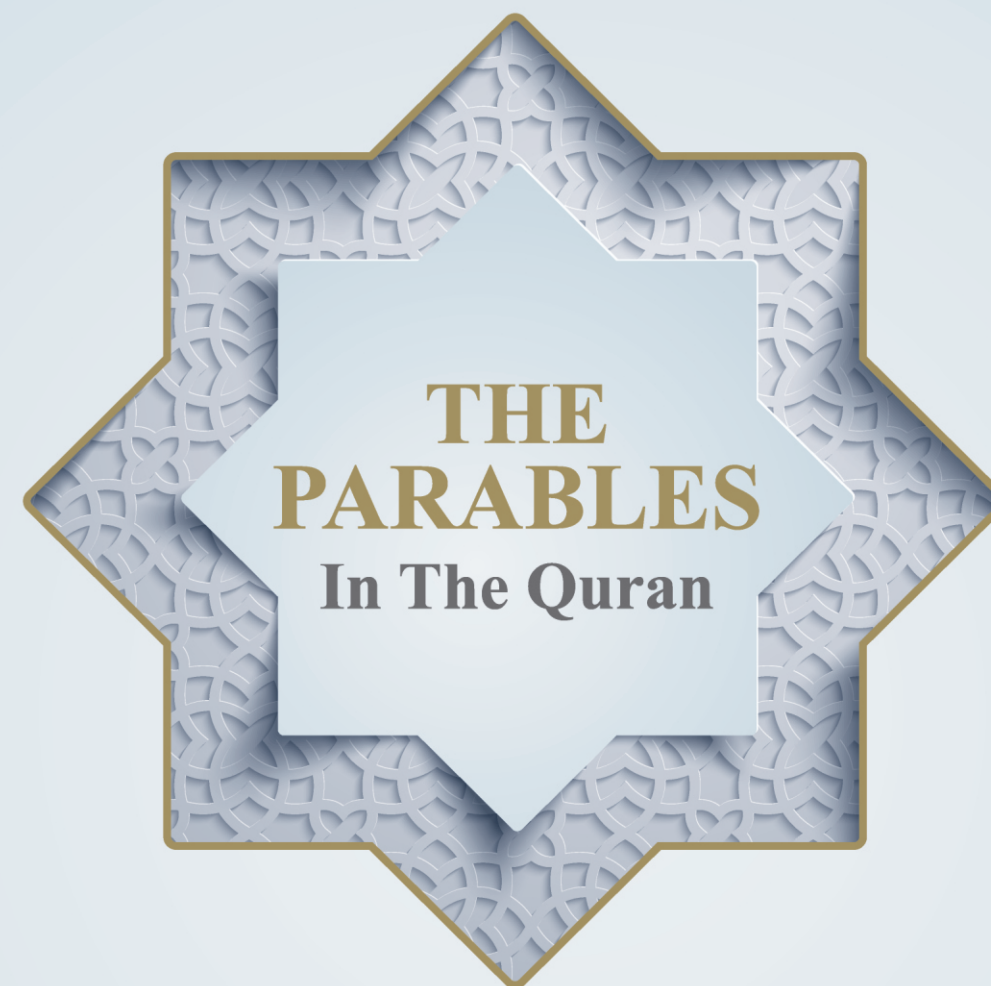




The Parables In The Quran

Eng. Amer Kabbara



**THE
PARABLES**
In The Quran



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The Parables

In the Noble Qur'an

Compiled by

Engineer/ Amer Mohammad Medhat Kabbara

Edited by:

Mohammad Emad Qalb Al-Louz

Reviewed by:

Syed Shah Naseeruddin al-Quadri

Hyderabad Deccan

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Dedication

I dedicate this work to all Muslim brothers and sisters and to all those who would like to comprehend and ponder over the meanings of the Parables in the Noble Qur'an, in addition; I also dedicate this work to my kind parents and family and to my sincere friends. I wish to offer my sincere thanks and appreciation to my dear friend Mr. Muhammad Emad Qalb Allouz who has put sincere and thankful effort in editing this book.

Also, my hearty gratitude to Janab Syed Shah Naseeruddin Quadri, a Scholar in Islamic Studies and a linguist hailing from Hyderabad Deccan, India, for his valuable contribution in giving final shape to this Book, by ably reviewing it.

Praise is to Allah by whose grace good deeds are completed

In the name of Allah the Most Gracious, the Most Merciful

Preface

Allah Almighty Said: “And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything.”⁽¹⁾

Allah Glory be to Him made the signs plain in the Noble Qur'an for people from each parable, and expressed about clarification by variously explanation to indicate to the variety of parables to make the mankind think about them from different aspects; nevertheless, “But, man is ever more quarrelsome than anything.”; namely, quarrelsome or debating about it without setting the goal to reach the truth.

The Scholars said: Setting forth the parables in the Noble Qur'an brings benefits in many matters: reminding, admonishment, stimulation, forbidding, learning lessons, admission and making the goal plain to the mind and to set it in the shape of tangibility; as the parables depict the meanings in the shape of persons or in the shape of other creatures such as mosquitoes and trees because it is more firmly established in the mind since it uses the senses to understand the parables.

¹ Surah 18. Al-Kahf: 54 – Part 15

Some of the parables of the Noble Qur'an include: clarifying the difference in rewards, praising and condemning, rewards and punishment, magnifying or diminishing the matter and accomplishing a matter or abolishing it.

It is not hidden from the one who considers the parables of the Holy Qur'an that they are from the important sciences of the Noble Quran; thus, the Muslim should understand them and realize the goal for which they are set as Allah Glory be to Him wants to. Moreover; we should try – as possible as we can – to add the style of setting forth the parables in the claiming of affinity and explaining to clarify the meaning in the shape of tangibility. It is no doubt that the youth from the new generation are those who strongly need this.

Since Allah bestowed His grace upon me, I had the chance to study several contemporary books about the parables in the Noble Qur'an and their explanation – as it is shown in the references. I have summarized some of those books and compared with other books on the subject, to give an idea of what those Scholars have said on the subject, in order to extract maximum benefit from these meanings and interpretations while reading the Noble Qur'an because it may be difficult for some people – especially the contemporary generation – and the general public to interpret and understand the real intention behind setting forth these parables.

I have found that there are different efforts by Scholars around the verses “Aayat” in which these parables are mentioned.

Some of the Scholars are of the view that there are around forty parables in the Noble Qur'an, whereas some others have added other parables to the total; therefore, I have collected all these efforts and interpretations, and I have concluded that the total number of Parables in the Holy Qur'an reached sixty six to parables. I have also mentioned the meanings of the words and the interpretations of the "Aayat" for these parables for the ease of the readers.

I recommend studying the interpretation of these Parables when you come across with them while reading the Noble Quran to fully comprehend the intended meaning, since interpretation of some of the Parables depends on the verses before or after them; and is closely related to the reasons for revealing down the verses (Aayat) and (Surahs) (Chapters of the Qur'an) as shown in the different books of interpretation.

It is also to be borne in mind that these explanations are some sort of effort by the Scholars in the first place and Allah alone knows the real intention of these Parables. I have on my part, tried to understand and convey the intended meanings of these Parables, with explanation and clarification to the possible extent. My friend Mr. Muhammad Emad Qalb Allouz – may Allah protect and reward him well – has edited these thankfully.

If this my effort is of any worth, all praise to Allah and then thanks to the venerable Scholars from whom I have drawn

inspiration and have much benefited from their works. I sincerely hope that I have gained success in this compilation by offering a plausible explanation in order to facilitate studying and understanding the Parables in the Noble Qur'an, and we seek the forgiveness of Allah if there is any unintended mistakes, since, Perfection is for Allah alone; and it is Allah (Alone) Whose help can be sought, and He is the protector of guidance.



Chapter I

Introduction



The parables:

The parable in the language:

The “Parable” in simple language is : an example, an idea, a instance, a precedent, a proverb.

In many Arabic dictionaries like the “Lesan Al-Arab” and” Al-Muheet ”, it is mentioned that the word “Parable” has different meanings like:

* the counterpart * the adjective * the similar * the lesson * the comparison* which makes it an example for others to follow. Out of these meanings, however, the more appropriate seems to be is: “The thing is being a counterpart for another thing”.

Al-Razy said, “The intention from setting forth the parables is that they leave effects in the hearts more than what the description of the thing itself leaves”, because the purpose of the parable is to liken the hidden to the obvious and liken the absent to the witness; hence, it is emphasized on knowing what it is; and the sense goes to be identical to the mind to give more clarification.

Definition of Parable in the “Cambridge Dictionary”:

“The parable is “a short, simple story that teaches or explains an idea, specially a moral or religious”.

One of the litterateurs said, “The parable has four things which are not found in the other form of speech:

- * The brevity of words (concise and exact use of words in writing or speech).
- * Getting the meaning and defining the task more clearly.
- * The befitting of simile (a phrase of speech involving the comparison of one thing with another thing of a different kind).
- * The quality of the metonymy (the substitute of the name of an attribute or adjunct for that of the thing meant).

And these are all regarded as eloquence of the language and a finer method of expression of thoughts more effectively and precisely.

The learned people are well aware that the parables are not from the characteristics of the Arabs alone; every nation has its own parables and adages by which they explain their intentions to reach the minds of the addressees, and by which they express their thoughts in an effective and attractive and eloquent manner, which make their purpose of conveying their message to the addressee more easy.

The term “parable” is obviously mentioned in the Noble Qur'an in fifteen verses or “Ayahat” as follow:

1. “And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude.”⁽²⁾
2. “And indeed We have put forth every kind of example in this Qur'an, for mankind.”⁽³⁾
3. “And for Allah is the highest example. And He is the All-Mighty, the All-Wise.”⁽⁴⁾
4. “His is the highest example (there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.”⁽⁵⁾
5. “And indeed We have set forth for mankind, in this Qur'an every kind of parable.”⁽⁶⁾
6. “And indeed We have put forth for men, in this Qur'an every kind of similitude in order that they may remember.”⁽⁷⁾
7. “Thus Allah sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).”⁽⁸⁾

² Surah 17. Al-Isra': 89 – Part 15

³ Surah 18. Al-Kahf: 54 – Part 15

⁴ Surah 16. An-Nahl: 60 – Part 14

⁵ Surah 30. Ar-Rum: 27 – Part 21

⁶ Surah 30. Ar-Rahf: 58 – Part 21

⁷ Surah 39. Az-Zumar: 27 – Part 23

⁸ Surah 13. Ar-Ra'd: 17 – Part 13

8. "And Allah sets forth parables for mankind in order that they may remember."⁽⁹⁾
9. "And it was clear to you how We have dealt with them. And We put forth (many) parables for you."⁽¹⁰⁾
10. "And Allah sets forth parables for the mankind, and Allah is the most erudite of everything."⁽¹¹⁾
11. "And the similitude We put forward for mankind; but none will understand them except those who have knowledgeable people (of Allah and His signs)."⁽¹²⁾
12. "Such are the parables which We put forward to mankind that they may reflect."⁽¹³⁾
13. "Thus does Allah set forth for mankind their parables."⁽¹⁴⁾
14. "And indeed We have sent down for you Ayahat (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqeen (the pious)"⁽¹⁵⁾
15. "And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth against that similitude or example quoted by them), and the better explanation thereof."⁽¹⁶⁾

The real purpose of discussing the concept of identical, similar and counterpart is mainly to invite attention of human mind, its various faculties like vision, senses, power to observe, power to infer, capability to learn from the examples which occur

⁹ Surah 14. Ibrahim: 25 – Part 13

¹⁰ Surah 14. Ibrahim: 45 – Part 13

¹¹ Surah 24. An-Nur: 35 – Part 18

¹² Surah 29. Al-Ankabut: 43 – Part 20

¹³ Surah 59. Al-Hashr: 21 – Part 28

¹⁴ Surah 47. Muhammad: 3 – Part 26

¹⁵ Surah 24. An-Nur: 24 – Part 18

¹⁶ Surah 25. Al-Furqan: 33 – Part 19

spread throughout the Holy Qur'an intermittently. Any person studying the Holy Qur'an with open mind and heart and without any reservation in his mind or a preconceived mindset will notice that there is a general call to the entire humanity given by its Creator to adapt the path of steadfastness and a firm belief in the life hereinafter, wherein everyone will be rewarded or punished according to his or her own deeds in the worldly life. The Holy Qur'an cites the examples of several bygone civilizations who were richly rewarded by the Almighty and bestowed with the worldly benefits and asked to obey the messengers of Allah, but when such people were delivered the message from their Creator, most of these nations, people and races resorted to refusal and denial, and eventually met with the same fate as their foregoing and previous nations, people and races who were wiped out of the face of earth by Almighty Allah for their fierce opposition to the call given by the apostles of Allah, and indulging in all sorts of crimes against the apostles and Muslims, thereby inviting the wrath of Allah, and getting severely punished. History bear testimony to the people, nations, races, Kings and wealthy and prosperous people who met with such sorrowful fate and became example for the people to come. We find the remnants of such nations, people and races in the form of archaeological sites spread over the entire world, from east to west, and from north to south.

Allah has quoted the example of the famous and mighty people of "Aad", who were tall built and sturdy and so much strong

that no nation of their time or present time could match them in bodily stature and strength. When they were preached by the prophet "Houd", P.B.U.H., and invited to worship Allah alone, in response, they boasted of their strength and power; on which, Allah subjected them to severe punishment and tormented them for a week, and subdued them with a whirlwind which destroyed the entire nation with their bodies flowing like the trunks of fallen date trees. Apart from these, there are other examples of such nations who met the same fate.

As for the example of counterpart or identical items, Allah cites the example of two gardens, well grown, flourishing and bearing lot of fruits, one belonging to a believer and another to a non-believer. The non-believer, in his pride and arrogance, claimed that his is the most fruit bearing garden, and the other garden owner couldn't match him. The believer counseled the non-believer not to behave in such an arrogant manner, rather submit to the grandeur and greatness of Allah, but the non-believer didn't budge, and his arrogance rose further, on which, Allah sent His curse and torment on the garden of the non-believer and destroyed it completely; whereas the other garden of the believer remained intact and safe.

There is another example of two persons elsewhere in the Holy Qu'an; both of them in employment of a single master. One of them is wise and carries out his duties diligently; whereas the other one is good for nothing, and to whatever task he is appointed, doesn't get it accomplished in a good manner, bring loss to his

master; Allah then asks: whether they could be put on the same level?

Another good example of the same type is the comparison between the pious talk and the wicked talk (in Chapter: Ibrahim; Verse: 13). The pious talk is equated by Allah with a tall and stout tree, which is deeply rooted and firmly standing on the earth, and its branches reaching to the sky; whereas the wicked talk is given the example of a wicked tree with no firmness in roots, and standing over a sandy soil, with no sound basis and not having firmness.

Examples like these are aplenty in the Holy Qur'an.

We will explain the Parables later. (They are about sixty six parables in the entire Noble Qur'an).

The difference between 1) the identical 2) the similar and 3) the counterpart : Two things are said to be identical with each other when they resemble with each other to a great extent, and are similar to each other in almost all aspects. If there is a slight difference between them, they couldn't be described as identical. Being identical is proven by participating together in all the descriptions and if they are different in any one description, they are not identical; and the similarity of the thing may not be identical to it in all the descriptions; and the counterpart may not be the similar for not being identical.

Al-Suyuti mentioned that "the identical is the most distinguished among the three; and the counterpart is more general

than the similar; but to be identical requires being more than similar; and the similarity doesn't require to be identical. It is not essential that similarity means being identical to it; and the counterpart may not be similar, which means that the similarity requires participating in most aspects (if not all), and the analogous (counterpart) is matching in some aspects even if it is one aspect; it is said that this is the counterpart of that in something; even if it is not identical in all its aspects.

As far as the Arab linguists are concerned, they had made "The identical", "The similar" and "The counterpart" as meaning one and the same.

We see that the Noble Qur'an declares that there is nothing like Allah **"And there is none co-equal or comparable unto Him."** **"There is nothing like Him."**⁽¹⁷⁾ and The Noble Qur'an proves the highest description for Allah in another verse "Aayah" **"For those who believe not in the Hereafter is an evil example, and for Allah is the highest example. And He is the All-Mighty, All-Wise."**⁽¹⁸⁾

The conclusion: There is no contradiction between the negation of "The likening" to Allah and proving "The highest example" for Him. Concerning "the likening" (Aayah: 11 – Surah: Al-Shura), Allah Glory be to Him is inevitably existed, He is the Foremost, (nothing is before Him), eternally existed, there is nothing like Allah, there is neither a similar, nor a counterpart; neither an identical, nor a rival unto Allah.

¹⁷ Surah 42. Ash-Shura: 11 – Part 25

¹⁸ Surah 16. An-Nahl: 60 – Part 14

Concerning His words – Glory be to Him, **“There is nothing like Him.”**⁽¹⁹⁾, means that Allah SWT is Glorified, hence qualities which don't reflect the grandeur of Allah and are disgraceful to His personage like injustice and oppression couldn't be attributed to Him. He is always described with exalted and praised qualities; and Allah Glory be to Him also indicates to this at many places in the verses in the Noble Qur'an as He Said, **“For Him is the highest example (i.e. there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.”**⁽²⁰⁾ He also said, **“To Him belong the prettiest Names.”**⁽²¹⁾; namely: The Best.

Regarding “the parable” in the second “Aayah” (Verse: 6: Surah An-Nahl) and “what is like it” means what the thing is described and by what it is expressed about from adjectives, attributes and certain peculiarities.

The kinds of the parable:

From what has preceded, we know that the parable is about giving a position of one thing to another (simile); and it is divided into **3 types:**

A. The symbolic Parable: It is conveyed through various creatures, both living and non-living, like animals, plants, stones and other creations spread around us, both terrestrial and celestial, in the shape of symbols and hidden lessons and it is used to be as an

¹⁹ Surah 42. Ash-Shura: 11 – Part 25

²⁰ Surah 30. Ar-Rum: 27 – Part 21

²¹ Surah 20. Ta-Ha: 8 – Part 16

allusion about precise meanings; from this kind of parable, one such example of this type of parable is the book, “Kalilah-wo-Demna”, Arabic translation of the famous Sanskrit book named “Pancha Tantra” done by Abdullah Ibn Al-Moqaffa' during the reign of Abassid Emperor Abu Jafar al-Mansur. In this book, which was compiled by the wise men in Indian sub-continent thousands of years back, for providing lessons to the wards of the Kings, nobles and dignitaries in the art of governance, which is in the form of interesting tales. There are many small stories about the jungle life, the behavior of different animals, the bravery, the wicked nature, the conspiracy, rivalry among the animal with some falling prey, some others combating with their enemies using their intelligence, and lessons drawn from such absorbing and enchanting stories, which were ultimately used to impart knowledge and wisdom to the target group, i.e. the princes, sons of nobles, and members of upper strata of society. These stories were in fact a training session aimed at grooming their personalities and skills in the task of good governance, and in order to differentiate between various groups of men, identify the good natured from the evil and crooked ones, the honest from the corrupt, and the faithful from treacherous and unfaithful. Ibn al-Muqaffa translated it from Pahlavi language into Arabic, and it went further to other parts of the globe, and became one of the most celebrated book of wisdom from the Indian sub-continent, and was translated into all major languages of Europe and South Asia and has now become a universal heritage.

Some linguists have equated the parables of all the stories in the Noble Qur'an from this kind; namely, they are a symbol of the most dignified truth (related to Divinity) without having a real situation happened in real life; thus, they interpret the story of our master Adam with Satan "Iblis" and the prevailing of Satan over him; or the story of the two sons of Adam, "Habeel and Qabeel", or the conversation between the Ant and our master Sulaiman (Solomon) P.B.U.H. and other stories. But this effort by the linguists contradicts the statement of the Noble Qur'an, since the Noble Qur'an states that they are stories which are narrated about the bygone era "hidden from vision" which neither the prophet Muhammad nor anyone else has the knowledge about which beforehand. Allah Glory be to Him said, **"Indeed in their stories, there is a lesson for mindful men. It (the Qur'an) is not a slandered statement but a confirmation of (Allah's existing Books) which were before it [i.e. the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a guide and a mercy for the people who believe."**⁽²²⁾; the verse "AAayah" is obvious that what had come in the stories is not a fabricated statement. In addition, it is mentioned in many other verses "Aayat" indicating that the Noble Qur'an as a whole is the truth that the falsehood cannot infiltrate it.

B. The storytelling parable: It tells us about the behavior of the past nations while learning of lesson as there is similarity between the

²² Surah 12. Yusuf: 111 – Part 21

people from the past era and the present nations, clearly put forth by the stories of the Noble Qur'an is an explicit simile (obvious) and an implicit analogy (implied) for the purpose of learning the lesson.

Like: **“Indeed there was for Saba' (Sheba) a sign in their dwelling-place – two gardens”** ⁽²³⁾, **“Verily, in this are indeed signs for every steadfast, grateful (person).”** ⁽²⁴⁾; and these verses “Aayat” talk about Saba' kingdom which was quite prosperous with high yielding gardens, orchards and plants. The people of Sheba were however, thankless to these favors and their refusal to pay gratitude and thankfulness to Allah resulted in Almighty Allah's wrath falling over them and how He punished them, by destroying both the plentiful gardens and replacing them with very little yielding plants of tasteless fruits.

C. The natural parable: It means to liken the intangible to the tangible; to liken the imagined (fancy) to the witnessed (presented – proof – evidence); and a condition is added to the natural parable mentioned in the Noble Qur'an that the “vehicle” should be from the formational matters as Allah Glory be to Him Said, **“Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornment and is beautified, and its people start thinking that they have all the powers of disposal over it, when our Command reaches it by night or by day and We make it like a clean-mown**

²³ Surah 34. Saba': 15 – Part 22

²⁴ Surah 34. Saba': 19 – Part 22

harvest, as if it had not flourished yesterday! Thus do We explain the Aayat (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.”⁽²⁵⁾

On the other side, the parable is about words that had been mentioned to describe a situation for a certain occasion by which it was necessary to utilize these words then this phrase passes through time to be applied to a similar situation described above, as it is usual for the all parables. Thus, this kind of “parable” – by this meaning – is non-existent in the Noble Qur'an because it is inevitable to interpret the parable in the Noble Qur'an in another meaning, which is known as “the standard parable” presented by the linguists in “rhetoric speech”.

²⁵ Surah 10. Yunus: 24 – Part 11

The Parables in the Holy Qur'an: We find many “Aayat” in the Holy Qur'an which repeatedly use the parables. Take for example the parable Allah All Mighty and Glory be to Him set forth for the mankind to reflect and to learn a lesson. Allah Glory be to Him Said, *“Had We sent down this Qur'an on a mountain, you would surely have seen it submit itself and splitting from the fear of Allah. Such are the parables which We put forth to mankind that they may reflect.”*⁽¹⁾

The form of the Qur'an parable is distinguished in many ways; firstly, it is not confined to any particular period, nation or people; secondly, the Quranic Parables are unique, innovative and utilized to reflect a certain situation, without depending on another source of information, since it's a divine thing, and through it, a new artistic expression is introduced by the Qur'an till it became unique in the purpose, function, formation, indication and approach.

Thus, “The parable” in the Noble Qur'an is not just the “idiomatic” or the “symbolic” thing which could be equated to other types of similar things in terms of meanings, utility, purpose, crafting and effectiveness. The Noble Qur'an named it as “parable” even before the art of literature knew what is meant by “parable”; and the parables mentioned in the Holy Qur'an are of various types and formats, viz. “storytelling parable” or “universal, natural parable” using the “standard expression” by taking into consideration the place, the people and the situation at that time. Therefore, one will

¹ Surah 59. Al-Hashr: 21 – Part 28

find the parables mentioned in the Holy Qur'an reflecting the real situation, reproducing the past historical events having lessons to be learnt from it, be it the mighty kings like the Pharaohs, their arrogance by way of enslaving people and their false claim of being the "Higher God"; the encounter the Pharaoh had with our master Moosa, P.B.U.H.(Moses), and the final destruction of the Pharaoh and his mighty army who were drowned in the Red Sea right before the eyes of the Beni Israel, and the word given by Allah to him while he was ready to submit to the will of Allah and testify and become a believer while drowning, that He will save the body of Pharaoh as a sign to the generations to come; then the wealthy but miser person named Qaroon, who was called for spending his immense wealth for the benefit of the poor and destitute in charity, to which he refused, and as a result of his adamant attitude and refusal to benefit the humanity from his wealth, he was sunk deep into the earth along with his entire wealth, as a lesson to people of his time as well as to the future generations.

If we consider the times of prophet Mohammad P.B.U.H., his was the time and age when the Arabs considered themselves as "the One who could speak, utter and deliver in chaste language, both in prose and poetry (hence called the "Arab", whereas they regarded the other nations and people as "Ajam" or "mute". Their linguistic arrogance came down falling on earth when a small "Surah", the "al-Kawther" was hanged on the Holy Ka'aba in Makkah, as a challenge to the entire Arab nation to reply to it, which none dared to and

couldn't succeed in doing, and they meekly submitted to the word of Allah, by confessing that “this is not the word of a man”.

This and other instances which happened during the times and ages of previous Prophets of Allah reveal the truth that such things occurred in order to give lessons to the humanity in order to bring them to the path of righteousness and piety by following their Prophets.

