongst themselves who carefully reads out His verses to them and cleanses them from impurities, and teaches them the divine book and wisdom while they were truly and deeply misled before that.

Commentary

Certainly, Allāh conferred (His) favour … they were surely in manifest error: Again, the mode of address has changed, taking the believers as absent. As for this particular verse, the reason is as follows: The verse intends to describe Allāh's favour upon the believers — because of their belief. That is why it has used the adjective, ''the believers'', and not the verb, ''those who believe'', because only an adjective shows inseparable relationship, and only the adjective could show the causality (as has been said) or could show it more perfectly. The verse's meaning is clear.

Question 15: According to the above verses, what is the greatest blessing God has bestowed to man?

a) Sending the Quran

b) Sending angels

c) Giving us Parents

d) Sending prophet Muhammad (Pbuh)

Part 16

How does hypocricy harm the Islamic society?

﴿وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ﴾ (166)

﴿وَلِيَعْلَمَ الَّذِينَ نَافَقُواْ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُواْ فِي سَـــبِيلِ اللَّهِ أَوِ ادْفَعُواْ قَالُواْ لَوْ نَعْلَمُ قِتَالاً لاَّتَّبَعْنَاكُمْ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ﴾ (167)

﴿الَّذِينَ قَالُواْ لإِخْوَانِهِمْ وَقَعَدُواْ لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَؤُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ﴾ (168)

(166)The casualties you sustained after the two sides confronted each other in the Battle of Uhud was due to God's will so that, among other things, He could mark out those who have truly believed. (167) It was also to mark out the two-faced hypocrites; the very people who said, "Had we known that there was going to be a war, we would have surely come with you" when they were told, "Come and fight in the way of God or at least defend yourselves." On that day, they were closer to disbelief than belief as their words didn't match their thoughts. God knows best what they are keeping to themselves. (168) The very people who stayed at home and didn't go to war, and said of their family and friends who went to war, "Had they listened to us and stayed away from the war, they would not have been killed." Tell them, "If you mean what you say, then ward off death from yourselves".

Commentary

And what befell you on the day … and Allāh best knows what they conceal: The first of these two verses supports the above theme that the clause, "Say: 'It is from you own selves' ", refers to their opting for the ransom in exchange of Badr's prisoners and agreeing to the attached condition. Only in this way, it can be said that the misfortune that befell them in Uhud was with Allāh's permission. As for the former explanation, (that the immediate cause of this misfortune was your disobedience), it has no relevance with this verse; obviously, there is no sense in saying that their disobedience was by permission of Allāh.

Accordingly, the statement that the misfortune that had befallen them was by Allāh's permission, explains the preceding declaration that it was from their own selves. It paves the way of the next clause, ''and that He might know the believers'', which in its turn opens the way to deal with the hypocrites, together with their talk and its refutation; and to unveil the reality of this especial death, i.e., martyrdom in the way of Allāh.

Question 16: According to commentary, the misfortune that befell muslims in Uhud was due to;

a) Allah's permission

b) It was from their own selves

c) the strength of the enemy

d) all the above.

Part 17

What is the position of a martyr?

﴿وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ﴾ (169)

﴿فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْـــلِهِ وَيَسْـــتَبْشِـــرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ أَلاَّ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ﴾ (170)

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾ (171)

(169)Do not be under the impression that those who are martyred in the way of God are dead. Actually, they are alive and well while being provided with special blessings in God's presence. (170) They are happy because of the reward given to them graciously by God. As for their fellow combatants who have not joined them yet, they will be happy to receive the good news that they will be gripped neither by fear nor by sadness. (171) They are also given good news of abundant blessings and unending grace after which they realise that God doesn't deprive the believers of their reward.

Commentary

Death in this verse means nullity of consciousness and action. That is why Allāh explains the martyrs' life by showing that they receive sustenance (and it is action) and rejoice in Allāh's grace (and it shows their feeling which proves consciousness.)

Two things are clear from the above: First: Those who are killed in the way of Allāh continue to receive the news about good believers whom they had left alive in this world. Second: The good news concerns the reward of the believers' deeds — that they shall have no fear nor shall they grieve. It happens that they see this reward in the abode which they abide in. It is because their knowledge of things emanates from observation, not from arguments. The verse therefore proves that after death man's existence continues between his death and the Day of Resurrection.