The Holy Qur'an narrates how the Prophet Noah called upon his nation to follow the divine guidance in a very impressive manner. Firstly, Prophet Noah P.B.U.H. invited their attention to the creation of Allah, right from the skies, which were created in Seven layers one upon the other, then the Moon was made to provide the light in the night time, and the Sun was made to provide both light and heat during the day. Then he equated the creation of human beings like plants which grow from the earth, to be returned back to it again, and to be resurrected on the doomsday, then the planet earth was given the example of “a carpet” by him for the ease of travel in it; and then the benevolence showed by Allah to them by way allowing them to lead a plentiful and prosperous life and enjoying all the benefits showered upon them by Allah on them, like sending down heavy rain on them, bestowing them with male children in addition to immense wealth and lot of earthly benefits. The Surah “Noah” is a fine example of the efforts rendered by the prophet of Allah in order to carry out their duty and save their nation from the wrath of Allah, in which we find many a examples of Parables used by the Almighty to describe His creation.

Elsewhere as well, the prophets of Allah have given the instances and examples from bygone era, of the nations and people who belied their prophets and earned the wrath of Allah, as a consequence, some were killed by lightning, some were drowned, some other perished due to earthquake, and some others were punished by inverting their dwellings from a height, resulting in their sinking in the earth. These and other parables have been very aptly utilized throughout the Holy Qur'an to deliver the meaning in a simple yet effective manner.

The Qur'an parables and their occasions with the place of sending them down:

The place of revelation of Holy Qur'an was the Arabian peninsula which was the place where the house of Allah, the Ka'ba was located in the city of Makkah. The first people to be addressed by the Holy Qur'an were the Arabs who were pagans, worshipping numerous Gods in addition to Allah. The people were labeled as "Mushriks" by Islam, who were polyethists. The first reaction of the Makkans to the call by the Prophet Muhammad P.B.U.H. was of utter disapproval and affront. They couldn't trust the claim that Allah alone is the almighty and has no daughters or sons, no relation with any creature on earth except that He is the Creator and all others are His creation. To put this fact in simple words, the Holy Qur'an has used several examples, simile, parable and proverbs, calling the people of Arabia, specially Makkah and around it, so that they may understand and believe in what has been put forth before them. You will therefore find that the "Makki" style has a superior position in the verses "Ayats" that had been sent down in Makka; thus, it is found the circle of treating the bad habits which the Makkan society had been afflicted with at that time. The non-believers were specially furious that Islam had declared their practice of idol worship as unlawful and tried to banish it, and insulting idols crafted by its own worshippers. Some plain questions were put in this regard: do they listen to you when you call them; do they answer your calls; do they fulfill your wishes; do they benefit you or harm you; obviously, the Mushriks were unable to offer a satisfactory reply to

these queries, and hence they were even more enraged. Of course, those of them who had a balanced mind, and had never worshipped the idols in their life, like Ali R.A., Abu Bakr R.A. and such other people welcomed this invitation and declared themselves as Muslims, and helped their relation and accomplices accept Islam. In its quest to make the Makkans realize the falsehood of their idol worshipping, the Holy Qur'an applied very aptly the parables out of their own surroundings and called them to assess and evaluate the truth versus the falsehood. One such example is found in the following verse: ***“The likeness of those who take (false deities as) Auliya (protectors, helpers) other than Allah is the likeness of a spider.”***⁽²⁶⁾; It also Said, ***“O mankind! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allah, cannot create (even) a fly, even though they combine together and join hands for the purpose. And if the fly snatches away a thing (a nano particle) from them, they have no power at all to release it(from the fly). So weak are (both) the seeker and the sought.”***⁽²⁷⁾

The Quraish worshipped 360 deities (idols) which they had installed inside the premises of Holy Ka'ba which were richly decorated, painted and splashed with flavors like crocus and after it dries the flies come to feed on it, but those deities have no power to protect themselves; in this context, Allah Glory be to Him said, ***“So weak are (both) the seeker and the sought.”*** ; namely, the flies and your deities.

²⁶ Surah 29. Al-Ankabut: 41 – Part 20

²⁷ Surah 22. Al-Hajj: 73 – Part 17

More than fourteen centuries have passed since the Holy Qur'an was revealed to the mankind and the challenge it posed before the entire humanity still persists: all the genius people, and learned people are yet to accept the challenge and come forward with a satisfactory reply or explanation to counter the claim put forward by the Holy Book, and they won't be able to do so till doomsday.

Highlighting the fate of the idol worshippers on the day of resurrection, who will refuse to recognize them and declare themselves not related or concerned with what the Mushriks were doing in their worldly life(by worshipping them). Allah Glory be to Him shows a parable in which He indicates that this world is a transient shade; Allah Glory be to Him Said, ***“Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men eat and cattle graze: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.”*** ⁽²⁸⁾

As for the parables that had been revealed in “Madina”, we find that they are in a peculiar Madani style since they are to

²⁸ Surah 10. Yunus: 24 – Part 11

eradicate the social evils prevailing at that time, with which the Madani society had been afflicted, namely the ethical evils which had infiltrated in the society due to their joining other deities in worship with Allah and idolism or because of their faith of the Life hereinafter; thus, the presentation is focused more on treating these types of defects by using the parables which mentioned the hypocrites in many verses and showed their attitude hidden enmity and hate towards Islam and Muslims; Allah Glory be to Him sets forth for people like them a parable with the fire; Allah Glory be to Him Said, *“Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see. (17) They are deaf, dumb, and blind, so they return not (to the Right Path) (18) Another example used for them at the same place is :Or like a rainstorm from the sky, wherein is darkness, thunder, and lightening. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allah ever encompasses the disbelievers (i.e. Allah will gather them all together). (19)*⁽²⁹⁾

The Madani Society included three cults from Jews : Bano Qainoqa', Bano Al-Nodaier and Bano Quraiza. From the very beginning, these people were of a cunning playing tricks, hatching conspiracies and drawing evil plans about Islam and Muslims, and specially they had a grudge against our beloved Prophet Muhammad P.B.U.H., the reason being that they had expected the last prophet to

²⁹ Surah 2. Al-Baqarah: 17:19 – Part

be from among them (Beni Israel), but when Prophet Muhammad claimed being the last prophet, they were highly disappointed and developed enmity and severe hidden hate in their hearts, although they had very clear information and knowledge about the advent of Islam and the last Prophet, ignoring, surpassing and overlooking the guidance provided in their books about the Holy Prophet, and with clear indications and signs about him in their books, which the Holy Qur'an described as follows: ***Those who were given the Books (earlier) recognize him (Prophet Muhammad P.B.U.H), just like they recognize their own sons***", (Chapter: Al-Baqarah; Verse: 146). Allah likened them to a donkey which carries huge burdens of books (but understands nothing from them); Allah Glory be to Him Said, ***"The likeness of those who were entrusted with the (obligation of the Taurat (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayat (proofs, evidences, verses, signs, revelations) of Allah. And Allah guides not the people who are Zalimun (polytheists, wrong-doers, disbelievers)." (30)***

The companions of the Prophet peace be upon him, were in need to divine guidance in order to reform their moral and ethical condition and to sow the seeds of truth, divinity, chastity and other characteristics which the Islam wanted to flourish in their hearts and minds. On the one hand, Divine Revelation had been sent down to

³⁰ Surah 63. Al-Jumu'ah: 5 – Part 28

them for the purpose, addressing the special situations noticed among them, like money laundering and wasting on satisfying their personal wishes, so widely prohibited in the Holy Qur'an, with particular parable showing the situation of the person who spends his money seeking Allah's Pleasure; as well as showing the situation of the person who spends his money by reminders his generosity or injury or by being seen of men. Allah Glory be to Him Said, ***“The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ear, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.”***⁽³¹⁾

³¹ Surah 2. Al-Baqarah: 261 – Part 3

From what has preceded, we came to know about the “Parable” or a “Simile” that it is a part of speech used for comparing one thing with another of a different kind. The parable uses the words “Like” or “As” to draw a comparison, which should be composed of the following aspects: the tenor, the vehicle, a tool of likeness and the aspect of likeness, these are the parts of the Parable, a simile or likeness. For example : Ali is brave like a lion. In this simile, Ali is “the tenor”, the lion is “the vehicle”, “the tool” is “like”, and “the aspect of likeness” is the bravery of a lion. The parable or simile could be changed to a “Metaphor” when the tool and aspect of likeness are omitted. For example: Ali is a lion. Here, the phrases “like” and “brave” have been omitted. All these things are rhetoric used in the speech, and its use is also observed in the Noble Qur'an, in different ways detailed hereunder:

- A. At times it may come with the word ***“like” or “as”***; e.g. ***“The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?”***⁽³²⁾
- B. It may also come accompanied with the words like ***“set forth, put forward”*** and ***“setting forth, putting forward”*** as Allah Glory be to Him chose the word “set forth, put forward” for a large part of the parables of the Noble Qur'an, namely; “likening a thing to another” or putting something against another for the sake of comparison, thereby calling the

³² Surah 11. Hud: 24 – Part 12

attention of human mind and senses to decide for themselves the right path from the wrong one: “And Allah puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah(due to ungratefulness). So Allah made it taste extreme hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad peace be upon him) which they (its people) used to do.”⁽³³⁾ The above Ayah is a self-explanatory example of parable or simile used by the Holy Qur'an to compare two situations, one of a life blessed with all sorts of favors and abundance, and another where the situation was gloomy and filled with difficulties and problems due to their being ungrateful to Allah.

- C. Occasionally, the tool “Like” is replaced with the word “as”
 “The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is maligned, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Aayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.”⁽³⁴⁾

This is a parable that Allah Glory be to Him had set forth for both the believer and disbeliever; He informed that all the lands seem to be identical, but they are divided the into a

³³ Surah 16. An-Nahl: 112 – Part 14

³⁴ Surah 7. Al-A'raf: 58 – Part 8

fertile land softened by the rain and its plants are good and high yielding; and a wicked land that can't produce anything; and if this poor land produces plants, its plants are of little use. Here in this Parable, two types of lands are compared with each other based on their performance and usefulness to man.

The real intention of this simile is to compare hearts of men of two different nature; although hearts of both persons are built with the same kind of flesh and the blood passing through both is also same in nature, but some of these hearts are soft and they accept the good counsel whereas the others are hard and dry and they accept neither good counsel and divine instructions nor any exhortations.

- D. Occasionally the parable without using the tools of likeness, “like” or “as” etc. uses the metaphor (a thing regarded as representative or symbolic of something else). An example of such a thing is found in the following Ayah: “Is it then he who laid the foundation of his building on piety of Allah and His Good Pleasure better, or he who laid the foundation of his building on the brink of disaster ready to collapse, which eventually crumbled into pieces, falling along with him into the Fire of Hell. And Allah guides not the people who are the Zalimun (oppressors).”⁽³⁵⁾

³⁵ Surah 9. At-Taubah: 109 – Part 11

Here, the interpretation of the “implied parable” or “the hidden parable” lies beyond the Parables mentioned in the Noble Qur'an without using the tools of likeness, and yet, it very aptly described the tangible truth, which is a fine example of eloquence in the Holy Qur'an.

In this Ayah, Allah Glory be to Him likened two people who build their dwellings on two different levels. The first one is who laid the foundation of his dwelling on piety of Allah and seeking His pleasure, whereas the other one built it on the brink of a disaster which collapsed and fell into the fire of Hell along with the dweller; here the question put forth is : which one among them is better. Obviously, the reply will be the one who is pious and seeking pleasure of Allah. Through this metaphor, the purpose of delivering message to the people is fulfilled very aptly and competently.



SECOND

The Parables

In the Noble Qur'an





The First Parable

Surah Al-Baqarah (Madani): its order is the second Surah in the Noble Qur'an

“And when they meet those who believe, they say: We believe,” but when they are alone with their Shayatin (devils – polytheists, hypocrites), they say: “Truly, we are with you; verily, we were but mocking.” (14) Allah mocks at them and gives them increase in their wrong-doing to wander blindly. (15) These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. (16) Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see. (17) They are deaf, dumb, and blind, so they return not (to the Right Path).(18)”

Vocabulary:

Meet: From meeting, to see the other person face to face.

When they are alone: When there is no one with them.

Their Shayatin: All those who spoil and don't do the right deeds from men and jinn (namely) their leaders in disbelieving, evil and corruption.

Mocking: Deceive them or laugh at them.

Gives them increase: means to is to become bigger in amount or number; namely, help, which means giving them increase in their wrong-doing or giving them time.

In their wrong-doing: Means that they were overindulgence.

To wander blindly: Means that they have blind hearts; namely, that they can't consider and thus they found themselves perplexed and mislead.

Have purchased: Means they replace (namely: they leave the faith and follow the disbelief) error for guidance: the deviation from the right path, and it means mortality and annihilation and the falsehood.

Guidance: The right path and way, it means also guiding and leading. The one who received **guidance:** walking in a road to reach his destination.

Their commerce: The trade: is to pay the capital to buy what it brings profits; and the hypocrites here paid their capital, the faith, to buy the disbelief hoping that they may gain honor and wealth in this world; as a result, they lost, they were tortured, they became poor because of their disbelief.

Their likeness: Their qualities and their conditions.

Kindled a fire: Namely; is to lit fire and starts to burn it.

In darkness: Black, and when there is no light, here, it means the

darkness of the night, the clouds and the rain.

So they return: Is to return to faith from disbelief.

The interpretation of the verses “Ayats”

Allah Glory is to Him begins His words in Surah Al-Baqarah by explaining the condition of three groups: believers, disbelievers and hypocrites. And He Glory is to Him begins his words that the hypocrites are those who pretend to be believers and hide their disbelief to save their lives and money only... and this indicates to the center of danger, **“And when they meet those who believe, they say: We believe,” but when they are alone with their Shayatin (devils – polytheists, hypocrites), they say: “Truly, we are with you; verily, we were but mocking.” (14) Allah mocks at them and gives them increase in their wrong-doing to wander blindly,** it means that He Glory is to Him punishes them because of their deception and mockery at believers and He gives them increase in their wrong-doing to make them more blind and mislead and then to punish them severely. Then, He Glory is to Him explains their conditions by Saying, **“These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.”** Then, He described them with the following parable:

We suppose that someone was lost in the desert in the gloomy darkness, and he wanted to cross his road without any obstacles (randomly), and it is not possible to be guided – in this situation – but by kindling fire to follow its light and to avoid

dangerous obstacles; and once he lit the fire, the strong wind blew suddenly and put it out, then he returned to his same situation.

Similarly, the condition of the hypocrites is as the condition of that person, as it is possible that:

- A. They believe at the beginning and follow the light of faith and walk according to its direction, but they replace the faith with the disbelief (because of the temptation of their friends, leaders and devils), as a result, the darkness of disbelief covered them by which they cannot find the path.

(This is Ibn Katheer's opinion)

- B. Or they didn't believe from the beginning, that the fire they had lit in that situation refers to the light of the nature that was guiding them to the right path, but they put its light out by their disbelief.

(This is Ibn Jareer's opinion)

The purpose of the parable is that the hypocrite is to be guided by the light of the guidance (The guidance of guiding) for a period of time; then, its light is put out by the Permission of Allah Glory is to Him (because of their hypocrisy); subsequently, they are – in this situation – deaf, dumb and blind; and they cannot be guided (the guidance of the bestowing grace). That the fire by which the hypocrites were guided in the beginning was the light of the Noble Qur'an and the Sunnah of the Messenger peace be upon him, but they disobeyed Allah by their

hypocrisy; thus, they lost all readiness to be guided, thus, they became unqualified to be guided; therefore, Allah Glory is to Him left them to themselves. The matter, which made them command themselves to do the evils and He left them to their bad desires; in addition to; the darkness of the errors that covered them due to their wrong choice. Allah Glory is to Him, **“They are deaf, dumb, and blind, so they return not (to the Right Path).”**, and the purpose of breaking their senses down is that they didn't get benefit from these senses by which the facts are defined; they didn't hear the verses “Ayats” of Allah carefully, and they didn't see the clear evidences of the prophecy but through skepticism.

The evidence that the hypocrites believed in Allah and His messenger at the beginning then they became hypocrites is what Allah Glory is to Him Said, **“That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.”**⁽³⁶⁾

The evidence that the Islam is a light that lightens the hearts and the selves; Allah – Glory is to Him – Said, **“Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!”**⁽³⁷⁾

Concerning the darkness, which encompasses them after the hypocrisy and which makes them deaf, mute and blind is the darkness of errors, in which they cannot see the path of guidance, and Allah knows.

³⁶ Surah 63. Al-Munafiqun: 3 – Part 28

³⁷ Surah 39 Az-Zumar: 22 – Part 23



The Second Parable

Surah Al-Baqarah (The heifer): This Surah was revealed in al-Madina:

“Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderbolt for fear of death. But Allah ever encompasses the disbelievers (i.e. Allah is surrounding them from all sides). (19) The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things. (20)”

Vocabulary:

Like a rainstorm: The rain, and everything that comes from up and goes down.

The stunning thunder bolt: Thunderbolt – tremendous fire goes down while the lightning flashes along with a huge cracking sound (the thunder).

Fear of death: Afraid of death.

Snatches away: Steals and snatches away quickly; in this verse, it means to make them blind.

Stand still: It means – in this verse that they are perplexed in their position without moving and are hence standing still.

The interpretation of the verses “Ayah:

Imagine that there is a group of people walking in a desolate area in extreme darkness of night; suddenly, heavy rains start falling on them, accompanied with strong thunderbolt and lightning which almost make them blind due to its severity, in addition the frightening thunderbolts, make them afraid and scared; forcing them to thrust their fingers in their ears to avoid the frightening and deafening sound for fear of death; at that time, they stood still in perplexity, not knowing in which direction to move; and then suddenly, a flash of the lightning illuminates their way and they walk in this light for a short while ; and when the darkness encompassed them again and the light fades, they stand still in perplexity.

We conclude from this scene that horror, fear, anxiety and perplexity seized this group of people; and they didn't know what to do; and this situation as a whole is applied to the hypocrites, which Allah – Glory is to Him – indicated, **“Or like a rainstorm from the sky, wherein is darkness, thunderbolt, and lightning.”**; And when the Prophet – peace be upon him – informed them about the gloomy future of the disbelievers and those who refrained from accepting the religion of Islam, specially believing in life after death; this information to them was just like the thunderbolt falling down on them; they were escaping to avoid hearing the verses “Aayat” of

Allah; and they were afraid of “Allah's stunning evidences shown in the form of powerful thunderstorm; their situation is the climax of helplessness, because the deafness of ears is not from the precautionary measures for the thunderbolt to strike and the death to come to them eventually, as Allah –Glory is to Him draws their picture: **“They thrust their fingers in their ears to keep out the stunning thunderbolt for fear of death. But Allah ever encircles the disbelievers i.e. surrounds them from all sides.”**

The prophet – peace be upon him – invited them to the monotheism, and he recited before them the manifest signs (Ayat); initially their intention was to follow the divine guidance, but this condition didn't last long ; as they quickly returned to obey their desires and to follow their leaders and to imitate their parents to which Allah –Glory is to Him – indicates, **“The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still”.**

Then, after this siimile, Allah – Glory is to Him -, Said, **“And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things.”**, i.e. He – Glory is to Him – is powerful enough to take away their hearing and vision, as a punishment to their deeds.

Important note: This Parable could be easily applied to the hypocrites of our time, and to our society as well; as the study of the condition of the hypocrites in this age is one of the important tasks

for the Scholars and the preachers(inviters or propagators). The hypocrisy is in fact, a condition wherein the faith is proclaimed, hiding the disbelief for the purpose of harming Islam and the Muslims. The hypocrites live in constant fear and horror; and at the same time; they don't even want to repent for their mistakes, so it is necessary to be wary of them; There is no power and ability but with Allah. And Allah knows best.



The Third Parable

Surah Al-Baqarah (Cont'd...):

“Verily, Allah is not ashamed of setting forth a parable of even a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: “What did Allah intend by this parable?” By it He misleads many, and many He guides thereby. And only those are misled with it except those who are Al-Fasiqun (the rebellious, disobedient to Allah). (26) Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah's religion of Islamic Monotheism, and to practice its laws on the earth and also as regards keeping good relations with kith and kin). And create disorder on earth, it is they who are the losers. (27)”

Vocabulary:

Ashamed: feeling shame for saying or doing something which is generally not acceptable to the society, and it is condemned by the people, and they denounce the doer; it is said that someone is ashamed to do something; In the context of the parable being given by Allah Almighty using a small insect like a mosquito, some people may think that it is below the dignity of Allah to talk of something like a mosquito. Allah almighty says that He is not ashamed of doing so; the reason being that the purpose or task of the simile is much higher

and noble in its real sense, which the believers endorse and accept as truth, whereas the disbelievers are puzzled and put up a question: what does Allah want to say by giving this simile.

To set forth a parable: Is to quote a thing as an example for another by giving its description and its condition in ugliness and goodness.

A mosquito: It is an insect with a hollow proboscis which generally feed on human blood.

Al-Fasiqun: The rebellious, disobedient to Allah and His messenger peace be upon him.

Break covenant: from breaking; namely, breaking Allah's Covenant after ratifying it.

Allah's Covenant: His laws and orders that the mankind must obey, namely, the mankind should be obedient to Allah and to His messenger peace be upon him.

After ratifying it: After accepting and ratifying by taking the oath and witnessing it.

And sever what Allah has ordered to be joined: Breaking Allah's Covenant, (as regards Allah's religion of Islamic Monotheism, and to practice its laws on the earth and also as regards keeping good relations with kith and kin) etc.

The interpretation of the verses "Aayat":

There is always a reason behind every act of Allah almighty.

He uses the divine verses “Aayat” for providing guidance to a certain group (the believers), whereas the same verses become the reason for another group (the non-believers), who start putting question to the purpose and usefulness of the simile put forth by Allah, and as a result of their being not ready to accept the act of Allah without raising questions or showing discontent, they are misled from the path of guidance and go astray.

As for the nature of creature selected by Allah almighty for a parable, the mosquito, it should always be kept in mind that Allah almighty is the one who created the entire universe including the planet earth and whatever big, huge, small and miniscule things, both lifeless and living ones, have been created by Him alone, and He is at liberty and has got the full authority to give a simile of any of His creation in order to endorse His talk, be it a huge creation like a mountain, an ocean, an elephant, a camel, a fly, a spider, a honeybee or a mosquito. He is the Master of all His creation, and possesses the unchallenged power and ultimate-authority to quote the parable of any of His creation. When the example is put forth, the believers acknowledge that it is a truth from Allah – Glory is to Him: **“And as for those who believe, they know that it is the Truth from their Lord,”**; i.e. they recognize the truth and accept it. **“but as for those who disbelieve, they say: “What did Allah intend by this parable?”** , and it is obvious why they said that; it was some kind of mockery as they said that the Prophet claimed that the parable is a revelation sent down from Allah although the disbelievers and the hypocrites deny the revelation in its origin.

It is obvious from the verses “Aayat” that His words, Glory is to Him, **“by it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fasiqun (the rebellious, disobedient to Allah).”**, has no relation to the words of deniers; as the parables has a certain impact over one group and doesn't have same impact on another group; and thus, we see that the person who believes, and who knows the verses are from Allah, has certainty, sureness and firm belief which is lacking in the ignorant, the denier.

Al-Fasiqun (the rebellious, disobedient to Allah) “the hypocrites” are those who break every covenant that they had made earlier; in fact, from the beginning, they neither believed in the Creator nor did they declare before the mankind the truth. On the contrary, they try to spread disorder and anarchy in the earth through their mischievous acts such as tempting the people to worship others along with Allah, and waiting and watching about the believers; in addition; they conspire against Islam and Muslims. They (the hypocrites) are in reality the truly losers both in this world and in the life hereinafter and Allah Knows best.



The Fourth Parable

Surah Al-Baqarah (Cont'd):

“Then, after that, your hearts were hardened and became as stones or even more rigid in hardness. And indeed, there are stones out of which rivers gush out, and indeed, there are of them (stones) which split asunder to that water flows from them, and indeed there are of them (stones) which fall down for fear of Allah. And Allah is not unaware of what you do.”(74).

Vocabulary:

Hardness: Stiff and firm that couldn't be softened or smoothened.

Gush forth: Rush out speedily because of inner pressure.

Split asunder: To have a crack, split and breakdown.

Fall down: To drop, crumble down and break into pieces out of Allah's fear.

And Allah is not unaware of what you do: Allah knows well what you do and He will reward you according to your deeds in this world and in the life hereinafter.

This verse “Ayah” came after the story of The Cow, which Allah ordered the children of Israel to slaughter. The sons of Israel, instead of following the commandment, indulged in arguing with our

master Musa – peace be upon him – for the purpose of escaping from slaughtering it; the slaughter of the Cow was for the purpose of identifying the killer who murdered his cousin in a treacherous manner; then, Musa – peace be upon him – told them, **“Verily, Allah commands you that you slaughter the cow.”**⁽³⁸⁾, then, they were ordered to strike the dead man with a piece of the cow meat when the murdered returns to the life to tell them the name of the murderer; Allah –Glory to Him – Said, **“So We said: “Strike him (the dead man) with a piece of it (the cow meat),” Thus Allah brings the dead to life and shows you His signs (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.”**⁽³⁹⁾

On seeing this great miracle, their faith was supposed to increase, instead, their hearts became even more rigid, **“they are (their hearts) as stones or even worse in hardness”**, and since the stone is known for the hardness and solidity, Allah – Glory is to Him – likened their hearts to the stones, or they are even worse in hardness; as the word, (or) – here – means (but more)

Allah – Glory is to Him – shows that the condition of the rigidity of their hearts is more than the hardness of stones by using three situations:

First: “And indeed, there are stones out of which rivers gush out”, like the springs gushing out from the rocky-mountains.

³⁸ Surah 2 Al-Baqarah: 67 – Part 1

³⁹ Surah 2 Al-Baqarah: 73 – Part1

Second: “and indeed, there are of them (stones) which split asunder so that water flows out from them,”, like the springs which appear as a result of the earthquakes after cracking and explosion after which the rivers start running from them.

Third: “and indeed there are of them (stones) which fall down and break up into pieces for fear of Allah”, like the stones falling down from the high mountains due to fear of Allah. There are two reasons for this phenomena: natural reason, “like the thunderbolts striking the stones”, and intangible reason, - “which the revelation exposed” i.e. falling out for fear of Allah.

Then, the apparent meaning of the verse is to reflect the action of the stones; they fall (crumble down) for fear of Allah. It is well known that the stones consist of atoms having different orbits in their structure, and electrons moving in these orbits, and this scientific fact has been revealed to the world by the Noble Qur'an more than fourteen centuries ago. And Allah knows best.



The Fifth Parable

Surah Al-Baqarah (Cont'd):

“And the example of those disbelievers is that of one who shouts to those who hear nothing but loud calls and shouts. (They are) deaf, mute and blind. So they do not understand.(171)”

Vocabulary:

Shouts: The voice of the shepherd to his sheep. A call in louder voice to someone.

Calls: Here it means “to summon”.

And yelling: From the infinitive “cry”, which is distinguished from “call” as it means “calling in a loud voice” to attract the attention, and it means – here – “to summon those non believers to return to the fold of Islam, but their reaction is like the person who is deaf, mute and blind.

The interpretation of the verse “Ayah”:

The interpretation of the verse “Ayah” has many aspects:

First: Al-Sheikh Muhammad Rasheed Reda interpreted the verse, **“And the example of those who disbelieve”** as follow:

He said, “their description of imitating their parents and leaders is as the likeness of those who hears nothing but calls and

shouts, namely, like the description of the shepherd for the grazing cattle when he shouts and calls them to direct them to the farm, or to direct them to the water; in addition to preventing them from entering the lands of other people. The cattle eventually respond to his call and move away as they recognize well his message by calling and shouting; thus, Allah – Glory is to Him – likened their condition (of the disbelievers) to the condition of the sheep with its shepherd when (the disbelievers) stop using their mind power and prefer to be led by a person in everything blindly, without giving a consideration, to the extent that (the disbelievers) start behaving like the sheep which the shepherd directs as he likes; - without knowing the reason why they – “the sheep” – are summoned, without realizing as to why they are left. There is no power and ability but with Allah. And Allah knows all.

Second: The intention of the verse “Aayah” is to compare the disbelievers to the shouter (The shepherd), who shouts at the sheep, but this simile is not correct, since, until and unless the shouter is deaf; and therefore, the correct meaning of the verse “Ayah” is as follow: “Verily those who disbelieve, i.e. (those who don't respond to the divine invitation) are like a deaf person who shouts and can't hear himself; and his shout cannot give a reasonable meaning but a call and cry without meaning.

The aspect of likeness: The shouter is deaf, as those disbelievers, **(They are) deaf, mute and blind. So they do not understand.** In this meaning, the tenor is the disbelievers who don't

understand the divine invitation and regard it a meaningless call and cry. (i.e.; the voice reached them but they don't understand its meaning; their sagacity was destroyed, thus they don't hear the guidance, and therefore they are “deaf”. Since they don't acknowledge what is the divine truth and confess it openly, they are “mute”, and since they don't see the truth, they are “blind”; they don't know the path of righteousness; and they are not glorified. And Allah knows all.

Dr. Muhammad Rateb Al-Nabulsi narrated: the biggest mistake is to fancy that the difference between the Muslim and non-Muslim is that the Muslims offer prayers; on the contrary, there is a major difference between the one who recognize Allah and the one who doesn't recognize Him; and it could be conveniently compared to the difference between the earth and the sky. If we analyze the character of the believer, we find that he is person having a purpose before him, with a correct vision of the universe, the life and of himself, his status, and his mission in this world. This vision makes him behave in a responsible and mature way since he has before him a well defined goal to achieve and a purpose of life to realize., which is winning the gratification of Allah and eventually being awarded the paradise, the ultimate place where the believers and followers of Allah and His prophet P.B.U.H. are lodged with the sanction of Allah Almighty.

The planet earth is inhabited by several billion people; every one of them is striving to achieve a goal in his life; but if we look at it,

we find that most of the goals are short term ones. Someone wishes to get married, another person would like to build a house, someone else wants to earn an educational certificate; whereas some other would like to establish a profitable business, and so on and so forth. The real purpose of a true believer however, is the life Hereinafter which is eternal, never ending and it is the place wherein anyone entering is able to fulfill all the wishes and desires which he or she couldn't fulfill during the lifetime on the earth. This is the reason why Allah has made this worldly life the work place to achieve all these goals, and He has made the paradise the place to enjoy and fulfill all the wishes one had or could have. Thus, on the basis of their goal, the entire human race could be divided into only two main categories: **“As for him who gives (in charity) and keeps his duty to Allah and fears Him, (5) And believes in Al-Husna (The Best i.e. either La ilaha illallah: none has the right to be worshipped but Allah or a reward from Allah i.e. Allah will compensate him for what he will spend in Allah's Way or bless him with Paradise) (6) We will make smooth for him the path of ease (success)”**⁽⁴⁰⁾. These words of Allah are comprehensive, clear cut and precise; because when he, “The believer”, chose the life Hereinafter, he is satisfied and content with whatever little is granted to him by Allah in this world. “The believer” has a staunch faith and a firm belief that he has been created for the purpose of trying and achieving Al-Husna, (The Best i.e. either La ilaha illallah: none has the right to be worshipped but Allah or a reward from Allah i.e. Allah will compensate him for what

⁴⁰ Surah 92 Al-Lail: 5-6 – Part 30

he will spend in Allah's Way or bless him with Paradise); and he passes his life in this world on the principles of piety and righteousness.

Concerning the “non-believer”; his strategy is to gather all the good things in this life for himself without sharing anything with the destitute, and the needy: **“But he who is greedy and miser, and thinks himself self-sufficient (8) And belies Al-Husna (9) We will make smooth for him the path for evil (10).⁽⁴¹⁾**

And now in conclusion, **“And the example of those who disbelieve is that of him who shouts to those (flock of sheep) that hears nothing but loud calls”.**

The words of the shepherded – on one hand – are not reasonable, his commands are not realistic; and there is none who hear his words or pay heed to it; but the believer – on the other hand, is in a secret talk with his Lord whenever he stands in prayers before Him. The believer established his life on principles of thankfulness and content, whereas the life of the non-believers is full of complaints, murmuring and thanklessness; subsequently, they, “the disbelievers”, become deaf, they don't hear what is truth – and mute – don't utter the truth -, and blind – don't see the signs of Allah spread all around them; rather they only see the material adornment and life of luxury and affluence as their goal, which they most of the time fail to achieve, hence all their life is filled with utter

⁴¹ Surah 92 Al-Lail: 8-10 – Part 30

disappointment, as a result of which they pass their life in a state of utter disappointment and misery – they keep complaining their failure and showing enmity to those of their folk who were lucky enough to achieve whatever they had planned for.

The five basic senses of touching, seeing, tasting, smelling and hearing are the major ports of entry as well as exit for information to our mind. When these ports are closed or not working, the favors of Allah don't reach us. In conditions of extreme love or enmity as well, these senses stop working, making a person deaf, mute and blind, even though he may have these external senses.

There is no power and ability but with Allah, the Most High, the Most Great; and All the praises and thanks be to Allah.



The Sixth Parable

Surah Al-Baqarah (Contd...):

“Or do you think that you will enter Paradise without facing such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who along with him said, “When (will come) the Help of Allah?” Beware! Certainly, the Help of Allah is near!”(214).

Vocabulary:

“Or”: The word “or” is mentioned to express what is previously mentioned and it has the meaning of the interrogation.

“Severe poverty”: It is the severity sent to the mankind which comes from outside – like suffering, war, and poverty, and these are the testing tools for the believers in order to know their faithful nature in the face of stiff resistance and severe problems of general nature like poverty, the wars, the ailments etc.

And ailments: It is the apposite of being “intact”, which is the severity which afflicted the mankind – from inside – like pain, illness and worry.

Were so shaken: Here state of mind of the believers and their general condition is mentioned, which was under stress and

pressure on a constant basis from outside – i.e. their enemies who were always trying to let them down at all the fronts and creating trouble in the path of spread of divine message and who were put to all sorts of trial and faced different kind of problems in a regular manner, which ultimately reached to a level when the Messenger of Allah and his companions raised the matter to the court of Allah, and started pleading for His help in order to overcome the problems posed by the enemies and defeat them. “Shaking” is the parable used to describe psychological as well as physical condition owing to the situation faced by the believers at the hands of the non-believers, like humiliation, torture, depriving them of the chance to lead a peaceful life and so on, and thereby the believers were living in a state of besiege and constant fear and anxiety (which is observed even today in many countries around the world). This is the interpretation of this “Ayah”, and Allah has the ultimate knowledge.



The Seventh Parable

Surah Al-Baqarah (Contd.):

“The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven spikes, and each of the spikes has a hundred grains. Allah gives manifold increase to whomsoever He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. (261) Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve. (262) ? Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (Free of all needs) and He is Most-Forbearing. (263)

Vocabulary:

Their wealth: what the man possesses from money, business, properties, ornaments etc.

In the way of Allah: All that leads to Allah's Pleasure.

A grain (of corn): Seed of a plant.

Ear/spike: A part of the plant like the ear of the wheat/corn which has a large number of grain in it.

Reminders of their generosity: Is to mention the charity and to

recount it to the person who receives the charity for the purpose of reminding him of the generosity, making him feel hurt.

injury: namely; is to insult the person who receives the charity whereby he feels hurt, injuring his dignity.

Kind words: Speaking to the destitute, the needy and the poor people in a polite manner without hurting his feelings.

And forgiving: It means to ask for forgiveness for himself from Allah almighty, and asking for pardon of the poor when not in a position to help him.

Sadaqah: What is spent in the form of charity, (for consoling the poor), and offering money to the poor and needy for Allah's Pleasure.

Most-Forbearing: He(Almighty) doesn't hasten the punishment, but forgives and tolerates the wrong doers.

The interpretation of the verse “Ayah”:

Al-Qurtubi mentioned that this verse was revealed in relation to Othman Ibn Affan – May Allah be Pleased with him – while the Prophet P.B.U.H. was preparing the army of distress for Tabuk expedition; at that time, Othman Ibn Affan offered a lot of money in addition to many animals needed(the camel, the horses etc.) This rich contribution was acknowledged by the Prophet – peace be upon him, who was much pleased, and said: **“It does not matter what**

Othman does after this” (narrated Al-Bukhari), and Allah knows better.

Allah – Glory is to Him – promised – in many verses – with manifold reward to those who give the Sadaqah (charity) for Allah's Pleasure. To clarify this matter, Allah set forth the following parable:

A seed grows a stalk, from which seven branches come out; one spike comes out from every branch; and a single ear contains one hundred grains, thus a single grain grew into seven hundred grains because Allah increased it manifold; and it is not hidden that this parable has more rhetorical effect in meaning than to say seven hundred directly; the parable indicates that Allah – Glory is to Him – lets the good deeds done by the believers among people grow and bring out good result in extraordinary numbers. Therefore, what the Noble Qur'an has tried to emphasize from the parable is quite possible to happen and it is a fact.

Then, Allah – Glory is to Him – imposed on the one who spends his money in the way of Allah seeking His pleasure and forgiveness – not to remind the receiver of his generosity after spending his money; namely, hurting the one who receives the charity (the needy) by saying: didn't I give you? Didn't I make a favor to you?, in addition; He forbids the giver to injure, like repulsing the beggar and raising his voice to him, and hurting the self-respect of the poorest of poor. (This has also been told in the Surah :Wal-Dhuha: and don't chide the seeker of help)Verse:10).

Those who spend their wealth in charity and who don't follow up their gifts with reminder of their generosity or with injury, and refrain from indulging in hurting the sentiments of the poor, **“their reward is with their Lord. On them shall be no fear, nor shall they grieve.”**; namely, they will get great reward, and Allah Will please them in this world and in the Hereafter; because the secret of happiness is to be secured from awaited fear of uncertain consequences or difficult situation in future, and they will be free from a grief over something which they have lost in the past.

Then, Allah – Glory is to Him – instructs those spending money for charity not to drive back the beggars – if they ask them for charity, and if the person couldn't give him anything, he should seek an apology by saying, **“Kind words”**; i.e. to be kind in his talk when unable to give charity to the beggars and to offer excuse and to invoke forgiveness to them. **“and forgiving”**, it means – here – is to seek forgiveness for the person seeking charity, **“better than Sadaqah (charity) followed by injury. And Allah is Rich (Free of all needs) and He is Most-Forbearing.”**; it is possible that His Saying, **“Rich”** is a reminder for the giver that it is Allah who had given him whatever he possesses, and is a reminder for the beggar also to ask Allah, who is the Lord and helper. In His Saying, **“Most-Forbearing”**, there is a warning to the spender, “the person who gives the Sadaqah”, to be kind to the seeker who asked him and repeated his request and annoyed him; at the same time, it is considered an information that Allah pardons what was done by the spender and

the beggar if they seek the Forgiveness of Allah. And Allah knows better.

Dr Rateb Al-Nabulsi, while interpreting these verses – said, “Allah – Glory is to Him – put in the mankind the passion and love for the wealth, **“And you love the wealth most”** ⁽⁴²⁾

Allah – Glory is to Him – put in the mankind the sentiment of love for wealth because He wants them to ascend – by spending the money – up to the highest degrees of Paradise; since man strives to come closer to Allah Almighty by spending something he loves, and because wealth is the origin of all lusts; when the man spends some of his money, he spends something from what he loves most, i.e. money; since the thing is much close to the existence of the man, his spending is a reason for the man to get closer to Allah.

Allah defines the believer in the Noble Qur'an in the beginning of Surah Al-Baqarah:

“Alif-Laam-Meem. [These, letters are one of the miracles of the Holy Qur'an and Allah (alone) knows their meanings]. (1) This is the book (the Qur'an), whereof there is no suspicion in it. (sent down as) guidance to those who are Al-Muttaqun [the pious Muslims who fear Allah most(who abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. (2) Who believe in the Ghaib (hidden from vision)and perform As-Salat (Iqamat-as-

⁴² Surah 89 Al-Fajr: 20 – Part 30

Salat), and spend out of what we have provided to them [i.e. spend on themselves and their family, on the poor and also in Allah's Cause – Jihad]. (3)⁽⁴³⁾

Spending in the wide meaning: is to spend from anything which Allah has granted to you; Allah may grant a man a high position in the society which he could use to cater to the needs of oppressed and downtrodden persons, and thus, he will utilize his position to come closer to Allah. You could also spend out of your time, in addition; you could also use your expertise to help the needy, which is also accounted for as “spending in the way of Allah”.

The Noble verse, **“The likeness of those who spend their wealth”**, and the word, **“their wealth”** means whatever wealth has been bestowed on a believer by Allah almighty which they spend in the way of Allah.

The lesson is that the kinds of the good deed are uncountable, and your position in the eyes of Allah, is commensurate with the good deeds you perform. The Messenger of Allah – peace be upon him – said, **“Whoever among you wakes up and makes the life Hereafter his goal, Allah makes his heart rich, and organizes his affairs, and the world comes to him whether he wants it or not.”**

(al-Tirmidhi – Anas)

Thus, the believer has a great wisdom in spending the money; he spends the money to meet his basic needs, and he spends the money to come close to his Lord.

⁴³ Surah 2 Al-Baqarah: 1:3 – Part 1

The Noble verse: **“The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains.”** Seven equals one hundred, and it may be seven equals to thousand-fold. Allah All-Mighty **“gives manifold increase to whomsoever He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.”**; this verse is a base for spending the wealth; O' the spender, believe certainly that everything you spend; Allah – Glory is to Him – returns it back to you manifold. And Allah knows everything.



The Eighth Parable

Surah Al-Baqarah (Contd.):

“O you who believed! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he neither does believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it fall heavy rain which leaves it bare. They are not able to control anything what they had earned. And Allah does not guide the disbelieving people.” (264)

Vocabulary:

To be seen of men: from seeing: The show-off person is called by this name because he pays to be seen of men; (not to seek the Pleasure of Allah).

Smooth rock: The rock whose surface has no rough parts or lumps of earth.

Heavy rain: When it rains heavily.

Bare: The bare land/rock on which nothing grows.

The interpretation of the verse “Ayah”:

Saying kind words in driving back the asking person, excusing and forgiving him for what he did from insisting and disturbing is better

than spending and following up one's gifts with insult and injury, since the reminders of the generosity or the injury render the spending null and void; because the consequence of the reward in spending is linked with refraining from the reminders of the generosity and injury, **“O you who believed! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury”**.

Allah – Glory is to Him – likened those who do the reminders of the generosity and injury to the show-off person who doesn't seek, by his deed, the Pleasure of Allah; however, the one who reminds about his generosity to others and the one who injures, apparently seek by their deed, Allah's Pleasure; then they follow their deed up with what renders it in vain; thus, their likeness to the show-off person is correct.

The significance of the parable will be shown by what follows:

Allah – Glory is to Him – said, **“is the like a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned.”**; namely, the deed of the show-off man has a good external side, but a bad internal one; like (the hypocrite), any onlooker who doesn't know the fact of the intention of the worker thinks that his work is profitable, useful and good, like the one who thinks that the smooth rock on which there is a little dust, is good for planting, so, he threw seeds for the purpose of harvesting, but when heavy rains fall on it – the smooth rock – and

wash away the dust from its surface and takes the seeds away, it is shown to him that it is just a smooth rock and it is not good for planting; it is like the deed of the show-off person; if the facts are exposed and the veils are removed, it is shown to him that his deed is improper, nonsense and unprofitable; thus, he is kept prevented from the doing good deed and being rewarded.

Then, the one who reminds the seeker about his generosity and the one who follows his gifts up with injury, insult, repulse, forbidding and exposing the seeker's poverty to the others after spending is very close to the deed of the show-off person and the hypocrite, and the latter is disbeliever in his Lord secretly, so how Allah guides him to the path of righteousness and good deeds; Allah doesn't guide except those who want the guidance for himself truly and with a clean heart...and Allah knows best.



The Ninth Parable

Surah Al-Baqarah (Contd.):

“And the likeness of those who spend their wealth seeking Allah's Pleasure while they in their own-selves are sure and certain that Allah will reward them (for their spending in His cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer (knows well) of what you do.” (265)

Vocabulary:

They in their own-selves are sure and certain: They are sure that Allah will reward them, and strengthen them to believe in making good deeds.

A height: The high hill.

Its yield of harvest: Its product “what it is eaten from it”.

Light rain: Having a sufficient amount of rain.

The interpretation of the verse “Ayah”:

Allah – Glory is to Him – likens – in this verse “Ayah” – the deed of the spender who is seeking Allah's Pleasure to a green productive garden on a highly fertile-hill, receiving the fresh breeze and heavy rain; and it was conditioned that the vehicle should be on a height from the

earth; because the effect of the Sun and the air in this place are more vital; thus, it will be more beautiful and its fruit will be more delicious; but the low lands, which the light of the sun doesn't reach, are not like that.

Al-Razi said, "The meaning of "a high hill" is the plain land with a good soil; which in turn is raised (to be high) due to the heavy rainfall and it flourishes; said Allah – Glory is to Him, **"But when We send down water (rain) to it, it is stirred to life and growth (of vegetations)."**" ⁽⁴⁴⁾

However, this kind of land – if heavy rain falls on it, it doubles its yield of harvest; its fruits are doubled more than they were before; and if the heavy rain doesn't fall on it – but only **"light rain"** falls, it yields its normal harvest as expected from it; namely, the reward of the spender will be doubled by Allah's permission.

Those, who spend their money in the way of Allah, are like this Garden having plentiful, flourishing and profitable harvest.

Then, His saying – Glory is to Him, **"seeking Allah's Pleasure while they in their own-selves are sure and certain"**, states the reasons of spending, which is to seek Allah's pleasure firstly, and secondly to strengthen the soul of Faith in the heart. The significance of inserting the word, **"in"** in **"in their own-selves"** - as it is an "object" in His saying, **"sure and certain"** – states that the true believer spends because he has trained and firmed his soul to be obedient, till it – his

⁴⁴ Surah 41. Fussilat: 39 – Part 24

soul – allows him to spend plentifully in the way of Allah.

Then, Allah – Glory is to Him – is the Only One who distinguishes among the intentions and knows the secrets; because He is all-seer (knows well) of the deeds, (knows well) of the conditions of the people; and He differentiates between the sincere person and the show-off person. And Allah knows all.



The Tenth Parable

Surah Al-Baqarah (Contd.):

“Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is struck with old age, and his children are weak (not able to look after themselves), then it is struck by a hurricane accompanied with fire, so that it is burnt? Thus Allah makes clear His Ayah (proofs, evidences, verses) to you that you may ponder over it.” (266)

Vocabulary:

“Would any of you”: Would anyone of you believers.

A garden: A lot of the productive bushy trees; and it is also the green fruitful fertile-land (the garden).

Date-palms: The plural form of (a palm); it is the tree that produces dates.

And vines: The plural form of (a vine) and it is the grape fruit.

Whirlwind: It is an extremely strong wind that spins quickly in the earth then it rises to the sky bearing the dust in it; its plural form is (whirlwinds), and He mentioned the fiery-whirlwind in particular; perhaps, due to:

A. The wind, which gains heat during its passing through the conflagrations; it bears with it the fire to far places.

B. The whirlwinds accompanied by the thunderbolts which strike the earth and burn it down to ashes.

However, the intention is the happening of the disaster in this garden, “a garden” ; that leads to its annihilation quickly.

The interpretation of the verse “Ayah”:

The tenor in the verse is the one who makes a good deed, then follows it – a good deed – up with a sin, as it is narrated by Ibn Abbas; hence, the intention is: the one who spends and follows his deed up with the reminders of his generosity and injury.

The vehicle is a very old man who is unable to work and earn, and he has small children who are yet unable to work, and he has a garden surrounded by date-palms and vines with rivers flowing underneath, and all kinds of fruits for him therein, and he hoped greatly that he could get benefit from its yields (its harvest) to earn his living for himself and for his children; and suddenly; a fiery-whirlwind blew; then it burnt his garden and annihilated it completely, turning it into ashes; then, how is this man from sadness, heartbreak, disappointment and deprivation after his hopes vanished. Specially, since this person is unable to work in the garden and to earn a living for himself and his family and small children.

The one who spends in the way of Allah is likened with one who

prepared for himself a reward in the Hereafter on which he based his hopes; the showing-off, (to be seen of men), controls the deed of an insincere man like the fire controlling the garden and burns it down. And Allah knows best.



The Eleventh Parable

Surah Al-Baqarah (Contd.):

“Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person touched by Shaitan (Satan) leading him to insanity. That is because they say: “Trading is only like Riba (usury),” whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such people are the dwellers of the Fire – they will be lodged therein.” (275)

Vocabulary:

Riba (usury): Means the extra money that is added over the original capital, thus, i.e. if someone lends another person some money for one year provided that he, the borrower returned them back with extra money (on being demanded for it); it is the Riba (usury).

Touched by the Satan: He has been touched by the Shaitan who took over his control.

Being guided: That he behaves randomly. Thus, the intention from His saying, “touched by Shaitan (Satan)”, is to be hit by the Satan; namely, to overcome him and control his actions. So that he behaves

in a disorderly manner, due to being insane.

Insanity: Namely; they stand like the one who is touched and controlled by Satan. It means confusing the man and controlling his inner lusts and arousing them. Then such person is subjected to psychological and nervous pressure due to which some erratic behavioral signs appear on the afflicted person like the hysterical anger, fatigue and irresponsible behavior.

An admonition from his Lord: It is an order and prohibition from Allah Almighty.

Shall not be punished for the past: It means the previously done acts will not be accounted for.

The interpretation of the verse “Ayah”:

The one who trades in Riba (usury), will not stand except like the standing of a person touched by Shaitan (Satan); who overcomes him; namely, throws him down flat on the ground; then, he will stand, without stability, in a disorderly and confusing manner.

The likeness between the standing of the one who trades by “Riba” and the standing of the person touched by Satan and because of the hit of the Satan. In this situation, two questions are asked:

One: What is the real meaning of the text; that the one who trades by usury, “Riba”, will not stand except like the standing of a person touched by Satan?

Two: What is meant by the text; that the overcoming is because of being touched by Satan?

Regarding the first; there is a difference of opinion among the interpreters in many aspects:

1. Most of them said that the intention – here – is that their standing on the Doomsday is like the standing of the person touched by Satan; it is like when the one who trades in usury is resurrected on the Doomsday behaves like an insane person; which is a distinguished sign of the one who eats Riba; he is recognized by those who attend the situation; that he trades by usury in the world, and in the light of this, the meaning of the verse will be: they stand like an insane person, the one who was touched by the Satan.
2. When the people are resurrected from their graves, they come out quickly as for His saying, **“when they will come out of the graves hurriedly.”**⁽⁴⁵⁾; except those who trades in usury, they stand and fall down; because He – Glory is to Him – afflicted them in their bellies on the Doomsday till they became too heavy to move; they stand and fall down; and they want to be quick but they can't.
3. The intention of being touched is not the insanity – although being touched by Satan is one of its reasons – , but the intention of the text is: the one who follows the Satan and

⁴⁵ Surah 70. Al-Ma'arij: 43 – Part 29

answers his call, as in His saying – Glory is to Him, **“Verily, those who are Al-Muttaqun (the pious), when an evil thought comes to them from Shaitan (Satan), they remember (Allah), and (indeed) they then see (aright).”** ⁽⁴⁶⁾

There is no doubt that the one, who trades by usury, loves the world excessively and is keen about it; therefore, his life in his world is unstable.