Question 17: what is the suitable meaning of death according to the commentary of these verses?

a) Decomposition of the body

b) rewarding martyrs their divine rewards

c) nullity of consciousness and action

d) none of the above

Part 18

The divine tradition of granting respite is for what people?

﴿وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُواْ إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ﴾ (178)

(178) *Those who disbelieve should not be under the impression that the time We are giving them will work out in their favour. We give them time only so that they may further engage in their recklessness. Yes, they will suffer from a disgraceful punishment.*

Commentary

After putting the Prophet's mind at rest regarding the unbelievers' falling into unbelief hastily, and explaining that in all this they are in fact subservient to Allāh's plan, who is driving them to a stage where they shall have no share in the hereafter, Allāh now turns to the unbelievers themselves. He tells them that they should not be happy with the respite granted to them by Allāh, because Allāh through this respite is giving them a chance to pile up sins over sins, and behind it all there is a disgraceful chastisement waiting for them — there is nothing for them except shame and ignominy in the hereafter. This all is based on the divinely established system of completion that every creature should bring his potentials to fruition, according to his own choice.

Question 18: The reason why Allah gives respite to non believers is that:

a) Because He through this respite is giving them a chance to compile their sins

b) He wants them to repent

c) He wants to reward them on this world

d) He wants them to enjoy this wordly life.

Part 19

How does remberance of death train and up-bring a human being?

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ﴾ (185)

(185)Everyone will taste death and you will be given your rewards in full only on the Day of Resurrection. Whoever is kept away from the Hellfire and is admitted to Paradise has achieved success. Yes, the life of this world is nothing but deception. (186) You will definitely be tested with your life and wealth. You will definitely hear a lot of hurtful words from the Jews and idol-worshippers through their psychological war. However, it will be a sign of your willpower if you are patient and mindful of your behaviour.

It is reported in ad-Durru 'l-manthūr under the verse: Every soul shall taste of death: "Ibn Abī Hātim has narrated from ʿAlī ibn Abī Tālib (a.s.) that he said: ʿWhen the Prophet died and the condolence began, there came to them a comer — they heard his voice but did not see his person — and he said: ''Peace be upon you, O People of the House! And mercy of Allāh and His blessings. Every soul is to taste of the death, and you shall only be paid fully your reward on the Resurrection Day. Indeed, there is in Allāh consolation for every misfortune, and successor of everyone who dies, and overtaking everything that is lost. Therefore, in Allāh put your trust, and to Him attach your hope; because afflicted is he who is deprived of reward.'' ' Then ʿAlī (a.s.) said: ʿHe was al-Khidr'''.

Question 19: How does man being brought up in this world according to the above verse

a) Through being tested with life and wealth

b) through difficult situation

c) through being given bounties

d) through being given respite to commit sins.

Part 20

What is the role of believers in a faithful society?

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (200)

(200) O Muslims! Be patient in your personal life while at the same time being patient as a community. Also strengthen your solidarity and cohesion in the face of hardships and difficulties. Be mindful of your behaviour in front of God so that you may find happiness.

Commentary

The clause, ‘‘be patient’’, covers every type of patience: Patience in hardships, patience in the obedience of Allāh, and patience against the disobedience of Allāh. However, it refers to individual’s patience, as the next clause shows .

‘‘Al-Musābarah’’ translated here as helping each other in patience, literally means vying with one another in being patient. It implies collective patience — when individuals bear a common hardship together and each one’s patience is augmented by others’ steadfastness.

Al-murābatah implies people’s linking up with one another in their powers, faculties, and activities in all affairs of their religious life — in time of ease as well as in difficulties. As the main aim of these orders is to let the believers attain the reality of happiness of this world and the next — otherwise only partial worldly happiness can be achieved which obviously is not the real happiness.

Question 20: To be patient covers covers the following types of patience except

a) Patience in hardship

b) patience in the obedience of Allah

c) patience in the disobedience of Allah

d) Patience in obidence of oppressors.