The usury stands against the social balance and cooperation and it spoils the discipline in the straight human path, the Fitrah – the nature to which he belongs, (i.e. Allah's Islamic Monotheism) with which He has created mankind – provides guidance.

This is the confusion which the moneylender is afflicted with; and if he is called to leave the usury and to use trade instead, he replies by saying that the trade is just like the usury; it is not more than anything; because the usury is an increase in the amount at the end of the term and the trade is an increase in the beginning term, thus, there is no basic difference in both, and hence there is no reason for leaving the usury and using the trade instead; therefore, Allah – Glory is to Him – shows the evidence of the moneylenders' confusion with what He told from their saying, **“verily trading is like Riba (usury),”**

In this situation, question arises: Why did they say that “Trading is just like Riba (usury),” and they didn't say, “Riba (usury) is

⁴⁶ Surah 7. Al-A'raf: 201 – Part 9

just like trading”; because the real intention here is to side with usury but not with the trade, they should have likened the usury to the trade and not vice versa.

The answer: They likened the trade to the usury to exaggerate the situation; they contended that the usury is the basis and the trade is a secondary matter, therefore, they said, “Trading is only like Riba (usury),”.

The verse includes that whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for such acts committed in the past; his case is left for Allah (to judge); but whoever returns [to Riba (usury)] – after prohibition- , he is disobedient to his Lord and is regarded as one waging a war against his Protector; his punishment is to be the dweller of the Fire. And Allah knows all.



The Twelfth Parable

Surah Aal-Imarn (Madani): third Surah as per serial in the Noble Qur'an

“Verily, the likeness of Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: “Be!” – and he shall be.(59) (This is) the truth from your Lord, so be not of those who doubt. (60)

Vocabulary:

(This is) the truth from your Lord: Namely, what We narrated to you in the matter of creating Isa (Jesus); it is certainly the truth from your Lord.

Those who doubt: Those who are doubtful about what Allah has said(you shouldn't be among them).

The interpretation of the verse “Ayah”:

It is narrated that a delegation of Christians from Najran who came to see him, told the Messenger peace upon him – from their saying - : every human has a father; so why Isa doesn't have a father?; Allah Almighty sent down this verse...and He – Glory is to Him – mentioned how Isa – peace be upon him – was given birth by his mother (Maryam “Mary”, the virgin); He begins the statement by saying,” (Remember) when the angles said, **“O Maryam (Mary)!**

Verily, Allah gives you the glad tidings of a Word [“Be!” – and he shall be! i.e. 'Isa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isa (jesus)...” and ends His statement by saying, “She said: “O my Lord! How come shall I have a son when no man has ever touched me.” He said: “like that only”, for Allah creates as per His will. When He has decreed something, He says to it only: “Be!” – and it shall be.”⁽⁴⁷⁾

Therefore, He proved that the Messiah is only a person created by Allah Almighty; he, “the Messiah”, was given birth by his mother, Maryam, “the virgin” without being touched by any man, and he – “'Isa” peace be upon him – is one of the miracles of Allah Almighty; and when the Christians believe in the divinity of the Messiah and assume that he is one of the Holy Trinity: i.e. the Holy Father, the Son (Jesus Christ), and the Holy Spirit, and they believed that he is the son of the Lord because he was given birth by Mary without a father, and when they presented this evidence before the Prophet – peace be upon him –, the revelation informed the Prophet to reply to their inference that the way of creating the Messiah; that it is like the way of creating Adam – peace be upon them; Allah Almighty created Adam from dust without a father and a mother; thus, if this could be possible, - which is the perfect miracle -, this is likened to the creation of the Messiah – peace be upon him – because he was given birth by a virgin mother whom no man had ever touched; it is too easy for Allah to do that.

⁴⁷ Surah 3. Al-'Imran: 45:47 – Part 3

The creation of “Isa” – peace be upon him is like the creation of “Adam” – peace be upon him; a divine creation; even though, it is an extraordinary action in view of the usual method for giving birth; because Allah's Will happened in this miracle by His word, **“Be!” – and it is being.”**; this is the certain truth from Allah Almighty in the case of our master, “Isa” – peace be upon him -; so – O Muhammad – don't be one of those who doubt the matter – and of course he has absolutely no doubt about it -; and although this speech addresses the Prophet – peace be upon him –, the real intention here is to address the others who doubt; but he himself, “the Prophet”, is impeccable from what it is with little doubt. And Allah knows better.



The Thirteenth Parable

Surah Aal-Imarn (Contd.):

“Surely, those who reject Faith (disbelieve in Allah and in Muhammad -peace be upon him- as being Allah's Messenger and in all that which he -peace be upon him- has brought from Allah), neither their belongings, nor their offspring will render them in any case against Allah. They are the dwellers of the Fire, therein they will be till eternity. (116) The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allah, including Jesus Christ -peace be upon him- and Muhammad -peace be upon him-. Allah wronged them not, but they wronged to themselves.(117)”

Vocabulary:

Extremely cold: The very cold wind; it is said, The intention – here – is the lethal wind which causes death to the crops.

The harvest: The crops.

Destroyed it: Resulted in its destruction.

The interpretation of the verse “Ayah”:

Allah Almighty gives information about the disbelievers that they are the fuel of the Fire(in the Hell), as it is mentioned in many verses rather than this situation; and whatever they were bestowed with in this world from wealth and children is not useful for them before Allah; and it doesn't rescue them from His torment and severe punishment by Him.

The disbelievers who spend their wealth in this world for the purpose of showing off and fame are like the people who planted in the improper place and time for sowing; and they tired themselves in reclaiming it; and this is the intention of the text, **“the harvest of a people who did wrong against themselves.”**; when the crops grew and it started bearing fruits, Allah sent a stormy wind that burnt the crops. Those who spend on themselves and others in their life; in all the projects and businesses even they were good and legal, – although they are disbelievers – (Allah may increase that for them in this world for the purpose of the charity or test), they will not get benefit of any type from their spending in the Hereafter; because they ascribed partners to Allah Almighty, thus, Allah destroys their deeds, and He wrongs them not, but they wrong themselves and deserved this punishment because they disbelieved in their Lord, they ascribed partners to Him and they waged a war against those who believed in the oneness of Allah.

In the interpretation by Al-Nabulsi:

A person may seek to collect money; and he may be fancied

by a great thing in the commencement of his life; but in the middle track of his life, the man realizes that collecting money is just one thing and it is not everything in his life. The disbeliever who didn't know Allah, and followed his lust besides Allah, and took his own lust (worldly desires) as his God; this is the man on which this verse is applied, **“Surely, those who reject Faith (disbelieve in Allah and in Muhammad -peace be upon him- as being Allah's Messenger and in all that which he -peace be upon him- has brought from Allah), neither their belongings, nor their offspring will avail them in any manner whatsoever against Allah”.**

“The likeness of what they spend in this world”, namely, the man's projects, big achievements, and even his deeds in charity or for the purpose of developing the civilization, equals nothing in the scale of the Islamic tenets; the prowess is to make your standards cope with the laws of the Noble Qur'an, which has accredited only two values; it accredited the value of learning after the value of faith; and it accredited the value of work; Allah Almighty said, **“Allah will exalt in degree those of you who believe, and those who have been granted knowledge.”**⁽⁴⁸⁾

“The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allah, including Jesus Christ -peace be upon

⁴⁸ Surah 58. Al-Mujadilah: 11 – Part 28

him- and Muhammad -peace be upon him-. Allah wronged them not, but they wronged to themselves.”, The most severe kind of injustice is when a man does injustice to himself, **“And never do We reward in such a way except to those who are ungrateful (disbelievers).”** ⁽⁴⁹⁾; it is a very precise verse; and the second verse, **“Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.”** ⁽⁵⁰⁾; And the third verse, **“The losers are those who will lose themselves and their families on the Day of the Resurrection.”** ⁽⁵¹⁾; the most severe type of loss is to lose on the Last Day; it doesn't matter if you have earned from the world any amount of wealth and fame; this is the case of the spenders in the world who spend for the sake of mankind and noble deeds; but not for seeking Allah's Pleasure or believing in Him as a One god without partners to Him.

An important note:

No one has the right to say: This particular person will enter the Paradise or the other one will enter the Hell - whether this one was ascribing partners to Allah, disobedient, a rich man or a scholar whom Allah gave by His grace, wealth and knowledge; and he also does good deeds, benefits the humanity, fights poverty and ignorance among people, or whether he was an obviously pious Muslim, but he doesn't spend his wealth as it should have been done

⁴⁹ Surah 34. Saba': 17 – Part 22

⁵⁰ Surah 4. An-Nisa': 17 – Part 22

⁵¹ Surah 39. Az-Zumar: 15 – Part 23

in the way of Allah – comparing him with the other one as an example, that he will enter the Paradise...

Allah alone Knows the real intentions and the endings of the deeds and He alone will judge between His creatures on the day of judgment; by His Mercy in this world and on the Last Day; and hence, it is not appropriate to say such things about anyone with surety.



The Fourteenth Parable

Surah Al-An'aam (Makki): its order is the sixth Surah in the Noble Qur'an

“whether he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men – is like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the non-believers that which they used to do.”

Vocabulary:

Dead: Not alive.

We gave him life: We make him alive with the soul of faith .

A light: Opposite to darkness; helpful to see in the dark.

It is made fair-seeming: Thus, the acts which they used to perform have been decorated to the non-believers.

The interpretation of the verse “Ayah”:

It is narrated that Ibn Abbas R.A. said that this verse was sent down in the case of Hamza Ibn Abdul Mottaleb and Omar ibn Hisham (Abi Jahl); that Abi Jahl abused the Messenger of Allah – peace be upon him -, and when Hamza was informed about the

incident by his slave girl, while he was still a follower of the same religion of his people (idol worship), he became furious and came with a bow and hit the head of Abi Jahl and injured him; and challenged him saying: you tease my nephew and hurt him; I am also a follower of the same faith. Thus our master Hamza entered the fold of Islam.

It is also said: that this verse was sent down in the case of Omar ibn Al-Khattab; or Ammar ibn Yaser – when he converted to Islam, and Abi Jahl; and this saying is narrated by Abi Ja'far.

In this verse, there are many resemblances which are as follow:

1. **“Is he who was dead (without Faith by ignorance and disbelief) and We gave him life”;** Allah Almighty likened the non-believer to “the dead” and He likened the guidance with life; namely, We gave him life and bestowed on him success to follow the Messenger of Allah –peace be upon him – and the believer was likened in many verses to one who is alive; and the non-believer to the dead; Allah Almighty said, **“That he or it (Muhammad – peace be upon him – or the Qur'an) is an admonition to the one who is living (a healthy minded – the believer),”** ⁽⁵²⁾; and He said, **“Nor are (alike) the living (i.e. the believers) and the dead (i.e. the non-believers).”** ⁽⁵³⁾

⁵² Surah 36. Ya-sin: 70 – Part 23

⁵³ Surah 35. Fatir: 22 – Part 22

2. **“and set for him a light (of belief) whereby he can walk amongst men”**; Allah SWT has likened the Noble Qur'an to the light; as the believer in the light of the Qur'an walks in the way of salvation; Allah Almighty said, **“O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad peace be upon him) from your Lord; and We sent down to you a manifest and light (this Qur'an)”**⁽⁵⁴⁾; and He Almighty said, **“You knew not what is the Book, nor did you know what is Faith. But We have made it (this Qur'an) a light.”**⁽⁵⁵⁾ The Qur'an lightens the way for the believer to have ample guidance throughout his life for this world and for the hereafter.
3. **“like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?”** ; the mention of the darkness is either the non-believing or the ignorance; Allah Almighty said, **“Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light.”**⁽⁵⁶⁾; then, Allah Almighty likened the non-believer to the one who stays in the darkness by saying, **“like him who is in the darkness”**; and He didn't say, “He who is in the darkness”, and the reason may be to state that the one – who is in the darkness – reach a level in infidelity, confusion and blunder “by his own will” whereby he is taken as an example to be likened to.

⁵⁴ Surah 4. An-Nisa': 174 – Part 6

⁵⁵ Surah 42. Ash-Shurah: 52 – Part 25

⁵⁶ Surah 2. Al-Baqarah: 257 – Part 3

The conclusion of the verse is that: the likeness of the one whom Allah has guided and bestowed on him the success by guiding him to the right Faith is like the one who was dead, but Allah gave him life and set for him a light whereby he can walk amongst men by utilizing it to distinguish between the truth and the falsehood(righteousness and unbelief). The law of Allah Almighty is that whoever loves a thing and exaggerates in loving it without guidance or sure knowledge; that thing becomes – in his eyesight – a beautiful thing, but in fact it is ugly.

The non-believer may think that his wrong belief, forbidden and false deeds have good and commendable results at the end, in accordance to what he thinks, but – in fact – they lead him to a place of severe punishment(Hell); and he is like the one who gambles and thinks (fair-seeming to him) that he will gain from this gambling a lot of money; thus, he continues to gamble, but he can't realize at that time – the result of gambling which will be inevitably ruinous to him and will lead him to lose in this world and the Hereafter as well; where Allah Almighty will punish him according to what he deserves. And Allah knows well.



The Fifteenth Parable

Surah Al-A'raaf (Makki): its order is the seventh Surah in the Noble Qur'an

“Verily, those who belie Our Ayât (proofs, evidence, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We compensate the Mujrimûn (criminals, polytheists and sinners).”

Vocabulary:

Our Ayât (proofs, evidence, verses, lessons, signs, revelations): The teachings of the Messengers and their Books(in this case, Prophet Muhammad peace be upon him, and the Holy Qur'an).

Arrogance: Refusing to accept the truth and looking at it with disdain and contempt.

For them the gates of heaven will not be opened: The intention is that the even the good deeds done by them(if any), are also not accepted and wont lead them to Jannah, as is the case of believers, whose good deeds are accepted and they will be allowed entry into Paradise.

Goes through: Means to enter and pass through.

The eye of the needle: The hole of the needle through which the thread is inserted.

Criminals: Who did sins and were corrupted.

The interpretation of the verse “Ayah”:

This verse decreed a great judgment on those who belied the verses of Allah and treat these verses with arrogance and disdain; and they – according to the previous context of the verses– who invented a lie against Allah; namely, those who say, “Allah has begotten a son (male child or offspring), or He commanded to come near to Al-Fawahish (shameful sins, illegal sexual intercourse), or He has prohibited something and He didn't, or that He has permitted something (which He didn't), or belied the messages of Allah Whose Messengers came with divine guidance (the holy book), and treated them with arrogance: until the angels of death came to them to take their souls, they - the angels – will ask them: where are those whom you used to invoke and worship besides Allah? (Namely, their idols and their leaders); they will reply by saying, "They all have vanished and deserted us."; in their case, Allah Almighty said, **“And they will bear witness against themselves, that they were non-believers”**⁽⁵⁷⁾; and on the Doomsday, **“(Allâh) will say: "enter the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that entered before them), until they will be gathered all together in the Fire.**

⁵⁷ Surah 7. Al-A'raf 37 – Part 8

The last of them will say about the first of them: "Our Lord! These are the ones who misled us, so give them a double torment of the Fire." He(Allah SWT) will say: "For each one of you there is double (torment), but you know not." (38) The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."(39)⁽⁵⁸⁾; Namely, so taste the torment for ascribing partners to Allah, inventing a lie against Allah, belying His verses, refusing to obey Him and His Messenger. If any one of those people dies and the angels carry his soul to the heaven, **"for them the gates of heaven will not be opened"**; Namely, the heaven has gates which the angels, jinn, a man or good deed cannot go through except with Allah's Permission; thus, for them none of their good deeds, good striving or invocation will ascend and pass through the gate because of their bad striving and their wickedness.

Allah – Glory is to Him – had provided a condition, they will enter the Paradise if the camel goes through the eye of the needle (which is impossible); and the thing, which is conditioned on an impossible deed, is never going to happen.

There is likeness in this verse but it doesn't include the word, "like" or "as". The Arabs likened the thing that is far or impossible to get to their saying, "I will not do this until the crow becomes white headed" (and the head of the crow never becomes white) in addition to other adages. And Allah knows better.

⁵⁸ Surah 7. Al-A'raf 38: 39 – Part 8



The Sixteenth Parable

Surah Al-A'raf (Contd.):

“And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.(57) The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) for a people who give thanks.”(58)

Vocabulary:

Glad tidings: Heralds with the goodness and rainfall due to His Mercy.

Carried: To hold the thing as a whole and to take to another place.

Heavy-laden clouds: Clouds full of droplets of water.

We drive it: Spread and move it to a certain direction.

To a land that is dead: The greenery has withered making the land look like dead.

Remember: In order that you may give thought and in order to believe in resurrection and day of judgment.

A good land: The land whose soil is fertile from which grow crops and fruits of all sorts.

Which is bad: The poor land whose soil is infertile, thus, it doesn't produce except a little.

Difficulty: Hardly give the people the goodness.

We explain variously the Aayât (proofs, evidence, verses, lessons, signs, revelations, etc.): To repeat and vary them with different styles by setting forth the parables for learning lessons.

The interpretation of the verse “Ayah”:

In the first verse, Allah Almighty mentioned that He sends the winds as heralds of his Mercy; and the winds carry a heavy-laden cloud, Allah Almighty drives it to a land that is dead, waterless and without crops, then the rain falls down which in turn returns the land back into life and reproduces vegetation, crops and fruits.

In the second verse, Allah Almighty mentioned that the rainfall is necessary for the growth of plants; and there is another condition, which is that the land should be fertile and good for farming; this is the description of the vehicle; and the tenor is the believer; Allah likened the believer to the fertile land that becomes soft by the rain, and plants , and crops and fruits grow thereon in plenty; namely,

when the believer hears what Allah sends down from verses, his faith grows – and in turn – his good deeds increase. Similarly, Allah likens the heart of the non-believer to the poor land which doesn't produce anything; when the non-believer hears the verses, he doesn't ponder over them and he doesn't put them in his faith and practice; thus, he doesn't perform well. This perfect action describes the rainfall and reviving the land to become alive after it was dead. In the same fashion, Allah Almighty resurrects you after your death and makes you come out alive from your graves to reckon your good deeds in this world with a good reward and vice versa; this is a fair reward without any injustice. Thus, you give thought and remember that Allah Almighty is able to give the life back to the dead, and hence, you should believe in meeting your Lord on the day of resurrection, and believe surely in Him and thank Him for all these favors, consequently, you do in accordance with what is necessary to make you happy and prosperous in the hereafter. And Allah knows better.



The Seventeenth Parable

Surah Al-A'raf (Contd.):

“And recite (O Muhammad peace be upon him) to them the story of him to whom We gave Our Aayât (proofs, evidence, verses, lessons, signs, revelations, etc.), but he dissociated himself from it; so Shaitân (Satan) followed him up, and he became of those who went astray. (175) And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he is panting, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Aayât (proofs, evidence, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.(176) Evil is the parable of the people who rejected Our Aayât (proofs, evidence, verses and signs, etc.), and used to commit excesses to themselves. (177)

Vocabulary:

And recite to them: Narrate to them.

The story: Telling them what happened in the past, from which the word, “Prophecy”, is derived.

He threw them away: It means leaving and moving away.

So Shaitân (Satan) followed him up: Means; followed and reached

him and suggested to him.

Astray: Namely, those who are not guided.

We would surely have elevated him therewith: Raising the status in the world and in the Hereafter as a result of believing in and following up the verses of Allah.

He clung to the earth: Namely; prefers the world and adopts it, rejecting the reward of Allah which would have raised his position in both worlds.

And followed his own vain desire: Left the verses of Allah and followed his desire and the whispering of the Satan.

You drive him away: Makes it run and leave.

He lolls his tongue out: That the dog allows his tongue to hang in an uncontrolled way because of tiredness, exhaustion and thirst.

The stories: The stories of the ancestors.

Evil is the parable of the people: Their description is dispraised.

Interpretation of the verse “Ayah”:

In these verses, the interpreters had different opinions about who is the intended by it?; it is said, “he is Bal'am Ibn Ba'ura' Al-Kan'ani who was one of the Scholars of the Children of Israel at the time of Musa – peace be upon him –”; he was given some knowledge of Allah's Book, but he disbelieved in it and threw it away behind his

back; thus, Satan followed him up and appointed himself a companion to him; as a result, he became one of those who went astray and non-believers by rejecting the reward of Allah.

Concerning the second verse, it includes a Qura'nic fact, which is : Allah Almighty is always willing to guide anyone who is striving to earn His pleasure and gain His mercy by complying with His divine instructions and following His messenger. Anyone who keeps his word with Allah Almighty and puts his effort in order to gain His blessings and indulges in obeying Allah and His messenger in all matters of life, Such a person will never ignore the guidance and will strive throughout his life to achieve Allah's gratification.

Then, Allah Almighty refers to another reason why His Will is not related to His guidance to that man; - which is; that man reached – in his error and astray – a level in which he becomes evil-natured; and he mixes them with his soul, self and his mind; he doesn't do none but belying and turning away from Allah's Reminders; therefore, neither the admonishment of the Preachers nor the advice of the advisers affect him; and to explain this meaning further, Allah Almighty sets forth another parable; Allah Almighty says, **“So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out.”**; because lolling the tongue out is a natural phenomena of its nature; namely, (the dog); and it doesn't get rid of this nature at any cost. This is the vehicle. The parable expresses that the guidance and misleading is by the Permission of Allah Almighty; and His will is

related to guiding the people on condition that they should come close to Allah, for which it is necessary for them to have chaste soul that qualifies them to be related to Allah's Will; if one clings to the earth, - namely the materialistic world -, the Divine Care doesn't encompass him; and he is deprived of the guidance and being bestowed with success in this world with and with good end in the hereafter; he is restricted to the errors, but it is an earned error optionally and purposefully.

It is said that the intention of the verses is **“Omayya Ibn Abi As-salat Al-thaqafi**, the poet about whom the Messenger peace be upon him said, **“his poetry has a faith, but his heart has a disbelief”**; This poet had read the Divine Books, and knew that Allah Almighty sent His last messenger in Arabia, and he wished that he himself should have been this Messenger mentioned in the Divine Books. When Allah Almighty sent our master Muhammad – peace be upon him -, this poet envied him, so he, “the poet”, passed by the martyrs of Badr expedition and asked about them; it is said, “they were murdered while they were fighting along with the Prophet; on which he remarked: “If he had been a true Prophet, he wouldn't have killed his relatives”; Finally, he went to At-ta'ef and died there as a non-believer. And; it is also said that the intention of the verses is “Abu Amer Ibn Al-No'man, the monk, whom the Prophet Muhammad – peace be upon him –, named the “the liar – the evil person”; and this person became monk at the times of ignorance and he wore the sackcloth, (“Al-masouh, the cloth of the monks”); he went to al-

Madina and said to the Prophet – peace be upon him -, what is the thing that you came with?; to which the Messenger P.B.U.H. , replied, **“I came with the Al-Hanifa , ([the religion of Ibrahim, “Islamic Monotheism”])**; he said, “I believe in it”; the Messenger – peace be upon him – replied, **“you don't believe in it, but you inserted in it what it does not belong to it”**; Abu Amer said, “whoever is a liar between us, Allah will make him die lonely and will be driven away”; then “Abu Amer”, went to the people of Syria(Ash-Sham) and sent a message to the hypocrites in al-Madina to keep ready the weapons; then he went to the Caesar and he gathered the soldiers to force the Prophet – peace be upon him – to come out from al- Madina; but Abu Amer was driven away and died in As-Sham lonely, and a non-believer, fulfilling his prophecy on himself.

In these verses, there is an obvious indication that the lesson - here - is that the destiny of the man is determined by his last deeds. And Allah knows better.



The Eighteenth Parable

Surah At-Taubah (Madani): its order is the ninth Surah in the Noble Qur'an

“And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who waged a war against Allâh and His Messenger (Muhammad peace be upon him) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars. (107) Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature]. (108) Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to collapse, so that it crumbled to pieces with him into the Fire of Hell. And Allâh guides not the people who are the Zâlimûn (committing excesses, cruel, violent, proud, polytheist and wrong-doer). (109)

Vocabulary:

By way of harm: Namely; for the purpose of harming it.

An outpost: Place for keeping watch and vigil.

Good: The charity and the good condition.

Never stand you therein: namely: Never offer prayer in it .

On piety: A kind of showing respect to your religion that is done for the purpose of avoiding the punishment, “the fear of Allah”.

Purify themselves: Is to clean from the moral and physical stench and untidiness.

His building: From the word, “build”, which is a structured place having walls, roof and other necessities.

Good Pleasure: Is to seek the Pleasure of Allah Almighty.

The brink: The edge or the part of an object that is furthest from its centre, by which the parable is set forth to show the aspect of "is to be near to the destruction and near to falling down".

An undetermined precipice: The precipice of the valley; namely, its side which is formed because of the water and which the torrents cause-erosion to it till it becomes weak.

Crumble down: The falling down.

The interpretation of the verse “Ayah”:

The interpreters mentioned that the Children of Bani Amr Ibn

Aouf went to Qoba' Mosque and sent a message to the Messenger of Allah to come to them; on which the Prophet, peace be upon him came to them and prayed in that mosque; so a group of hypocrites – from the Children of Ghonam Ibn Aouf – envied them and said, “we will also put up a mosque to pray in it and we will not go to pray with Muhammad's group, so they put up a mosque beside the Qoba' Mosque, (it is said: that Abu Amer, the monk, “the liar – evil person”, was the one who counseled them to build it to be a den for them to conspire against Islam and Muslims, and concoct the Messenger and his Friends); and when they finished building the said mosque, they went to Allah's Messenger – peace be upon him – while he was preparing for Tabuk expedition – and said, “O Allah's Messenger, we built a mosque for those who are sick, and for the poor, and for the rainy and cold night; and we would like you to come to pray in it for us and to ask Allah to give us His blessings; the Messenger – peace be upon him – said, **“I am on my way to travel and if I return back, I will come to you by Allah's Will to pray in it with you.”** ; after that Allah's Messenger traveled to Tabuk and when he returned back, the revelation was sent to him concerning the mosque put up with the purpose of harming Islam and creating division amongst Muslims and spreading non-belief and as a center for conspiring against Muslims, bearing false oath, as testified in the verse, **“Allâh bears witness that they are certainly liars”**, so the Prophet sent Malek Ibn Ad-dakhsham with a group of his friends and told them, **“Go to that mosque whose builders are hypocrites and destroy it.”**

The verse indicates to the vast difference between those who constructed a building on a perfect base in the center of the land and those who built a building on the edge of the valley; the first will remain through ages and keep its stability during calamities; unlike the second; as the latter will collapse inevitably by the weakest strike or by a heavy rain.

The believer is the one who relates his faith to Allah's Laws and His Teachings and to a perfect middle base; it is the truth (piety to Allah) and the seeking to Allah's Good Pleasure; unlike, the hypocrite (who shows the opposite of what he hides); he builds his faith (or wrong belief) on the weakest base, or on the edge of the thing to be seen by men; but it falls when testing it, **“And Allâh guides not the people who are the Zâlimûn (cruel, violent, proud, polytheist and wrong-doer).”** i.e., Allah Almighty prevents those who are oppressors and deceive people, and insist on their hypocrisy more than on their guidance; thus, their souls remain confused till they die while they are non-believers because they were embedded deep in oppression, evil and corruption. And Allah knows better.

A useful note:

It seems necessary here to throw some light on how certain seemingly good deeds could be converted into means of evil and aimed at harming Islam and its followers; as we notice nowadays, like the forming of an extreme Islamic groups, the so called “Fundamentalists” They could well be from the Kharijites, who were

members of a group that appeared in the first century of Islam during the initial Fitna, the crisis of leadership after the death of holy Prophet Muhammad P.B.U.H.. It broke into revolt against the authority of the rightly guided Caliph Ali, the fourth Caliph, after he agreed to arbitration with his rival, Muawiyah, to decide the position of Caliphate following the Battle of Siffin (657).”]. Apparently they invited to the Islamic Monotheism, to forbid disbelief, and to follow Allah's Laws;(Rule is only for Allah); but the real purpose of that group was to usurp the power and gain domination in the name of Islam; and that harms the Islam a lot, and obviously Islam is clear of such people and their evil deeds. And Allah knows better.



The Nineteenth Parable

Surah Yunus (Makki): its order is the tenth Surah in the Noble Qur'an

“Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have it at their disposal when Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Aayât (proofs, evidence, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect. (24) Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path.” (25)

Vocabulary:

The likeness of (this) worldly life: The description of the life which we live; and the parable on which it is applied; and which is proper to it.

As the water (rain) which We sent down from the sky: The rain falling down on earth from the sky.

Intermingled produce of the earth: Intermingling is the mixture of a thing together with another thing; the rain penetrates through the soil and causes to produce plants of different types intermingled with one another.

Of which men eat: Like grains, fruits, vegetables and herbs.

And cattle: Camels, sheep etc.

The earth is clad in its adornments: It is fully covered with greenery. In this condition the earth is likened to the bride that wears the finely adorned clothes with different colors.

Is beautified: To be beautiful (from beauty and prettiness) by the flowers and greenery.

They have all the powers of disposal over it: i.e. they are able to work on it and get benefit from its crops and earn profit out of it.

Our Command reaches it: Our decree to destroy it as a punishment to its owners.

A clean-mown harvest: Removing all things from it; namely; it does not have any thing left on its surface.

As if it had not flourished: As if nothing had grew on it yesterday.

We explain the Aayât (proofs, evidence, verses, lessons, signs, revelations, laws, etc.): Namely; to clarify the Divine verses of Holy Qur'an.

Abode of Peace: One of the descriptions of the Paradise; because its inhabitants are safe from any harm; unlike the life in this world because it is the home of tests and trials and is liable to be destroyed any moment Allah wished so.

Straight Path: The right path; namely, the way of Islam.

The interpretation of the verse “Ayah”:

A land that is fertile, high and good; and its owner invested in it by sowing the seeds and cultivating what could be grown in it; and he is always irrigating it with water till it becomes a flourished garden full of trees, crops and different plants; and it resembled in its adornment as if it were a bride who beautified and displayed herself; and its owners are proud of it; they think that this land has flourished due to their effort; and it is beautified by their will; they think that they have all the power and control over it; and they are its owners without any partners in it; thus, they relate great hopes to it and become dependent on this valuable possession; and while in this situation, they did a fatal sin, which is the disbelief (seeking refuge with Allah); then reached the Command of Allah Almighty suddenly in the night or by the day and all the plants and harvest are ravaged and mowed down as if there had been no garden there before.

This is the vehicle; Allah Almighty likens the world to this parable; the world may deceive the man; and he may work for it; and he may depend on it; and makes it his destiny and goal in spite of the fact that the world ends abruptly and it is not neither consistent, nor dependable.

In another parable, He likened this world to the water which is utilized; then it discontinues and vanishes. In yet another parable, Allah SWT likens the world to the harvest whose owners were proud as it is described in the parable; then the garden perished suddenly. It is a kind of the simile metaphor; He guides the faithful to not to depend on the world and not to feel assured to it according to what it is mentioned in the parable. On the other hand, Allah gives priority to Dar As-salam (The Paradise) which is the abode of eternal prosperity through following the right path, the way of our Master Muhammad peace be upon him, and He gives a call to the faithful to come to it. And Allah knows best.

A useful Note:

There is a basic difference between the efforts we render to adorn this worldly life, and in what we should spend for the life hereinafter. Usually a person is seen putting most of his efforts to achieve the worldly pleasures and adorn it by spending huge sums on it and heavily investing in the materialistic life in order to grow his wealth manifold; whereas all these efforts receive a big jolt in the aftermath of any calamity or owing to an order by Allah SWT; as a result of which, all the earnings and worldly wealth vanish in no time, leaving a man pauper, as it happens to many a Millionaire today. Imam Ali, may Allah be pleased with him, has rightly said: “never boast of your health and wealth; sickness will take away your health and poverty will strike to leave you penniless”.

The fact to which our attention is drawn by Almighty Allah is that this world is the means to reach the Hereafter; and that we should work in the world as Allah Almighty wants us to, in order to ensure a safe and luxurious abode in Paradise which is eternal. In fact, we are ordered to earn our living to continue the life in this world and to fulfill our basic necessities and lawful requirements through legal ways, which are permissible and correct, keeping with Allah's orders and the guidance provided by His Messenger P.B.U.H.; it is denounced in Islam to divert all our efforts towards earning wealth and storing it, which is no more than a means for livelihood. The goal for which we have been created should never be allowed to escape our attention – earning the pleasure of Allah SWT by serving humanity, for which we have been created. A pious Muslim makes this world the means to achieve the Paradise through his actions and deeds, spending his surplus income for the benefit and well-being of the destitute and needy; he regards the favor bestowed on him from Allah as a trusteeship rather than his ownership, and spends in the way of Allah, and strives to save himself from the wrath of Allah, and earn an esteemed place in the eternal life in the Paradise.

A believer shouldn't be deluded of his deeds and he shouldn't forget the Grace of Allah on him; as the true believer sees the Grace of Allah on him, (even if its appearance were bad for us). And, Allah knows best.



The Twentieth Parable

Surah Houd (Makki): its order is the eleventh Surah in the Noble Qur'an

“Verily, those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever.(23) The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?” (24)

Vocabulary:

And humble themselves: Is to be humble to Allah and to obey Him.

Dwell therein forever: Remaining therein forever.

Two parties: The party of the believers and the party of the non-believers.

Will you not then take heed?: Namely; learning a lesson, then you ask forgiveness; then you return back to Allah.

The interpretation of the verse “Aayh”

Allah Almighty likens (the non-believer) to the blind and the deaf; and (the believer) to one who beholds and could hear; then He

negates the equalization between them from the aspect of the ability of each one; not from the side of choosing who is the preferred one by Allah; Allah Almighty said in describing the non-believer, **“They could not bear listening to (the preachers of the truth) and they used not to see (the truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight).⁽⁵⁹⁾**; the intention of the text that they – the non-believers – have ears and eyes, but they didn't use them in hearing the verses - **(the preachers of the truth)**, “Divine and Qur'an”, and they didn't use them in seeing **(the truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight)**; thus, the negation of the ability is a metaphor for not using the ears and eyes as it should be; then, Allah Almighty describes the dwellers of the Paradise with three descriptions:

- A. Those who believe in Allah
- B. Those who good deeds
- C. Those who submit to the Will of Allah; Allah Almighty said, **“and they humble themselves (in repentance and obedience) before their Lord”**; The believer is the one who hears the verses of His Lord and considers them for the purpose of consolidating the faith in his heart and reinforcing it with the good deeds; in addition, complete obedience, full confidence, unconditional submission and the assurance to what Allah promises are considered as parts of the faith.

⁵⁹ Surah 11. Hud 20 – Part 12

Then, He likened the non-believer and the believer to the following parable; He said, **“The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?”** ; He likened the group of the Muslims,” the believers”, to the seer and the hearer; and He likened the group of the non-believers to the blind and the deaf; because the believer uses his senses in knowing The Giver and His qualities and His power; and the believer works for the purpose of Allah's pleasure; and his deeds are directed to reform the earth to get the reward in the Hereafter according to Allah's promise. On the other hand, the non-believer doesn't use these senses justly; thus, they become useless to him. The conclusion of the parable is that: just like the seer and the hearer are not equal with the blind and the deaf; the believer and the non-believer are not equal to each other, “in their ability”; thus; it is a must to reflect, to remember, to admonish, to learn a lesson, to return back in repentance to Allah Almighty. And Allah Knows all.

Dr Rateb An-nabulsi said in some of his explanations about these verses: the classification of the mankind is uncountable. Mankind could be classified based on races, color, nationalities languages and as developed, under developed and poor countries etc. The reality is that the Mankind could be classified into just two types irrespective of their religious and cultural background, their scientific advancement, their belonging, their races, their cults and their trends and so on and so forth; these two classifications are: the

believer and the non-believer; those who come and those who depart, the doer of good-deeds, the doer of wrong-deeds, a blind and a seer, a deaf and a hearer. It is not difficult to be with the group who are believers and enlightened; the reason is that Allah Almighty doesn't burden a person beyond his capability.

In addition; the difference between the believer and the non-believer is very huge; it is like the difference between the blind man and the seer, a hearer and a deaf, a man living in the refuge of Mercy of Allah and another one living in the indignation of Allah; a man having a smoothened and eased path to tread on, and a man having a difficult and evil path; they are not equal; the evidence is, **“By the night as it envelops. (1) By the day as it appears in brightness. (2) By Him Who created male and female. (3) Certainly, your efforts and deeds are diverse (different in aims and purposes); (4) As for him who gives (in charity) and keeps his duty to Allâh and fears Him, (5) And believes in Al-Husnâ. (6) We will make smooth for him the path of ease (goodness). (7) But he who is greedy, a miser and thinks himself self-sufficient. (8) And belies Al-Husnâ (9) We will make smooth for him the path of evil. (10) And what will his wealth avail him when he goes down (in destruction)?⁽⁶⁰⁾**

The believer has serenity; because his relevance is to just one side which is Allah Almighty; this side is Rich (Free of all needs), the All-powerful, the Well-acquainted, the All-knower, All-Wise and

⁶⁰ Surah 92. Al-Lail 1:11 – Part 30

⁶¹ Surah 5. Al-Ma'dah 54 – Part 6

loves the believer, **“He loves them and they love Him”** ⁽⁶¹⁾, **“Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimun (criminals, polytheists and non-believers, etc).? (35) What is the matter with you? How did you judge like that?”** ⁽⁶²⁾.

Allah Almighty protects the believer from all his enemies And He will provide him succor and sustenance and help from (sources) he could never imagine. The most happy, satisfied and content person is the one who feels that Allah is with him all the time; I swear by Allah that if the believer eats the most simple kind of food and dwells in the smallest house, – but he feels that Allah Loves him and He will provide him everything of his choice in the future and that he will be the lucky winner in the Hereafter, he is the most happy person from among all mankind; so much so that even if the kings know what we have from graces in the life hereafter, they may wage a war against us by swords. All the praises and thanks be to Allah the Lord of the Aalameen (of mankind, jinn and all that exists).

⁶² Surah 68. Al-Qalam 35:36 – Part 29



The Twenty-first Parable

Surah Ar-Ra'd (Madani): its order is the thirteenth Surah in the Noble Qur'an

“For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and non-believers) invoke, answer them no more than a person who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the non-believers is nothing but an aberrance (i.e. of no use).(14)”

Vocabulary:

For Him (Allah, Alone) is the Word of Truth: Namely, for Allah Almighty are the true words; because it is He Who answers the calls of his faithful slaves.

The non-believers Invoke: Namely, they invoke their idols and deities, but they don't get their requests fulfilled, since they themselves are helpless.

Stretches his hand to reach his mouth: To make the water reach his mouth to quench his thirst by stretching his hand standing on the outside of a well.

An error: Useless, sheer loss.

The interpretation of the verse “Aayah”

Adding the Word to the Truth is like adding what it is described to the adjective; because the Word, “invitation” is making the one whom is invited to pay attention to the one who invites; the response of the invited is to go to the one who invites; and both these matters relate to Allah Almighty; but others; they can't ward off harmful things or avail benefit to themselves; neither death, nor life nor resurrection; so how any deity other than Allah answers their invitation?!

Thus, Allah informs us that the Word is: a Word of Truth and a false word, the Word of Truth is for Allah and inviting any deity other than Him is a false word; either because the others can't hear or don't have the power (the idols) nor can hear and don't have the power like (the leaders of the disbelief); Allah indicates to the falsehood part, **“are a group among you. Consider it not a bad thing for you.”**; namely, they originally can't answer in all cases.

Then, Allah Almighty excludes one case of not answering; but this is exception in formality; this exception is – in fact – a confirmation for their inability in answering in all cases; Allah Almighty said, “Nay, it is good for you. **“Unto every man among them will be paid that which he had earned.”**”; worshipping the idols and asking them for something is like the case of a thirsty man sitting on the edge of the well; who stretches his hand inside the well to make the water reach his mouth to drink; and due to the distance between

him and the water; it won't reach him. Then Allah Almighty said in the last verse, **“and as for him among them who had the greater share therein,”**; the error is to move out of the way; and it is a deed that will not lead you to the goal; worshipping a deity other than Allah means moving away from the straight path that will lead to what it is demanded; what error is more obvious than this?? And Allah Knows most.



The Twenty-second Parable

Surah Ar-Ra'd (Madani):

“He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the scum that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood. Then, as for the froth it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).(17)”

Vocabulary:

Valleys: The great foothill of the mountain; an area of lower land in which the water of the rain and the floods are collected and flow as channels.

According to their measure: According to the amount of the water which runs in it.

Bears: To carry the thing on the back by the strength of the carrier.

Flood: The sweeping water which is full of dust and mud rushing down the valley.

Foam: A substance which is like a very thick soft liquid with a lot of bubbles in it which comes as a result of boiling; in addition; the scum of the flood which floats on the surface of the water while running in the rivers is likewise.

Mounts up: Rides the surface of the water.

Which they heat in the fire: Kindling: throwing the firewood into the fire.

Ornaments: Decoration which is used to adorn specially the women; jewelry made of gold and silver.

Utensils: All the items(e.g. pots, cooking vessels etc.)which people utilize for household needs and all the things a man wants to keep.

The truth: In language, it means the state of being true; its opposite is “incorrect” and “false”; the truth – in its wide meaning – includes all what exists in reality and true which doesn't change or convert.

Scum: The soft bubbly material ejecting from a boiling pot when minerals are put in it for cleaning purpose; the impurities get separated on heating and form the scum of the surface of heated material, which is removed and the remaining metal is regarded as pure.

Remains: To stay in the place forever.

The interpretation of the verse “Aayah”

This verse gives one parable for the truth and another for the

falsehood from which numerous parables are introspected.

First: The flood which is pouring from the top of the mountains; the flood running in the valleys; while running, the flood takes along the foam that mounts up to the surface; the truth is like the water of the flood, but the falsehood is the foam which is carried along.

Second: If the minerals that are mixed with the impurities are put into fire, they are melted and the scum comes up over its surface (made up of the impurities); the purpose of melting is purification of metals from the foreign particles found in it; thus; the truth is like the gold and silver and other precious metals; and the falsehood is like the foam and the scum that come up over the surface when put into fire and heated.

Third: The thing that has eternity, continuity, remaining stable, staying for a long time and the people benefit from it (like the water and what it is taken to decorate, making ornaments of gold and silver which bring pleasure and happiness) represents the truth; anything other than that (like the foam of the flood water that mounts up to the surface and the scum which moves out from the melting pot) represents the falsehood (useless), since it has no value..

The details about the verse are as follow:

“He sends down water (rain) from the sky, and the valleys flow”; namely, when the rain falls water runs in the valleys according

to its width, the narrowness and how big or small the valley is; namely, every valley carries water according to its capacity; the floods of Allah are not measured in their capacity, but what it is taken from them is measured; every creature takes according to its needs; the flood which is pouring from the top of the mountains is infinite and unlimited; every valley bears amount of water from the flood according to its width and capacity (like the faith), **“but the flood bears away the foam that mounts up to the surface”**; namely, floating up over the surface of water; then, the foam exists not only in the sweeping flood; but it is also found floating on the surface of the metals when they are melted and purified for making ornaments which are used for making ornaments as well utensils; in the second parable, Allah Almighty said, **“which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it”**; then, He said, **“thus does Allâh (by parables) show forth truth and falsehood.”**; namely, thus, the truth and the falsehood are described so as to let the truth make its way among the people; Then, He indicates to the third parable; one of the merits of truth is what remains and what is good for the mankind, **“Then, as for the foam it passes away”**; the foam of the flood and the scum of the minerals are ejected out after a short time as if they were not existing before; they pass away being of little use; similarly falsehood too vanishes. **“while that which is for the good of mankind remains in the earth.”**; the pure water or the pure minerals – which are good for the mankind and useful to them – remain in the earth or in the bottom of melting pot.

This is the formal interpretation of the verse, but this verse is one of those Qur'anic verses, which examine the nature of truth and falsehood and their formation, how they appear and the out coming result from them; as it is possible that we can get benefit from the verse as follow:

1. The faith and disbelief form the most obvious criteria of truth and falsehood; in the light of believing in Allah Almighty, there is enduring life for the society and restoration for justice; the nation, which doesn't take its share from the faith, is surrounded by lack of faith, injustice, selfishness and the weakening of the human relations which push the society to the edge.
2. The foam is like the veil that hides the face of truth for a short period, but it disappears soon and the face of the truth appears shining and uncovered.
3. The water from the spring and the melted metals represent the blessings and goodness; but the foam is scum which is useless; just like the truth and the falsehood; truth, strong faith and justice are for the benefit of the mankind; but the falsehood like the disbelief and injustice are harmful to the mankind.
4. The water is a materialistic blessing which Allah Almighty sends from the sky on the mountains, plains, valleys and deserts, all creatures use water according to their need; In

the same manner, all nations and its people get their share of Divine Knowledge accordingly. Prophet Muhammad peace be upon him said, **“People are like gold and silver”** (narrated by Al-Bukhari and Muslim)

5. Water enters the earth penetrating through its depths and remains there for centuries which the people draw and utilize it; likewise is the truth; it is continuous and everlasting and it never vanishes; unlike the falsehood; the truth has eternal existence and the falsehood has a short life span.
6. The falsehood disappears in many ways; like the foam floating up the surface of water and the scum above the melted minerals; the truth is one and has just one face, but the falsehood has many different faces owing to its being far away from the truth and being against it.
7. The falsehood depends on the truth for its existence; without water, there is no foam; the false opinions and the doctrines take their strength by distorting the bases of the true doctrines; the falsehood may grow and it may stay for a short time; as Allah Almighty indicates, **“the flood bears away the foam that mounts up to the surface”**; but finally, the falsehood can't stand in the face of truth.
8. There is a nice example in likening the truth to the water and likening the falsehood to the foam; like the foam which existed atop the water moving speedily; the falsehood,

without a firm basis; it appears in a troubled situation which doesn't last long.

9. The temporary movement and growth of the falsehood is like the movement of the truth which penetrates the hearts of the believers, whereas the falsehood rides atop the waves of truth for the purpose of reaching its goals like the foam which floats over the waves of water although for a short time and after that it vanishes. And Allah knows better.



The Twenty-third Parable

Surah Ibrahim (Makki): its order is the fourteenth Surah in the Noble Qur'an

“The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get anything of what they have earned. That is the straying, far away (from the Right Path).”

Vocabulary:

Ashes: What remains after burning the firewood and coal; it is so light that the breeze of the air could disperse it easily.

The wind: Moving air, especially when it moves strongly.

A stormy day: When strong winds are blowing.

Be able: Capable of attaining the rewards.

Of what they have earned: Of what they did in the world like their good deeds.

The straying, far away: The far distance from the right path.

The interpretation of the verse “Aayah”

Allah Almighty likened the useless deeds of the non-believers to the ash when the strong wind blows on a stormy day; and He made storming an adjective to the day although it is an adjective to the wind

for the purpose of exaggeration; since no one could collect this scattered ash, likewise, the non-believers couldn't benefit from anything from their good deeds; since they will not be rewarded for their deeds in the Hereafter, (the intention from their deeds: what is considered good in the light of the custom like keeping good relations with the kinship, acts of piety, working for the benefit of society by way of taking part in keeping the wheel of improvement and progress in various fields of education and technology moving ahead, through which the mankind is benefited which result in prosperity and development coming to the society; all these acts are performed by them for the sake of Allah, purely for attaining His pleasure. On the contrary, the non-believers had based their deeds on disbelieving in Allah, ignoring Him will and disobeying his commands; hence they don't deserve anything for all these efforts and good deeds in the Hereafter. (Allah knows their punishment in the Hereafter).

The verse is a clear evidence that the non-believer will not be compensated for his good deeds on the Doomsday when he comes with them and he was a non-believer; every deed without piety, monotheism, and obedience to Allah, is far away from the right path; a deed without belief in Allah and His Prophet and devotion is just like a body without a soul.

In the interpretation of this verse, Dr Rateb An-Nabulsi said, "Allah Almighty wonders about the person who does in this world anything he wants without taking care of the results. A man sometimes goes in the wrong direction for a short while when he is

traveling; and this mistake may take a short time to correct. But if he continues in the same direction for a long distance, then, correcting this mistake may require a lot of time.

The far away straying: being far away from the truth; which made the correction very difficult.

Allah Almighty said, **“How bold they are (for evil deeds which will push them) to the Fire”** ⁽⁶³⁾.

The deeds of the non-believers are like the ash, **“on which the wind blows furiously on a stormy day”**; their deeds will disappear in the Hereafter, **“And We shall turn to whatever deeds they (non-believers, polytheists, sinners) did in this world, and We shall make such deeds as scattered flying particles of dust”** ⁽⁶⁴⁾, **“they shall not be able to get in any case for what they have earned.”**; and that is because they are far away from Allah, they didn't follow His commands and observe His prohibitions. **“That is the straying, far away (from the Right Path).”**

The prowess of a man is to make his deeds abide by Allah's Laws, and his standards cope with the laws of the Noble Qur'an, **“And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing)”** ⁽⁶⁵⁾; and All the praises and thanks be to Allah, the Lord of the Alameen (mankind, jinn and all what exists)

⁶³ Surah 2. Al-Baqarah 175 – Part 2

⁶⁴ Surah 25 Al-Furqan 23 – Part 19

⁶⁵ Surah 3 Al-Imran 185 – Part 4



The Twenty-fourth Parable

Surah Ibrahim (Contd.):

“See you not how Allâh sets forth a parable? A noble word as a good tree, whose root is firmly fixed in the earth, and its branches (reach) to the sky (i.e. very high). (24) It gives its fruit at all times, by the permission of its Lord, and Allâh sets forth parables for mankind in order that they may remember.” (25)

Vocabulary:

A noble word: It is the word of the Monotheism (La illah illa Allah).

A good tree: It is the palm-tree or what looks like it;

Its root is firmly fixed: Its root is fixed deep in the earth.

Its branches (reach) to the sky: Its branches are high.

Its fruit: The fruits appear at all times; they are the dates and the dried dates.

By the permission of its Lord: Namely, by His Power, His intention and His Will for controlling the things.

Remember: To learn a lesson to believe in Allah and do the good deeds to avoid the Punishment of Allah.

The interpretation of the verse “Aayah”

In this verse, the parable equated the faith: **“as a noble tree”**, having the following descriptions:

- A. It is good; namely, useful and clean vis-à-vis the useless one; the fruit bearing trees are divided into two types: those the fruits of which are good and useful like fig, palm-tree and the olive etc. Another type is whose fruits are useless like the colocynth and the Zaqqum
- B. Its root is fixed; namely, it has roots that are firmly fixed deep in the earth; it couldn't be uprooted easily. Its branches reach the sky; namely, it has high branches; because its roots are firmly fixed in the earth, the tree keep its stability and height of its branches.
- C. **“Giving its fruits at all times”**; namely, every season and time; it is evergreen all the time as Allah ordered it to give its fruit. This is the description of the vehicle; and the description of the tenor is: believing in the firm truth and working for and by it; namely, the monotheism and the justice and what it is required from believing in the Last Day; this is a good firm doctrine which doesn't have any kind of polytheism or errors; it has its fruits in both the worlds, this world and the Hereafter; it is the tree of faith growing in the heart of believers which gives the fruits of obedience, good deeds, noble virtues, piety, fear of Allah and what is good for the man and the mankind.

Then, Allah Almighty concluded the verse by saying, **“and Allâh sets forth parables for mankind in order that they may remember.”**; namely, to return back to their original nature to be sure that the happiness is conditioned by the right belief in both the worlds - this world and the Hereafter.

The intention of the text here is to cling to the word of monotheism through practicing and not just through just the words; as Allah Almighty said, **“Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism, on them shall be no fear, nor shall they grieve.”** ⁽⁶⁶⁾; Allah Almighty indicated to the true doctrine by saying, **“To Him ascend (all) the noble words, and the righteous deeds exalt it (i.e. the noble words alone are not accepted by Allâh unless and until they are followed by good deeds),”** ⁽⁶⁷⁾; the noble word is the doctrine, the good deeds ascend this doctrine and raise its rank before Allah Almighty.

Dr Rateb An-Nabulsi said in explaining this parable:

“And saying a noble word is also an alms (Sadaqah)” (it is agreed upon); the prowess of the man appears when his words are endorsed by his action; the noble words strengthen the relationship among the people and heal the hearts; thus, we should make ourselves accustomed to the noble word in communication and practice forgiveness and tolerance.

⁶⁶ Surah 46 Al-Ahqaf: 13 – Part 26

⁶⁷ Surah 35 Fatir: 10 – Part 22

The nobility has very deep roots related to Allah's Laws, the reason why you are in the world and the Hereafter; noble words come from the principles, values, and the relation with Allah Almighty and the good deeds, **“whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). (24) Giving its fruit at all times, by the permission of its Lord”** and Allah knows better.



The Twenty-fifth Parable

Surah Ibrahim (Contd.):

“And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. (26) Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers), and Allâh does what He wills. (27)

Vocabulary:

Evil word: Bad, unkind and undesirable.

Uprooted: Its body is easily removed.

Stability: The condition of being steady and firm.

The interpretation of the verse “Aayah”

Allah Almighty likened the noble doctrine – in the previous verse, "the twenty-fourth parable" – to the good tree; as it is natural that He likens the false doctrine to the evil tree unlike the previous parable; the disbelief is a tree having the following descriptions:

- A. It is “**evil**”; namely, its fruits are useless like Azzaqqum tree and the colocynth.

B. ***“uprooted from the surface of earth”***; The meaning of “uprooted” here is: taking out the thing from its origin; namely, its roots are pulled out of the ground easily.

C. ***“having no stability”***; namely, this tree is not steady and firm because its roots are very close to the surface of the ground; and a strong wind easily uproot it and makes fall flat.

This is the vehicle; and the tenor is the straying disbelief doctrine, which doesn't depend on an evidence or proof; any least doubt can weaken it; the following verse is applied to the previous parable in describing the believers; namely, ***“Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter.”*** (Ibrahim: 27); what is applied on this parable is the second part of this verse itself, ***“And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers), and Allâh does what He wills.”***

Namely; He causes the polytheists to go astray by preventing them from bestowing success on them and allowing them accepting the truth and that is because they doesn't get benefit from the Divine Guidance which Allah provides to every man seeking truth (the intact nature, the Prophets' preaching and the Divine Books); and because of their stubbornness that makes them non-believers, polytheists who offend the believers.

And His saying, ***“and Allâh does what He wills.”*** Namely, His

Will is related to making the monotheist believers stand firm by giving them support and depriving the polytheists of His Grace by not supporting them; His Will was not in play (without any purpose), but it is the decided act from the Perfect Wise that we may not be able to realize. And Allah knows better.

In the interpretation of this verse, Dr Rateb An-Nabulsi said, “the evil words make the man fall down to the lowest level; it is necessary to pay attention to the slips of the tongue.

We must avoid uttering insulting remarks and degrading and rude talk and harsh behavior that cause the man stand far away from the religion; similarly, we must be always be careful of such matters; and keep our tongue under control since our words reflect our deeds as well as our personality; and it is a must that we avoid such evil deeds. All the praises and thanks be to Allâh, the Lord of both worlds.



The Twenty-sixth Parable

Surah Ibrahim (Contd.):

“And warn (O Muhammad peace be upon him) mankind of the Day when the torment will come unto them; then the wrong-doers will say: "Our Lord! Give us respite for a little while, we will answer Your Call and follow the Messengers!" (It will be said to them): "Had you not sworn aforetime that you won't face vanishing (and enter the world Hereafter). (44) "And you dwelt in the dwellings of men who committed excesses to themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you." (45) Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such powerful as to remove the mountains”.

Vocabulary:

And warn: Inform and frighten from the consequences.

Little while: Very soon.

Sworn: Took oath.

That you would not leave: Leaving the world to reach the Hereafter.

Dwellings: Houses and buildings.

It was clear to you: You knew well .

They planned their plot: They planned in an evil way (namely; al-Quraish planned an evil plot against the Prophet peace be upon him as they wanted to martyr him, imprison him or expel him); like what the polytheists planned plots to their Prophets previously.

The interpretation of the verse “Aayah”

This verse describes the case of the non-believers, “the polytheists”, who witnessed a part of the torment and affliction in their life before their death; they started to show the regret for their evil deeds; and they urged Allah to give them a little while till they are able to compensate for what they had missed from the faith and the good deeds; Allah doesn't answer their invocation because this request is not a sincere one; they asked for this request because they saw the torment; Allah said in their case, **“Had you not sworn aforetime that you would not leave (the world for the Hereafter).”**. Thus, the conclusion of the verse is: you sworn before the torment came to you that you would not leave or depart from the world to the Hereafter to be punished; and you thought that you – since you had the power and authority – that you are an everlasting nation which control all the matters, so why you ask for a little while? Then He addresses them in the second verse; He Almighty say, **“And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.”**; namely, you dwelt in the houses of those who had belied the messengers and subsequently Allah destroyed them; and you knew their torment, affliction and destruction; like the nation of 'Aad and Thamoud; and

We set forth the parables to you; and We informed you with the news of the previous nations to learn the lesson from their retribution, but you didn't learn anything!; but instead, you were too proud, you were polytheists, and waged war against the Messenger peace be upon him.

Thus, the vehicle is the cases of the previous nations with their wrong deeds; and the tenor is the case of the coming nations (al-Quraish) who didn't believe and after a while they saw the torment when the death came to them, so they asked for a little while and expressed regret, but it was too late; therefore, Allah rebuffs them and refuses to accept their request, and Allah threw them in the Hell in the Hereafter; It should be well understood that delaying the torment at any place or time was not because Allah forgot them, but because He wanted to postpone it to the determined time to punish them in the world and in the Hereafter according to Allah's Will and His Wisdom.

His saying Almighty, **"Indeed, they planned their plot,"**; namely, the non-believers of the Quraish had planned plots to martyr the Messenger of Allah peace be upon him; or to imprison him or banish him; but they couldn't do any of the above, **"and their plot was with Allâh,"** namely, Allah knew what they had planned and He will punish them on this. And His saying, **"though their plot was not such as to remove the mountains"**; means that; what they had done from evil plots and preparation is a great thing to the extent that the mountains are hardly removed; namely, even if their plots cause the mountains to be removed, but these plots are unfit and not worthy and

don't have any value before Allah's will and order; thus, O the Messenger don't care about them and even don't pay attention to them as their planned-plots will not lead to anything worth because Allah is with you and protects you. Allah failed their plot and all their conspiracies met with failure and they were left in disgust. The most important incident which occurred in this respect was the plan hatched against the Holy Prophet peace be upon him by the Makkans while he was about to migrate to al-Madina. The Quraish conducted a meeting at "Dar-al-Nadwa" which was also attended by the Satan in the garb of a Sheik from Najd. After rejecting all the suggestions from other attendees, the Satan approved the plot to kill the Prophet, peace be upon him, by a group of assailants from Quraish of Makkah belonging to different clans. Subsequently, they all surrounded the dwelling of the Prophet peace be upon him in the night, in order to execute their plan in the early hour. However, Allah Almighty informed his Apostle about this conspiracy and ordered him to migrate to al-Madina, on which the Prophet, peace be upon him, asked Ali to rest in his bed and left the house in the night itself. He was protected by Allah Almighty, who prevented the would be assailants from noticing the Prophet peace be upon him coming out of his house and leaving for the cave of "Thaur" at the outskirts of Makkah.

Allah Almighty, consoles the Prophet peace be upon him by saying: "O the Messenger don't worry about them and even don't pay attention to them as their planned-plots will not lead to anything useful because Allah is with you and protects you. And Allah Knows better.



The Twenty-seventh Parable

Surah An-Nahl (Makki): its order is the sixteenth Surah in the Noble Qur'an

“And they assign a portion of that which We have provided them unto what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate. (56) And they assign daughters unto Allâh! - Glorified (and Exalted) is He above all that they associate with Him! And unto themselves what they desire; (57) And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! (58) He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision. (59) For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise. (60)”

Vocabulary:

A portion: Namely; they assign to their deities a part of the crops and cattle.

About (all) that you used to fabricate: The lies that you had made up.

And they assign daughters unto Allâh!: When they say: the angels

are the daughters of Allah.

And unto themselves what they desire; Namely, what they want and love which is the sons among children.

His face becomes dark: Its color becomes dark because of the depression and shame.

Grief: Full of extreme sadness and worry; he shut his mouth up and doesn't speak.

Hides: Not to be seen by his people.

Shall he keep her: Will the newborn be kept with his sons?

With dishonor: Humiliation and shame.

Or bury her in the earth?: Namely; is to bury this female-newborn while she is alive (burying alive), which was a common practice among Arabs before the advent of Islam.

Evil is their decision: The ugly and hateful decision.

And for Allâh is the highest description: The highest statement of praise and submission.

The interpretation of the verse “Aayah”

The context of these verses mention the evil customs and behavior of the non-believers; Allah Almighty informs about the ugly deeds of the polytheists who worshipped other than Him from idols and partners (from the human); and they assign to them a portion

from what Allah gave them; they said, "This is for Allâh according to their claim, and this is for Allâh's partners suggested by them." But the share of their (Allâh's so-called) "partners" doesn't reach Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners" (Al-An'am: 136) namely, they assigned a portion to their deities with Allah; thus, Allah sworn by Himself that He Will ask them about what they had fabricated and He Will punish them in the Fire of Hell for their wrong deeds, so Allah Almighty said, **"By Allâh, you shall certainly be questioned about (all) that you used to fabricate";** Allah Almighty said, **"And they assign a portion of that which We have provided them unto what they know not (false deities). By Allâh, you will certainly be questioned about (all) that you used to fabricate. (56) And they assign daughters unto Allâh! - Glorified (and Exalted) is He above all that they associate with Him! And unto themselves what they desire;"**.

This is from the most unfair words they had said, and from the ugliest faith in which they believe; as they assign the daughters to Allah Almighty - Glorified (and Exalted) is He above all that they associate with Him! – ; and they said that the angels are the daughters of Allah; in the same time, they hate assigning the daughters to themselves; then Allah Almighty said, **"And when the news of (the birth of) a female (child) is given to any of them, his face becomes dark"** due to anger and shame for having been blessed with a baby girl, **"he is filled with inward grief!"**; and he is full of inward sorrow and worry, **"He hides himself from the people**

because of the evil of that whereof he has been informed.”; namely, he hides himself to not to be seen by other people for fear of the humiliation from what his wife gave birth (namely: the baby girl); **“Shall he keep her with dishonor”**; in this, he is puzzled between two options: either to keep the newborn girl among his sons in his house with dishonor and humiliation or to, **“bury her in the ground?”** namely; to bury her alive which was a common practice in those times. Allah Almighty said denouncing them; **“Certainly, evil is their decision”**; they are wrong in this decision from the side of assigning the daughters to Allah, and from the side of burying the daughters alive.

And His Saying; **“For those who believe not in the Hereafter is an evil description,”**; i.e. for those who don't believe in the Hereafter is the worst description, the worst examples and the ugliest definition; due to their ignorance and the injustice to themselves; because they don't perform good deeds and they don't leave the evil because of their disbelief in the rewards and punishment, **“and for Allâh is the highest description”**; namely, the Best qualities; He is the Perfectionist; and His Saying, **“And He is the All-Mighty, the All-Wise.”**; is a sublime praise to Himself with the finest description which is: the All-Mighty, the Irresistible, All powerful to do anything He likes to do; and the All-wise in His decrees and His management of the matters of His slaves. And Allah Knows better.



The Twenty-eighth Parable

Surah An-Nahl (Contd.):

“And they worship others besides Allâh – who couldn't and do not own any provision for them from the heavens or the earth. (73) So put not forward similitude for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. (74) Allâh puts forward the example of (two men - a believer and a non-believer); a slave (non-believer) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Could they be equal? (By no means). All the praises and thanks are to Allâh. Nay! (But) most of them know not.” (75)

Vocabulary:

Provision for them from the heavens or the earth: By sending the rain down from the sky and making the water flow in channels and rivers and come out from the earth to grow the harvest and the fruits.

So put not forward similitude for Allâh: Allah Almighty prohibits them not to put forward similitude for Him; like worshipping the idols and calling them “God”, which is highly deplorable and condemnable.

Know not: Namely, they don't know what the Power of Allah is; and they flounder in the darkness of polytheism.

A slave (non-believer) under the possession of another: Namely, is not free, but he is owned by another person; and he doesn't have his own decision; and he doesn't have a source from which he could earn his livelihood except what his owner gives to him.

And he spends thereof: He spends from the money, which Allah gives him, on his family and himself and give alms to the poor and destitute.

Equal: Namely; are the poor slaves and those who are free to spend their money with their will, equal to one another? The answer is: definitely not. (The intention of being unequal – here – is the inequality in spending the money, but not in the status).

The interpretation of the verse “Aayah”

Allah Almighty denounced the deeds of the polytheists who worship a God other than Allah; these deities never send rain down from the sky; and they couldn't grow grains and fruits from the earth for them; they don't have any provision of benefit and harm at their disposal; then, how come they worship them with the knowledge that they made these deities themselves (crafted with their own hands); since these deities are inanimate objects from which nothing can be obtained neither good nor bad! Allah is the Only One Who deserves to be worshipped; He is Allah the One, the Provider, The

Giver and He answers the invocation of the people.

It is to be understood from the verse for sure – O people – that the idols are neither beneficial, nor do they harm, so don't take them as partners with Allah and don't make them similar to Allah; because there is nothing like Allah; and He is the All-Hearing, the All-seeing; but you don't know, and what you had learnt from your parents is a grave mistake and a great sin; this is what the second verse has concluded with.

Then, Allah Almighty likens the difference between the deity of the polytheists and the true God in the following parable:

A slave that doesn't have the power to do anything, and he even doesn't have anything for himself; he is poor and fully dependent on others for his needs; and he is unable to act according to his own free will; on the other hand; whereas the other person has a good provision and all the money he needs, and he has the power to do whatever he wishes to; are these two persons equal in their ability to behave? Certainly not.

In the light of what had been mentioned; their false deities, (which they made themselves), are like the slave possessed by a free person and he doesn't have anything for himself, he is fully dependent on his owner. And Allah Glory be to Him – There is nothing like Him – wants to make the meaning come close to their silly minds. Thus, Allah Likened Himself to the one who provides the grace and who could perform whatever he wants; and that because the other

deities are inanimate objects which couldn't possess and couldn't do anything for themselves and for others.

Allah Almighty is the One who deserves to be Praised and He is the All-Giver, so whom of them deserves to be worshipped and bowed before?

The parable is set forth for the believer and the non-believer; the non-believer is a slave to the idols and he is captive to them; he doesn't recognize the good and he doesn't deny the evil; on the other hand; the believer is free and he works for the obedience of Allah; thus, he spends the money in the way of Allah secretly and openly; he seeks the home of the Hereafter and he seeks the rewards from Allah; he doesn't fear from anyone but Allah and he doesn't call except the Almighty. And Allah Knows better.



The Twenty-ninth Parable

Surah An-Nahl (Contd...):

“And Allâh puts forward (another) example of two men, one of them mute, who has no power over anything (non-believer), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on the Straight Path?” (76)

Vocabulary:

Mute: Unable to either speak or hear. A mute.

Has no power over anything: He couldn't understand and couldn't make the others understand.

A burden: A heavy weight; because of his inability, weakness and the absence of recognition.

His master: His guardian who takes care of him.

He directs him: He instructs and guides him.

Equal: To be equal in the ability.

The Straight Path: The straight path which leads to the right direction(Islam).

The interpretation of the verse “Aayah”

This parable came to state the case of the one who worships the idols and the polytheist in comparison with a true believer; Allah likens the first case to a mute person who doesn't have power over anything; and of whom somebody else takes care; whereas He likens the second case to a free and sensible person who commands with justice, and follows the straight path.

If a man has these qualities:

- A. **“Mute”**: he can't speak, he can't hear; namely, the deafness and the muteness are inseparable; because if one cannot hear, he will not be able to speak either; and he is afflicted with this defect with Allah's permission; the parable – here – is to explain the ability of doing the action but not to show the status of the person.
- B. **“Who has no power over anything”**; he is disabled, and being afflicted with the physical defects i.e. loss of hearing, loss of speech and inability to perform as per his master's wish.
- C. **“A burden on his master”**; such a person is in reality a burden on his master who takes care of him; as he spends on him and takes cares of him in spite of his disability, weakness and incapability to do anything.
- D. **“Whichever way he directs him, he brings no good”**;

because of his inability to bring the good(results); he is useless to his master; and when he his owner sends him to a certain place in order to do some job, he – the slave – will not return with the desired result, (but he may bring the evil instead);

Whereas another person having the following descriptions:

- A. **“Who commands justice”**; the one with all the senses functioning properly, and a strong will and ability; he wants to reform the society; such a man has high qualities; and he realizes how to reform the condition of the nation and the society; he says the truth, and commands justice; thus, he will be a modest man in his life, worshipping Allah, and carrying out his work diligently and efficiently and he is maintaining good relations with the people.
- B. **“And is himself on the Straight Path”**; namely, he has a good reputation and a true and faithful follower of religion.

This parable compares the status of the believer and the non-believer vis-à-vis their physical qualities, performance and result of their efforts in the life. And Allah Knows best.



The Thirtieth Parable

Surah An-Nahl (Contd.):

“And fulfill the Covenant of Allâh (Bai'ah: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them - and indeed you have appointed Allâh your surety. Verily! Allâh knows what you do. (91) And be not like the woman who repealed the thread which she had spun, after it became strong; by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this [i.e who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you wherein you used to differ. (Aayah 92)

Vocabulary:

Fulfill the Covenant: i.e. fulfill the promise

Covenant: The agreement and the firm promise that has been entered into and made.

Break: Break the promise, i.e. fail in performing as per the agreement (the saying, the deeds).

Confirmed: Definitely true, especially by providing more proof of truth.

Surety: Trustee and witness.

After it has become strong: i.e. firm and stable.

Deception: Avoiding to fulfill the covenant made with someone; and returning back to him whatever was borrowed from him in its original status, like a thread which was repealed to its material.

Your oaths: To swear by Allah.

Among yourselves: What had been inserted in the thing for the purpose of spoiling it or deceiving it.

Numerous: Namely; more (in number and in equipment).

The interpretation of the verse “Aayah”

The obligation of fulfilling the covenants, (promises, pledges, agreements, and the trust), are from the matters that the man owns naturally; thus, we see that if the father promises his son with a thing and breaks it, the son will lose faith in him, so the father is keen on fulfilling the promise he made to his son; likewise it was mandatory that he fulfill his promise to Allah if he made a promise; keeping the pledges with the people is from the good ethics to which all sensible people agree; and the verses urge the people to follow it – specially if the promise was made to Allah – as Allah Almighty said, **“And fulfill (every) covenant. Verily, the covenant, will be questioned about.”** (Al-Isra': 34), **“Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and**

trust) and to their covenants;" (Al-Muminun : 8); it is mentioned in the Hadith on the subject : **"No Faith for the one who have no trust, and no religion for the one who have no pledge"** (narrated by Ahmad).

* **"And fulfill the Covenant of Allâh when you have consummated"**; Allah Almighty commands fulfilling the covenants; namely, the promises which the people made to Allah Almighty and the Prophet Muhammad peace be upon him and to their leaders (Imam) of the Muslims; all these are Divine Covenants which should be fulfilled and kept solemnly.

* **"and break not the oaths after you have confirmed them"**; the oaths is the plural form of the word "oath"; and its importance is increased after its confirmation; by noticing the two verses above; we see that Allah orders on fulfilling all the promises that had been made in the name of Allah – whether this promise was to Allah or to other people.

Then, Allah Almighty gives reasons of prohibiting the breaking the promises by reminding, **"and indeed you have appointed Allâh your surety. Verily! Allâh knows what you do."**; namely, you appointed Allah your surety that you will fulfill the promises; if someone swears by Allah, he has appointed Allah his surety that he will fulfill his promise"

Allah Almighty likens the one who breaks the promise to a woman that undoes her thread after she had spun it and made it

strong; He said, **“And be not like her who undoes the thread which she had spun, after it has become strong, by taking your oaths as a means of deception”**; it is reported that there was a woman in Makkah in those day; who used to spin threads from wool in the day; then she used to undo what she had spun at night; she was known by “the foolish woman”; here the likeness is highlighted with the one who had made a promise to Allah, then he broke his promise; his deed is like the deed of that foolish woman, but his deed is worse than hers; as it indicates to his weak personality and his lowest status and he will be punished severely for his actions.

Then, Allah Almighty states the reason of breaking the promise; He says that the one who breaks the promise do so to deceive people, or he wants to get benefit beyond what he promised; Allah Almighty said, **“by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation”**; His saying, **“more numerous”** is from the usury; namely to gain more; but the one who breaks the promise is unaware of Allah's Punishment, **“Allâh only tests you by this And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ”**; namely, this is a Divine test by which Allah tests you and He will punish you on your deed and He judges among you in the Hereafter. And Allah knows best.

Useful note:

1. The oath is a kind of worship; it is not allowed to be directed to

none but Allah; the Messenger of Allah said, **“Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah or otherwise keep quiet.”**

(agreed upon by the Scholars of Hadith); whoever swears by anything other than Allah; whether the swears by a Prophet or a leader or the Kaaba or the Holy Qur'an, then it is a grave sin according to many Scholars; so we should be cautious about it.

2. If the person swears to do something; then he found another thing is better; in this case he may change his oath but he should atone for changing his oath, according to the Prophet saying peace be upon him, **“I swear by Allah that if Allah Wills I shall swear on an oath and then consider something else to be better than it without making atonement for my oath and doing the thing that is better.”** (narrated by Al-Bukhari).



The Thirty-first Parable

Surah An-Nahl (Contd.):

“And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allâh (due to ungratefulness). So Allâh made it taste extreme hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad peace be upon him) which they (its people) used to do (112) And verily, there had come unto them a Messenger (Muhammad peace be upon him) from among themselves, but they disbelieved him, so the torment overtook them while they were Zâlimûn (polytheists and wrong-doers). i.e. punished them for the sin of rejecting the call by the Prophet peace be upon him” (113)

Vocabulary:

Township: The intention here is “Makkah” the honored; but the verse is applied to every town which did what the people of Makkah had done in that era.

In abundance: In large quantity; a reference to their prosperous life which the Makkans enjoyed at that time (and even now).

But it (its people) denied the Favors of Allâh: Namely: they denied the Messenger, the Noble Qura'n, the security and the prosperous life.

The interpretation of the verse “Aayah”

Allah Almighty describes the town with three descriptions:

- A. **Dwelt secure:** Namely, their people live in security; no one dare attack them; and none of its inhabitants is murdered or looted; their girls are not abducted, their money and property is not plundered and it is secure from the natural disasters like the earthquakes and floods etc.
- B. **Well-content:** Namely; is inhabited by its people who don't need to migrate or depart it because of fear or some other problem. Generally immigration from a town is the result of instability, fear of attack by enemies, famine, economic problems and other natural calamities.
- C. **Its provision coming to it in abundance from every place;** the town that is mentioned in the verse the subject of the parable was in the middle of the nearby towns where cultivation was carried out. Whatever the harvest, it was brought to the city of Makkah and sold there. Not only then, but as we find today, all sorts of provisions and luxuries are imported in Makkah from across the world, be it fruits, vegetables, meat, fish, cloth, utensils, jewelry, precious stones, perfumes, gold, silver, decorative items, foot wear, electronic goods, costly watches, cutlery, crockery and all sorts of things to make the life easy and luxurious. It is certainly the effect of the prayer of our Master Ibrahim peace

be upon him, who urged Allah to provide the residents of Makkah with all sorts of necessities at their doorsteps when he was preparing to leave Makkah for Palestine after settling his son Ismael and wife Hajera near the Ka'ba, on being ordered by Allah. This has been mentioned in the Holy Qur'an, Surah Ibrahim: Verse :37.

These three characteristics reflect the plentiful materialistic favors which this town (Makkah) had, possessed.

Then Allah Almighty indicates to another favor which Makkah had, - a moral favor – which is – sending down the Messenger to it, **“there had come unto them a Messenger (Muhammad peace be upon him) from among themselves”** ; and the people of Makkah belied these obvious and hidden favors; the moral favor, “the Messenger”, **“but they denied him,”**; as it is mentioned in the second verse; highlight the materialistic favor, the verse didn't refer to it; but there are many other verses which explain to us the extent and nature of their denial of these favors. In fact, the coming of the Messenger of Allah peace be upon him, is also the divine response to the prayer by our Master Ibrahim peace be upon him, who had urged Allah to send to the inhabitants of Makkah the Messenger to call them to the right path, teach them the Holy Book and imparting on them the wisdom and clean them(of idol worship and other bad practices) Surah : Al-Baqarah : Verse :129, which Allah obliged; and hence, the Prophet peace be upon him, himself described this to the companions when asked about himself:

I am the (result of) prayer of my father Ibrahim and the prophecy of my brother Isa peace be upon him.

The punishment for their denial of the materialistic favors is as follow; **“So Allâh made it taste extreme of hunger (famine) and fear because of that which they (its people) used to do.”** ; the result of which was: **“so the torment overtook them while they were Zâlimûn (polytheists and wrong-doers).”**

These three characteristics reflect the plentiful materialistic favors which this town (Makkah) had, possessed.

Then Allah Almighty points out another favor which Makkah got, - a spiritual favor – which is – sending down the Messenger to it, **“there had come unto them a Messenger (Muhammad peace be upon him) from among themselves”** Surah: Al-Taubah: Verse : 127; and the people of Makkah belied these obvious and hidden favors; the moral favor, “the Messenger”, **“but they denied him,”**; as it is mentioned in the second verse; highlight the materialistic favor, the verse didn't refer to it; but there are many other verses which explain to us the extent and nature of their denial of these favors.

The punishment for their denial of the materialistic favors is as follow; **“So Allâh made it taste extreme of hunger (famine) and fear because of that which they (its people) used to do.”** ; the result of which was: **“so the torment overtook them while they were Zâlimûn (polytheists and wrong-doers).”**

There is a question here, “Allah Almighty combines in the first verse between “the taste of fear and hunger”; he said in the Arabic text of the Noble Qur'an **فَأَذَقَهَا ۖ لِبَاسَ جُوعٍ**”; whose literal translation is “Allah made it wear the cloth of the hunger”; in spite of the fact that it was necessary to conjoin the word taste with hunger to be, **“Allâh made it taste extreme of hunger”**; Why was it done?

The answer is: using the cloth comes to state that the hunger and fear encompass all the aspects of their life; as if the hunger and the fear encompassed them from all sides like the cloth which encompasses the body of one who wears it; concerning using the word, “taste”, it was utilized to state the severity of hunger because man tastes the food, but tasting hunger comes from the severity of hunger, thirst and the fear which is felt from his inward depth.

The interpreters said that Allah Almighty tormented them with the hunger for seven years in succession to the extent that they ate the corpse of the dead animal and their skins and bones and leaves and bark of trees; as for the fear they tasted is that the Messenger peace be upon him had sent to them a contingent of soldiers to attack them.

The conclusion is that the verses warn the polytheists – from the people of Makkah – about the results of the exaggeration of their disbelief. And Allah Knows best.

Dr An-Nabulsi compared the situation between the town which is mentioned in this verse with our towns and villages

nowadays (this article was published before what had happened in Algeria, Syria, Iraq, Egypt, Yemen and Libya etc. following the “Arab Spring”).

Dr Nabulsi said, **“And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from everywhere”** ; in this verse there is the word, **“secure”**; none equals the blessing of safety and security; when you are secure in your people, you don't expect any disaster nor chaos, assassinations, economic worry, poverty and starvation; in this situation you feel that you are blessed with a favor which none equals it; thus, we believe surely that this favor is from the characteristics of the believers only and there is a decisive evidence for that, **“(So) which of the two parties has more right to be in security? If you but know.” (81) It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. (82).** (Al-An'am:81:82)

When a man practices polytheism, fear and horror is sown in his heart; the sign of faith is the feeling of being safe and secure; and when we hear that there are towns around us with disorder in their security subjected to plunder, its people being tortured and assassinated, where a man is not worth more than a bullet; and when walking in the street becomes dangerous, and even members of your family couldn't protect the chastity of your women and girls

and the lives of your elderly and innocent children, at that time, one realizes the blessing of the atmosphere of security, peace and tranquility in our countries; thus, Allah Almighty said, **“And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from everywhere”**; Allah safeguards our country and the other Muslim countries; when I see the breakdown of ethics, free mixing between men and women, uncontrolled behavior of youngsters, spread of sins and irresponsible behavior at a large scale among the inhabitants; I swear by Allah that I fear that we may be afflicted with what others have been afflicted some or the other day. And There is no Power but for Allah.

There is a precise verse, **“Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgment that they make. (21) (Al-Jathiyah : 21);** I swear by Allah; if there is none other than this verse in Allah's Book, it is sufficient to guide us to the straight path. A youngster who lowers his gaze (from looking at a non-Mehram and forbidden things), offers prayers at the prescribed times in a mosque, and is dutiful to his parents, other relations and to society in general; do you think that this young-man is dealt like any other one? **“Is then he who is a believer like him who is a Fâsiq (non-believer and disobedient to Allâh)? Not equal are they.” (18) (Al-Sajdah: 18)**

Allah Wonders, whether it is reasonable?! Not equal are they; **“Is he whom We have promised an excellent promise (Paradise) - which he will find true - like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)? (61) (Al-Qasas: 61)**

One will not know the real value of this favor unless he lives in a country with disorders and chaos in security; there is another verse that indicates about Allah's Care and His Favors and we will not feel them unless when we believe and practice it in our life. **“(He) Who has fed them against hunger, and gave them indemnity from fear.(4) (Quraish: 4)**

Two favors are not valued by wealth: the first one is to be secure and safe. And All Praise be to Allah the Lord of Alalameen.

Useful note:

Wasting and throwing a lot of leftovers of the food in the garbage is a grave sin and is strictly prohibited; since it is considered ungratefulness to the favors of Allah, to the extent that many countries reached the case of denial in which they throw the surplus of their crops in the sea to keep their market price from falling; all this is regarded as rejecting the Favor of Allah. Verily such individuals and States will be made accountable for all such wasteful acts. And there is no Power but by Allah, and He is All powerful and All Wise.



The Thirty-second Parable

Surah Al-Isra' (Makki): Its order is the seventeenth Surah in the Noble Qur'an

“And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. (29) Truly, your Lord enlarges the provision to whom He wills and controls (for whom He wills). Verily, He is the All-Knower, All-Seer of His slaves.” (30)

Vocabulary:

Tied to your neck: To be fastened together to your neck, meaning practicing misery.

Nor stretch it forth to its utmost reach: Don't spend all what you have.

Blameworthy: From blame; i.e. you are culpable.

In severe poverty: Having spent all what you had, and feeling bewildered.

Enlarges: Increases in size and scale.

Controls: to release the money little by little to test and afflict him providing him with bare necessity.

The interpretation of the verse “Aayah”

The verses denounces misery and at the same time, prohibits spending lavishly without giving a thought; in addition; it counsels to adopt a middle (way) between misery and wastefulness; He likens the miser to the one whose hand is tied to his neck; he can't give or spend; this likeness becomes extreme exaggeration to forbid the misery; and He likens the squanderer who spends all what he has to the one who stretches his hand to its utmost reach till it doesn't have anything left for himself and his family for sustenance creating in him the feel of regret and sorrow.

His saying, **“become blameworthy and in severe poverty”**; namely, if you are miser and don't spend and don't give money to the needy, you will be blamed for that; and if you spend all what you have, you will be afflicted with severe poverty yourself, and feel sorry for spending all whatever you had, putting yourself in trouble.

“Truly, your Lord enlarges the provision to whomsoever He wills and controls (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.”; namely, Allah Almighty releases the provision for whom He wills from among His slaves as a test for them to see if they will thank Him or disbelieve?; And Allah straitens the provision for whom He Wills as a test for them to see if they will be patient and thankful to Him, or will they get angry or rebel?; Allah Almighty enlarges and controls for His slaves because He is the All-Knower, the All-Wise; as from His slaves; the enlargement of the

provision is better for them; while there are some of His slaves; the controlled economic situation is better for them.

What is understood from the verse is the command of adopting a middle path in spending and giving away, which is mentioned in another verse, “And those who, when they spend, are neither extravagant nor miser, but hold a medium (way) between the two (extremes).” (Al-Furqan: 67). And Allah Knows better.



The Thirty-third Parable

Surah Al-Kahf (Makki): its order the eighteenth Surah in the Noble Qur'an

"And give them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields). (32) Each of those two gardens brought forth its fruits (aplenty), and failed not in the least therein, and We caused a river to gush forth in the midst of both. (33) And he owned the fruit; and he said to his companion, in the course of talk: 'I am more than you in wealth and stronger in respect of men.'. (34) And he went into his garden while in a state (of pride and arrogance) unjust to himself. He said: 'I think not that this will ever perish. (35) 'And I think not the Doomsday will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him.' (36) His companion told him: 'Do you disbelieve in Him Who created you out of dust (i.e. from your fore father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man? (37) 'But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord. (38) 'It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh!' If you see me less

than you in wealth, and offspring, (39) "It may be that my Lord will give me even better than your garden, and will send on it Husbân (thunder, bolt) from the sky, then it will be a barren slippery earth. (40) "Or the water thereof (of the gardens) becomes deep-sunken (in the ground) so that you will never be able to seek it." (41) So eventually his fruits were encircled (with ruin). And he remained rubbing his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its framework, and he could only say: "I wish I had ascribed no partners to my Lord!" (42) And he had no group of men to help him against Allâh, nor could he defend (or save) himself. (43) There (on the Day of Resurrection), Al-Walâyah (protection, power, authority and kingdom) will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. (Lâ ilâha illallâh- none has the right to be worshipped but Allâh). (44)

Vocabulary:

Two gardens: Two orchards having fruits and cultivation.

We had surrounded both with date-palms: Namely; We spread the date-palms around the two gardens.

Brought forth its produce: It gave its fruits; and the fruit is all what it is eaten.

And failed not in the least therein: Namely; nothing is missed; but it produced its crops in plenty.

And stronger in respect of men: Namely; family, children and servants.

Perish: Destroyed and vanished.

And I think not the Hour will ever come: I don't think that the Doomsday will ever come.

Better than this when I return to Him: Namely; that he will be handed over a better one in the Hereafter.

Do you disbelieve in Him Who created you out of dust: Do you deny the Power of Allah Who Created you out of dust? (And the interrogative sentences here is for rebuking).

Nutfah: Namely; the semen of a male person.

Fashioned: He made you a man.

But as for my part: But I myself.

Husbân: The origin of this word means the arrows which are thrown; and here it means (torment); and in the Prophetic Hadith, The Prophet peace be upon him said, *“O Allah, don't make us torment or Husbân”*; compiled by At-Tabarani.

Barren: The flat surface of the land.

Slippery: It has no plants; thus the water glides on it.

Deep-sunken: Going very deep in the earth.

His fruits were encircled: His money and properties were ruined along with the fruits of his garden.

Rubbing his hands: It is a metaphor for the regret and sorrow.

All destroyed on its framework: Empty; destroyed on its bases.

Group of men to help him: A group of people and supporters that help him.

Al-Walâyah will be for Allâh: The Power is for Allah alone.

The Best for reward: The Best One Who rewards the obedient people.

And the Best for the final end: The Best for His Supporters.

Note: **“And put forward to them the example of two men”**; who are these intended men for whom the parable was put forward?

It is differed in determining who these intended men – for whom the parable was put forward – are. It is obvious that the intended are the believers, the non-believers who are arrogant to come close to the believers; the non-believers suggested – to the Messenger peace be upon him – expelling the poor believers from his sessions to enable themselves to sit around him and listen from him.

It is also differed about the two men who are mentioned in the parable; it is narrated from Ibn Abbas, God bless them – the son and his father – that these men are from Children of Israel; this is

what it is obvious. And Allah Knows best.

The interpretation of the verse “Aayah”

In the verses, this is a description for the believers; and the non-believers who deny the Hereafter; the former depends on the Mercy of Allah; and the latter depends on this worldly belongings of various sort, and clings to it. Allah Almighty set forth this parable to show that there is no consideration for the temporary richness in the world; and this richness will be gone inevitably; concerning the thing of which the person should be proud is to worship Allah and obey Him because He Will enrich him from His grace on the Day of Reckoning.

It is said about the background of the parable that two brothers whose father died and he left them a lot of money; they took their part of the inheritance; whereas the believer one came close to Allah by spending his money distributing as alms to the poor and doing good deeds; on the other hand, the other one owned two gardens and spent huge money on them and assigned servants to them; after that the rich brother was proud with his poor brother; and said to him: **"I am more than you in wealth and stronger in respect of men."**; Allah Almighty allowed both the gardens to produce plenty of fruits, and He made a river gushing forth in the midst of them; as a result, the owner of the two gardens was proud of the plenty of his wealth, his belongings, his offspring and servants over his brother.

Whenever he entered his garden, he boasted: "I think not that this garden and these fruits will ever perish" and he belied the Hour – the Day of resurrection – and said, "I don't think that the Doomsday will ever come"; and if supposedly it comes(what the believers said that there is a Doomsday is true) and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him; and this is an evidence about my richness and my status before your Lord.

He was boasting like this, walking in his garden and he was proud of the favors granted to him; at that time; his brother says the word of wisdom and the wise counsel by admonishing him: "How do you disbelieve in Allah although you were a lump of dust and Allah created you out of it, (i.e. from your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?; if you boast of the money, I am thankful that I am one of Allah's Slaves and I don't make partners to Him; thus, even if I have money and offspring less than yours; but I hope from Allah to reward me in the Hereafter better than your garden; and as a result of your disbelief, Allah will send storming wind or thunderbolts and fire down from the sky on your gardens till they became a destroyed land in which nothings grows; or He may make its water sink deep in the earth to the extent that you can't fetch it or get benefit from it at all.

His brother said this while he was warning him from the grave result of insisting on disbelief and his injustice to himself; after that the torment came and surrounded the two gardens and their plants;

at that time, the non-believer brother waken up from his boastful thinking to curse himself; then he remained rubbing both his hands (with sorrow) over what he had spent upon it from the money and effort in growing these two gardens; and he regretted his polytheism, his arrogance and his denial of the day of Resurrection; and he says I wish I had not been polytheist to my Lord, but the regret will not serve him; and none will support him in resisting the torment of Allah in the world and in the Hereafter he has a severe torment. And Allah Knows better.

Useful Note:

1. It is important to note that although one of them is a believer and the other one is a non-believer, they are described as “companion”; this is not the relationship of faith, but it means the comparison and the consensus agreement on a matter; it is not necessary to agree with the faith of a friend; we shouldn't violate those who describe the deviators with the word, "friends"; because he may want to join their hearts together and he hides his purpose; or it is the brotherhood of the lineage or a country etc.
2. It is sad to see many of the people whom Allah Increases them in their wealth and power, resort to insulting their poor brothers; whereas these poor people may have a status before Allah, to which those rich people couldn't reach even after spending a fortune out of their belonging.

3. Being bestowed upon with worldly amenities is in reality a test and trial and it is not an evidence of the preference of a person or race.
4. The wise people said, "Whoever felt happy with his money, children and what he owns, he should say, "That which Allâh wills (will come to pass)! There is no power but with Allâh!" (Al-Kahf: 39)
5. The sensible Muslim, who come close to the Book of His Lord and the Sunnah of His Prophet to understand it thoroughly and realizes that all what he possesses from favors, bestowed with good health , enjoying financial stability, having a high position among his relation and friends due to his being educated, having a balanced approach to the world and maintaining good neighborly relations and treating people with respect, etc is from Allah Almighty not because of the effort of the person himself; but Allah Almighty has put him as a trustee on them and bestowed him with the rewards, and it may be a test for him; thus, the punishment of Qarun and his friends is the (they were swallowed by the earth). Allah Almighty said in the Noble Qur'an, "He(Qarun) said: "This has been given to me only because of the knowledge I possess." (Al-Qasas: 78). Obviously, this claim by Qarun was disliked by Allah, and hence he met with severe punishment, as a lesson to others. And Allah Knows better.



The Thirty-fourth Parable

Surah Al-Kahf (Contd.):

“And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.” (45)

Vocabulary:

Dry and broken pieces: It goes dry and breaks down into several pieces.

Scatter: Separated and spread around.

Able to do everything: Has All the power to do anything as per His will.

The interpretation of the verse “Aayah”

The previous parable in Surah Al-Kahf (the thirty-third parable) talks about the temporary nature of the favors of the world which the non-believer depends on; and to confirm this meaning, the Qur'an gave another description – in which it embodies the condition of the world (with what it includes from human beings, animals, plants and other objects) and its lasting – with a wonderful example which is , “sending down the water from the sky to the

fertile land that is ready to grow the seeds inside it; hence, the moment it starts growing, thus the seeds develop into useful plants; people may imagine that they will stay and last forever; but the storming winds and the hurricanes blow on them and convert them into hay and finally crush them into pieces which are scattered everywhere by the wind as it never existed originally; this kind of manifestation of life and death are noticed repeatedly, and the man sees it with his own eyes without learning a lesson from it; and hence, this parable came.

Allah Almighty says, ***“And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it”***; the plants became adorned beautifully whose appearance pleases the man; it remains like that, till it reaches its end; this what the Noble Qur'an has expressed: ***“it becomes dry and broken into pieces”***; namely, they dry out, converted into broken pieces which the winds scatter and take them from one place to another; the changing of the world is like the changing of this plant, ***“And Allâh is Able to do everything”***; the perishing comes to it quickly, and the same happens to the money and the children that are the adornment of the life of this world; if the consequence of the world is to perish and get destroyed, what about its adornment?

On the other hand, eternity is for the good deeds because of their fascinating results in the Hereafter; Allah Almighty said, ***“And the righteous good deeds that last, are better with your Lord, for***

reward and better for resort.” (Maryam: 76). It is mentioned that the righteous deeds are: the words, “Glory to Allah”, “Praise to Allah”, “Lâ ilâha illallâh- none has the right to be worshipped but Allâh”, “Allah is the Greatest” and “there is no Power but with Allah”; but the meaning also includes all deeds that are done purely for the sake of Allah. And Allah Knows better.

Useful note:

Some of the wise people mention the reasons of likening the world to the water because of the similarities between them in the following matters:

1. Like the world, the water doesn't remain stable at one place.
2. Like the world, the water changes its position and direction.
3. like the world, the water doesn't stay unchanged (either evaporates or goes dry).
4. No one entering this world could escape from its trials and evils, likewise, anyone who gets into water becomes wet.
5. Like the water if it is within its limits, it is useful and supports life of plants and animals; but if it exceeds in quantity, it turns into devastating floods and causes death and destruction on the earth. Similarly, a limited amount of wealth and worldly amenities is useful to suffice and sustain; but the extravagance is harmful like floods and typhoon. And Allah Knows better.



The Thirty-fifth Parable

(Some interpreters considered this verse to be from the parables)

Surah Al-Hajj: its order is the twenty-second in the Noble Qur'an

“That the (Manâsik- prescribed duties of) Hajj is the obligation that a believer owes to Allâh, and whoever honors the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idols, and shun lying speech (false statements) (30) Hunafâ' Lillâh (i.e. worshiping none but Allâh), not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.” (31)

Vocabulary:

Honors: Venerate and respect.

Shun: Deliberately avoid.

Abomination: Extremely offensive or unacceptable.

Idol: Statues and icons made of clay, metal, stone etc.

Lying speech: False statements; and the extreme lying is to lie to Allah Almighty and His Messenger peace be upon him; from which is

the polytheism and the false statements.

Hunafâ': Leaving the polytheism and adhering to the Monotheism; and leaving all the religions except Islam .

Had fallen: To drop down from a higher position to a lower position.

The birds had snatched him: Take him quickly

Had thrown him: Takes and drops him down to the earth.

The wind: The strong moving air.

A far off: Far away at a desolate place.

The interpretation of the verse “Aayah”

Allah Almighty informs us that we should honor the sacred things of Allah through performing them perfectly by following the Sunnah of the Prophet peace be upon him; Allah allows His slaves to eat the meat of cattle except those which are mentioned to us (as exceptions from the dead animals and others); our duty is to avoid them; then Allah commands us to shun the worshipping of idols; these are from extremely unacceptable things – namely, avoid worshipping them or anything else related to them – because the abomination is (the corruption in the deed); and the lying speech (is a false statement). And His saying, “**and shun lying speech (false statements)**”; it is “telling lies of kind”, and the false statement; the worst kind of the lying speech “is to attribute lie to Allah Almighty even if it is a joke or to relate something to Him – like children and

partners – “Glory be to Him – Exalted be He above all that they associate with Him”, or to describe Him with any type of degradation; same is the case concerning belying about the Messenger of Allah as the Prophet said, **“For whoever lies about me for a purpose, then let him take his seat in the Fire”** (narrated by Al-Bukhari, Muslim and others).

“and whoever assigns partners to Allâh”; namely, to worship another God, or to relate a son to Him, or to follow his desires by disobeying the Creator and ignoring the commands of Allah, **“it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.”**; it is as if he had fallen from a high place – this is the core of the parable – (as he was on the nature of the Monotheism); the birds will snatch him quickly and tear him up into pieces like what the eagles and hawks do with their prey; or the winds will throw him to a far off place; where from he is never found at all; thus, he is a loser and perishes inevitably. And Allah Knows better.

In the interpretation of these verses, Dr Rateb An-Nabulsi said, **“shun”**; namely, is to make a safe distance between you and the falsehood, the falsehood is like a high voltage electricity current having a particular range; if you enter this range, you will cling to it and charred to death. If you keep a safe distance, Allah protects you from falling into the falsehood, but if you crossover this distance, you will be falling in the trap of Satan and enter the sphere of disobedience of Allah, your creator and mentor.

"and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place."; imagine a man falling from a plane from a height forty thousand feet, what would be his fate? He will meet a sorrowful and inevitable death, turning into a lump of flesh and bones, and prey birds like the eagle and hawk will eat him away; this is the parable of the polytheism.

If you study the whole Noble Qur'an, you will find that most of its verses indicate to the Monotheism; which is the religion of Allah. If you follow monotheism, you would certainly reach to Allah, monotheism is the religion to worship Allah alone, it is to love Allah, it is subjecting your will to Allah's Laws, is to meet Allah and be close to Allah – this is the religion wherein most importance is attached to conjoining with Allah, your Creator; which is the ultimate the most exalted position a believer could attain when he obliterates his own self and become united with the Esteemed being, your Creator, like a river mingling into the water of ocean becoming a part of it; this is the Monotheism – and the slaves learn nothing better than the Monotheism. All the praises and thanks be to Allâh, the Lord of the 'Âlamîn.



The Thirty-sixth Parable

Surah Al-Hajj (Contd.):

"O mankind! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. (73) They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty."(74)

Vocabulary:

Even though they combine together: Even if they combine together to create it, they cannot; so how if they don't combine? In this case they have a complete inability.

They will have no power to release it from the fly: They cannot get it back because of their inability to do so.

The seeker: The person who requests the thing such as the worshipper, the fly or the deity.

The sought: The thing that the seekers ask for from such idols, the fly, or the worshipped.

They have not estimated Allâh His Rightful Estimate: The

polytheists didn't revere Allah as was required owing to His Rightful estimate.

The interpretation of the verse "Aayah"

The Arabs in the era of ignorance knew that there is no God in the universe but Allah; Allah Almighty said, ***"And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The Almighty, the All-Knower created them."*** (Az-Zukhruf: 9)

It is possible that the intention from the seeker is the flies which seek the scent by which the idols were painted; and the "sought" are the idols, which want to get back what had been picked from it. It is also possible that the intention from the word, "seeker", is : "the deities" because they seek the flies as they couldn't get back what had been stolen from them; and the sought is the "flies" as it is demanded to return back what it stole.

The purpose of the parable is to state the weakness of the deities by putting them in the status of the insect from the side of feeling and ability.

Then, Allah Almighty explains the reason why the polytheists avoided worshipping Allah and why they combined together to worship the idols as He said, ***"They have not revered Allâh to His Rightful Estimate. Verily, Allâh is All-Strong, the All-Mighty."*** Namely, they didn't put Him in the Rightful Status which He deserves;

and they didn't deal with Him as it should have been; thus, they avoid worshipping the Creator and turn to worship the created who don't harm or benefit. And Allah Knows better.

In this situation, Dr Rateb Al-Nabulsi said, the "fly" in the aeronautics has the highest ability to maneuver in the air in the world; even none of the aero plane has the ability to fly with a speed of one thousand miles per hour(around 1200 Km), then it suddenly deflects at an angle of ninety degrees; there is no plane on the earth which could land on a roof in upside down position; but the fly can stand on the roof on its back; what is the reason that preventing it from falling down?

The man sometimes tires himself to kill a fly, but he cannot as the fly has the agility(high ability to maneuver); the man should contemplate in the creation of Allah whether it is tiny like an ant or a fly, or a huge one like the Camel or an Elephant.

The vastness of this universe is infinite whether in what it is tremendous like the galaxies or it is tiny like the mosquito or a micro organism; this verse showcases the extent of the Majesty of Allah Almighty through His Creatures. All the praises and thanks be to Allâh, the Lord of the 'Âlameen.



The Thirty-seventh Parable

Surah An-Nur (Madani): its order is the twenty-fourth in the Noble Qur'an

"Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a lantern and within it a lamp: the lamp is in a glass, the glass as if it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything. (35)

Vocabulary:

As (if there were) a lantern: A pendant wherein a lamp is housed.

A lamp: Which consists of three parts; a tank for the oil; a wick which is lit by the oil and a wick adjustment knob.

Then the most luxury kinds of oils is that which is taken from the olive tree implanted in a place and the sun shines on it from all sides; the tree produces high quality pure olives.

Star: A star shining in the sky.

Brilliant: Its shining has a strong light like the brilliant light of the star.

The interpretation of the verse “Aayah”

The vehicle in these verses is the "lantern" having a lamp on which there is a glass globe; the fuel of the lamp is oil of the olive tree exposed to the sun; this oil almost lights by itself though no fire touches it; because if the oil is pure, it is seen from far as if it has a light; even if the fire touches it not, it is light upon light.

There are many opinions in this parable:

The first opinion: The tenor is Allah's Guidance; the guidance of Allah reached the utmost degrees of the appearance and visibility as it can be likened to the lantern which has a pure glass globe inside it; and inside the glass globe, there is a lamp which is lit by highly pure oil which illuminates even though it is not touched by the fire. It is not likened to the sunlight – although it is more rhetorical – because the intention is the description of the complete light amidst the darkness; because what prevails on the illusions and imaginations of the creatures is the suspicions which are like the darkness; the guidance of Allah amidst it seems like the complete light which appears in the darkness.

The second opinion: The intention of the light is the Qur'an as it is confirmed by the following saying of Allah Almighty, ***"Indeed, there has come to you from Allâh a light (Prophet Muhammad peace be upon him) and a plain Book (this Qur'ân)." (Al-Ma'idah: 15).***

The third opinion: The intention is the Messenger P.B.U.H. because he is the Guide; and because Allah Almighty while praising and describing the Messenger : *"and as a lamp spreading light"* (Al-Ahzaab: 46).

Allah Almighty said, *"Allâh guides to His Light whom He wills"*; and this saying indicates that Allah Almighty distinguishes the believers with the guidance of success and prevents others from attaining guidance and success; it is known from the context that the intention of His saying, *"whom He wills"* is those whom Allah mentions in, *"Men whom neither trade nor business diverts them from the remembrance of Allâh"* (An-Nur: 37).

In this parable, Ibn Abbas said, "this is the likeness of the light of Allah and His Guidance in the heart of the believer which is like the most pure oil which almost lights even before the fire touches it; if the fire touches it, its light is doubled; it is the same for the heart of the believer who is almost guided (to follow the Straight Path) before the truth comes to him from His Lord; if the truth reaches him, his guidance becomes more than what it was before; and it is light upon light.

"And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything"; Allah informs that He sets forth the parables for the people like this parable which is set forth for the purpose of the faith. And Allah Knows all.

Dr Rateb An-Nabulsi Said, first of all: Allah lightened the

universe by the sun and lightened the hearts by His own light; thus he said, ***"O you who believe in [Mûsâ (Moses) (i.e. Jews); and 'Îsâ (Jesus) (i.e. Christians)]!; Fear Allâh, and believe in His Messenger (Muhammad peace be upon him), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight)."*** (Al-Hadid: 28)

The most important case in the faith is that if you walk to Allah, Allah lightens your heart so you could differentiate between the good and the evil; before the man sets out to make something he should have a vision preceding this work because if his vision is correct, his deeds will be right; and if this vision is wrong, his deeds will be evil. For example; the one who is going to steal, he sees that the theft is a plenty of profit by a little effort; but the believers see that the theft is a violation of law which will be punished both by the Govt. in this world and by Allah in the hereafter.

Eventually, either the man has a light clarifying the truth to him or he became far away from Allah and does things which he imagines they are good but in fact they are evil. And this meaning is more simplified with a simile; when you ride a vehicle in a dark night; and the route has turnings and on the right of the rider, there is a very deep cliff and the route is not clear, since it has several potholes and many other hindrances making the ride difficult; there is a big difference – in this situation – between the one who has a brilliant lamp by which he can see everything so he is able to avoid falling in the ditches and being safe from other hazards; and the one who

moves without a lamp; the latter it most likely to meet an accident. Any man, who is far from Allah, is in darkness; he walks according to his desires; he doesn't see the results of the desires; from among such people the criminals and murderers come out; what did they see when they committed their crimes? They saw that this was good for them in the worldly life, so they attempted to perform it, although it was a crime, which has bad consequences.

"Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a lantern and within it a lamp"; Similitude of the believer is like a lantern having a lamp; the lamp is in the glass globe; the glass globe is brilliant like a star; namely, the light of Allah which is thrown into your heart makes your heart like the brilliant star; a believer is seer; a believer can see what the others can't see; a believer can hear what the others can't hear; a believer has a good inspiration; a believer is bound to succeed and ultimately he is rewarded with success in both worlds.

"lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long)"; we have an eastern and western thought, but we have Divine guidance from Allah; now the world may turn to the east and west for guidance, however Muslims take their rules, guiding principles and values from the Heaven; from the Book of Allah Almighty; the Book of Allah the One.

The most valuable reward you may ever have is when Allah throws a light in your heart; this light helps you step in the right direction; and it makes you stand in perfectly, hoisting high the flags of justice and humanity; the disturbing events don't provoke you; the Satan doesn't excite you; you don't fall a victim to the ignorance and being far away from Allah Almighty; therefore, I think that beyond every fatal mistake, a wrong vision is hidden whose reason is to be far away from Allah Almighty and I am sure, that beyond every great success, a good and valid vision is in action, whose reason is to be close to Allah Almighty. All the praises and thanks be to Allâh, the Lord of the 'Âlameen.



The Thirty-eighth Parable

Surah An-Nur (Contd.):

"As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, when he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account (39)

Vocabulary:

Like a mirage: What it is seen in the desert because of the sunlight in the afternoon as if it is water running on the surface of the earth; and this is not true, it is a mirage (deception; not reality).

In a desert: It is the plural form of "the flat-land of something"; what it is flat from the earth, here with a plenty of sand (a desert).

The thirsty: The one who needs water to drink .

Who will pay him his dues: For whatever he has done in the world.

The interpretation of the verse "Aayah"

Allah Almighty mentioned the condition of the non-believer and the reason for their loss, which is due to the wrong deeds committed by them; their deeds are likened with the mirage in the flat desert which the thirsty one thinks that it is water, when he sees it from a distance, but in fact, it is not water; it is a mirage; and when

he reaches it, he doesn't find anything, but he will find there Allah Almighty Who will punish him for all his wrong deeds.

Allah Almighty likens the deeds of the non-believers to the mirage in this verse, and elsewhere, in many other verses, to the darkness; the tenor in the word "their deeds" may be "their seemingly good deeds" in one verse; and in the other verse "their bad deeds".

The non-believer imagines that whatever offering (sacrifices) to the deities and idols he is making, it will help him in this world and after his death; and that the deities will intercede on his behalf in the doomsday, but he finds something else - that the command is for Allah and not for anyone else; they don't find any assistance from their deities and instead they get the punishment for their bad deeds, ***"Who will pay him his due (put him into Hell). And Allâh is Swift in taking account"***.

The conclusion of the parable is that the obedience, the worshipping and offering sacrifices are all for Allah Almighty alone, and whosoever presented them to Him and made them purely for His Sake, he has sown a seed in a fertile land and he will get benefit from it when he meets Allah Almighty; but whosoever worshipped a deity other than Allah and offered sacrifices to it to get reward from them is like the thirsty one who imagines the mirage to be flowing water and goes after it to quench his thirst from it but eventually he is disappointed.

Finally, you have an accumulated deed; this deed is either for the sake of Allah's Pleasure or for the Discontent of Allah; your good deed is one of the biggest reasons to please Allah; and the bad deed is one of the biggest reasons for the retribution of Allah, ***"As for those who disbelieve, their deeds are like a mirage"*** (An-Nur: 39).

There are in this parable numerous deeds which could be named – in the scale of the present – human and civilized deeds which seemingly have weight, but in the scale of the Hereafter, they are valueless (because they are not for the sake of Allah's Pleasure or for Allah's Face); for example, all the world believes in the worldly pleasures to be of immense value and attach it more importance; e.g., for some, a certain play like the Football or Cricket is a new religion, for others, it is the Technology or the Social media; however, if you ponder over it, did they solve the problems of the poverty and ignorance, or they have caused more problems of newer type to appear? Did they unite the nations, or they caused further breach of trust, destroying the atmosphere of tranquility and peace, leading to chaos, disturbance, gang-wars, racial hatred, and radicalism which are on the increased day by day?

Title of Championships, Cups and valuable Prizes are allocated for the winner, the second best, the runner ups and so on. In fact, the real championship is to measure the deeds in the scale of the Hereafter; thus, the standards of the believer in estimating the things are identical with the standards of the Noble Qur'an; from these standards, ***"And whosoever obeys Allâh and His Messenger***

(peace be upon him), he has indeed succeeded in a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise)." (Al-Ahzaab: 71) Definition of success in today's world is synonymous with success in the worldly matters and achievements in your job, projects, targets and goals set for making strides in the commercial, industrial and technological fields; but it is not called al-Falah, (the highest level of success). We should understand that the real success is the one in the Hereafter, which is called al-Falah, (the highest level of success), "it is they who will be successful" (Muflihoon; Al-A'raf: 157)

The success of an individual with his Creator is the origin of all successes; and if you succeed with Allah, you succeed at your home, in your work and your society and the environment; the rules of the Sharia specify for you how to eat, sleep and behave in the life, maintaining relations with others, whether at home, at your job, in the society on a larger scale, and finally with yourself ; thus, the success is achieved (and also the Falah) because its origin is the obedience of Allah. And all the praises and thanks be to Allâh, the Lord of the 'Âlameen.



The Thirty-ninth Parable

Surah An-Nur (Contd.):

“Or [the state of a non-believer] is like the darkness in a vast deep sea, in a state of turbulence, with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And for whom Allâh has not made light, for him there is no light.” (40)

Vocabulary:

Vast: Referring to the width; in the language it is the vast deep sea; but here it is used to refer to its highest waves; the more the sea is vast and deep, the higher its waves.

Overwhelmed with waves: Topped by other waves that covered it

Clouds: Dark and rainy clouds.

The interpretation of the verse “Aayah”

In this verse, Allah Almighty likened the state of non-believers to someone in the vast deep sea in the pitch dark of night; and its waves are topped by each other; and above this sea on the sky there is a dark rainy cloud; the one who rides this sea is covered by extreme darkness, therefore he can't see anything in front of him and even when he stretches his hand out, he could hardly see it due to

darkness, although his hand is near him.

Then the verse indicates to three kinds of darkness:

First: The darkness of the sea with no light reflecting.

Second: The darkness of the crashing high and turbulent waves.

Third: The dark rainy clouds above.

This accumulated darkness prevents any light to reach up to someone to see around; and this is the same case of the non-believer; whatever deeds he might have performed thinking it to be good from his point of view, but he is deprived of its reward because of three kinds of darkness as follow:

- The darkness of belief, the darkness of words, the darkness of deeds.
- The darkness of heart, the darkness of eyesight, darkness of the hearing.
- The darkness of ignorance, the darkness of ignorance over ignorance, the darkness of imagining the ignorance to be the knowledge.

It is possible that these accumulated darkness are an indication to another thing which is the insistence of the non-believer, and sticking firmly to his faith, resulting in further strengthening of his disbelief and progress in his bad deeds; therefore, Allah Almighty describes his condition by saying, "**And to whom Allâh**

didn't grant light, for him there is no light."; and Allah Knows best.

In the interpretation of this verse, Dr Rateb An-Nabulsi said:

There are plenty of facts in the depths of the seas that had been discovered after the invention of the submarines: no one knows that the sea has a high on the low layer; the sea is known to be comprising of two layers: the upper sea and the lower sea; each of them has waves; this had been discovered in the Second World War; as the submarines were diving down into the depth of the sea and switched off the engines and they moved from one place to another without the sound of the engines to prevent its detection through the sonar waves; and since rays of the sun don't reach more than about two hundred meters in depth; thus, the interpretation of, "*Or [the state of a non-believer] is like the darkness in a vast deep sea*"; namely, the darkness of the other deep sea which is not related to the upper sea, "*overwhelmed with waves topped by waves*"; this is the second darkness and, "*topped by dark clouds*"; this is the third darkness which is the heavily overcast sky in the night; "*(layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it*"; i.e. pitch darkness.

This scientific miracle is the confirmation of Allah to our master Muhammad peace be upon him that this Noble Qur'an is the word of Allah Almighty; because the chosen Prophet is sent to all the people unlike the earlier Prophets and Messengers who were sent to

their people alone; Allah Confirms to them that they are the Messengers through tangible miracles at their time; our master 'Isa peace be upon him gave life to the dead by God's permission; our master Musa peace be upon him divided the sea with his stick; our master Ibrahim peace be upon him was put into the fire, but he was safe from burning; but the matter with the Messenger of Allah Our Master Muhammad peace be upon him is different because he is the last (final) in the series of Prophets and the Messengers; and there is no Prophet going to come after him; and Allah sent him to Âlalamîn, (both the worlds of mankind, jinn and all that exists) as confirmed by the Holy Qur'an : ***and We have sent you (O Mohammad) as a Mercy to both the worlds(Surah: al-Anbiyaa; Verse: 107)*** then the Noble Qur'an – which is the miracle of Our Master Muhammad – contains the secrets and not yet disclosed scientific facts prior to being known by the mankind, very simply and aptly described in the Holy Qur'an like what is mentioned in these verses and many tens of verses which we can't understand and know correctly but after a time; as this fact were revealed by the Scientific research after passing of 1400 years from the divine Qur'an, and will be discovered in the times to come, whenever Allah wants both in the life time of the Prophet peace be upon him, and after his passing away. Several examples could be cited to endorse this claim. The movement of earth and planets, the creation of man in the womb of his mother wrapped in three darks, the change of weather, the condition of a turbulent sea, detailed in the verses just preceded, the promise made Allah to Pharaoh who was drowned by Him while following Prophet Musa, peace be upon

him, that “we will protect you bodily as a sign to the world ”(the body of the drowned Pharaoh is available in the museum of Cairo for the world to see and take a lesson); the creation of earth and skies, statement about the soul of a person being taken away by Allah, to be returned the next day only to whom the life period is remaining, and holding back the soul of whose period had ended, making him dead, the condition of a highly aged person whose abilities are withdrawn and he is reverted in creation to resemble a child, who doesn't have the power to do anything by himself, and so on and so forth.

And he for whom Allâh has not granted light, for him there is no light.”; whosoever doesn't fear Allâh Almighty, he will not find the light of Allah; and when the man is far away from Allah, he is in darkness; and whosoever is far away from the visional, philosophical and ethical source of the religion,(Islam), he is in extreme darkness; and the conclusion of these verses with their miraculous meaning is that they are a similitude to the darkness in which the non-believers live.

All praise to Allah, the mentor of A'lameen(both worlds), who has the best knowledge.



The Fortieth Parable

(Some interpreters consider these verses the parables)

Surah Al-Furqan (Makki): its order is the twenty-fifth Surah in the Noble Qur'an

"And they say: "Why does this Messenger (Muhammad peace be upon him) eat food, and walk about in the markets (as we do). Why is not an angel sent down to him to be as a monitor with him? (7) "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the Zâlimûn (polytheists and wrong-doers) say: "You follow none but a man bewitched." (8) See how they coin similitude for you, so they have gone astray, and they cannot find a (Right) Path. (9)"

Vocabulary:

Why does this Messenger?: The interrogative sentence here is for exclamation.

Markets: The place for trade and business visited by men.

An angel sent down to him: Namely, angels from the Heaven.

A monitor: The one who knows the forthcoming bad things and warns the people from it.

A garden: A place having flowers, grass and plants and fruits.

Bewitched: He had been deceived and he had gone out of his mind under the influence of a jinn.

They have gone astray, and they cannot find the (Right) Path: Went astray of the right path; thus they couldn't be guided.

The interpretation of the verse “Aayah”

What all has been mentioned in these verses is conveying the description of the Prophet according to what the non-believers said; they described him that he eats food, walks in the markets, is not fit to be a Prophet, and is the imposter of prophecy.

Then they slandered him and they said if we assume that he is a messenger, so why is not an angel sent down to him to help and support him ?; then they also said, why has not a treasure been granted to him from the heaven for spending it to meet his needs? Or why doesn't he have a garden from which he can eat? Then finally, they described him as a man who had been bewitched.

Allah Almighty Answered them by saying, ***"And We never sent before you (O Muhammad (peace be upon him) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial to others: will you have patience? And your Lord is All-Seer (of everything)."*** (Al-Furqan: 20).

Namely, all the previous Messengers and Prophets were from the ordinary people only, who spoke and understood their language, customs and lived with them; they eat food as other people do; they

bought and sold the goods to meet their needs as other human beings did; and that is because they are the people who had been sent to the mankind.

Then Allah Almighty said – as an objection and denouncement to their description of the Prophet –, "**See how they coined a similitude for you**"; namely, see how did they describe you?; at one time, they objected that you eat and walk about in the markets; and at another time, they asked why were you not accompanied by an angel; and the third time, they said that you are poor; whereas at the fourth occasion, they remarked about you that you had been bewitched or you were a poet; the fact is that these are the people who went astray and they are the misleaders. And Allah Knows best.



The Forty-first Parable

(Some of the interpreters consider this verse from the parables owing to the likeness to the cattle)

Surah Al-Furqan (Contd.):

"Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle)." (44)

Vocabulary:

Like cattle: The animals, the cow, camel and sheep etc.

They are even farther astray from the Path: They are even farther astray from the right way than the animals.

The interpretation of the verse "Aayah"

In this parable Allah Almighty said, *"Or do you think that most of them hear or understand?"* namely, 'O the messenger: the most of these polytheists hear, but they are never convinced; they come to you but they don't ponder over what you say and they don't understand what is demanded from them, *"They are only like cattle - nay, they are even farther astray from the Path"*; they – the polytheists – are like the cattle, but they are even farther astray than the cattle; unlike the cattle which knows the way to the farm and

follow the call of its shepherd, whereas the polytheists ignore the truth of Allah and they don't respond to the call of their prophet. And Allah Knows better.

In the interpretation of this parable, Dr Rateb An-Nabulsi said:

In this universe, Allah has created animate objects like plants, animals and the man; He also created the inanimate objects which abound planet earth and the space; each creature has a weight and three dimensions; the plants also occupy the terrestrial space; they have a weight and three dimensions, but they grow; the animal is a creature that fills certain amount of space and has three dimensions; it grows like the plant, but it moves; the man too is a creature and fills amount of the space of planet earth; he has a weight and has three dimensions also; he grows like the plant and moves like the rest of all creatures, but he has the power of thinking and acting on his own. Allah Almighty put in the man the recognition power which distinguishes him from the rest of the creatures; this recognition power needs the knowledge; and any man, who doesn't seek the knowledge and is preoccupied just with basic necessities and worldly desires, will fall from the level of humanity to a lower level that doesn't suit his respectable status of being the most chosen creature and the Caliph of Allah on the earth, since he didn't appreciate the secret and the reason for his existence; why has he been sent in this world?; Who has created him?; why did He create him?; what is going to happen to him after death? Is the life restricted to this world

alone and there is no life after death? Will he not be accountable for his acts and deeds in this world ? Is he going to be punished for the bad deeds and sins committed in the world, and rewarded for the good deeds and pious acts he did here? Is there another life which is eternal? He who doesn't give a serious thought to all these questions and strive to finding a convincing answer, for sure is a loser.

The only reason for your creation and existence in this life is (to worship Allah); for example, a student entered a school; he may chose a comfortable seat; or he may sit beside the window; or he may sit in the place which is exposed to the sunlight; he may bring a sandwich with him to eat; if he forgets that he has come to the school to study, he is unwise; you may bring a sandwich with you to eat; you may bring a book and a notebook; you may choose a comfortable seat in the school; all these things are feasible; but if you forget to study in the school, it means that you negate the reason why you are there in the school. Sometimes, there is news in the media, which is not more than ten words, which is written like this: (there is a decision to reduce the custom duty on the cars to lower it down by 50%); the next day, the price of cars decreases about two hundred thousand; just some words in the newspaper caused upheaval in the prices; this means that people believed in what is written in the newspaper! So how come people don't believe in what is written in the Noble Qur'an, which is the word of Allah, and the most authentic book in the entire world ?!

When you commit something which is contrary to Allah's

Commands; it implies that you don't believe in what Allah said to you; when you obey others and disobey the Creator; and when you harm the people with the aim of earning some extra profit; when you are a teacher and give the most difficult questions to make most students meet with failure in the test, just for the purpose of forcing them to take private lessons from you; when you convince the client that you will surely win the case in the court of law, whereas you know for sure that it couldn't be won; and you extract money from him for many years; then remember, whosoever cheats someone or tells a lie in any profession, with the sole purpose of deceiving him with the purpose of earning a livelihood, it is certain "without exaggeration" – that he has no trust in the words of Allah.

In fact, Islam has turned into rituals with the passing time, although Islam is just not about offering prayers, observing traditions, following habits and folklore. Islam is a way of life; therefore, the character of the believer is strong enough which has a scientific, ethical and universal value.

"Or do you think that most of them hear or understand?";

Most of the people who are confronted by the Muslims are those who seemingly possess the basic physical faculties like speech, hearing, seeing etc. but they don't have the mental faculties to help them analyze what they hear or see or what they are informed about. They are therefore unable to understand plain facts like two and two is four. They look like men but they are without the qualities of the intelligent and balanced people who could use their physical

faculties and mental powers to understand the divine guidance and accept it, therefore they are equated with animals.

As for the cattle, they have a particular size; they have three dimensions; they have weight and fill a certain amount of space; they grow up and they move, but they don't possess thinking power. Allah has bestowed man with the recognition power; if he doesn't use this power, he becomes like the cattle or even worse than it; because the man is assigned to perform certain acts in this world; he is the Caliph of Allah Almighty in this world, and if he doesn't do this assignment and carry out his duties so clearly advised to him, he is like an animal or worse than an animal and lives a life of ignorance forever; whereas the cattle are not assigned to perform an act of high value, their duties are limited and they carry out their job as per the wish of their owners. In this background, the meanings of the verse ***"They are only like cattle"***; means, they – the polytheists – have disabled their recognition power, and hence. ***"they are even farther astray from the Path than the cattle"***; and they will certainly be punished on the day of resurrection, whereas the cattle will not be punished. And all the praises and thanks be to Allâh, the Lord of the 'Âlameen.



The Forty-second Parable

Surah Al-Ankabut (Makki): its order is the twenty-ninth Surah in the Noble Qur'an

"The likeness of those who take (false deities as) Auliya' (protectors, helpers) other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the house of spider - if they but knew. (41) Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. (42) And these similitude We put forward for the mankind; but none will understand them except those who have knowledge (of Allâh and His Signs)." (43)

Vocabulary:

Auliya': From "Waliyy"; he is the one who is asked for help; in this context, it means the idols from which the non-believer seek benefits.

The frailest: means the weakest of all.

None will understand them except those who have knowledge: No one is able to understand it or can be guided by it except those who have knowledge about Allah and His verses and the Laws of the Sharia.

The interpretation of the verse "Aayah"

What the verses concludes is: the likening of the deities of the polytheists and their false idols to the frailest house, which is the house of a spider.

In fact, the purpose of likening the false deities to the insects of the earth – like mosquitoes, the flies and the spider – is to belittle them and mock them.

The spider is a known insect which eats other insects which it hunts through the web which is woven by it.

However; the house which the spider weaves for itself is the frailest house, but it is not proper to name it (a house); as the house consists of: a fixed wall, covering roof, a door and windows; and the house of the spider misses all such things, this is on one side; on the other side, the house of the spider misses the minimum resistance to the weather and natural phenomena; even a little breeze tears it; if a drop of water falls on the spider's web, it vanishes; if the spider web is near the fire, it gets burnt; if the dust piles on the spider web, the spider web scatters.

The tenor here is the condition of the false deities that are likened by this wonderful parable: the spider, which doesn't harm or serve, doesn't create or provide and can't respond to any request; the condition of these false deities is worse than the house of the spider because the spider weaves its house to catch the insects to feed on it, otherwise it may die out of hunger, but the idols don't provide the non-believer with anything; thus, we consider the

greatness of the parable mentioned in the saying of Almighty Allah, ***"verily, the frailest (weakest) of houses is the spider's house - if they but knew"***.

Then, Allah Almighty followed the parable with another verse; He said, ***"Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise"***; namely, He Almighty knows what these non-believers worship and what they opt for besides Him from deities; because He is the All-Mighty Whom none can prevent from what He wants; He is All-Wise in all his Decrees. Then Allah Almighty says, ***"And these similitude We put forward for mankind; but none will understand them except those who have knowledge (of Allâh and His Signs)"***; namely, We mention these parables which none will catch up with the hidden intention behind the parable through this similitude, and be firm in their faith in Allah and his powers, rejecting all other false deities worshipped by the non-believers who are just like the frail cobweb of a humble insect, not able to protect itself or its own house(then how could it be of any help to others)

In the interpretation of these verses, Dr. Rateb An-Nabulsi said:

The scientific fact says that the thread of the spider is stronger than the steel by five times; because it resist the power of the pulling strongly; thus, the elevators move by the plated wires of steel; the (chairlift " Teleferique") moves through the wires of the steel and it moves when the power of pulling resist the power of the

pressure; and the strongest metal is the plated steel; but the Scholars – in this verse – said, "**but verily, the frailest (weakest) of houses is the spider's house - if they but knew**" since it couldn't resist the physical factors attacking it like the wind and rain etc.

The relationship between the male spider and its female is strange; they are at odds with each other; similarly, the relationship between the female spider – which weaves the house of the spider – and its newborn coming out of its eggs is very uncommon, since it eats its own little ones; and it attacks the male spider too; thus, there is no good relationship within the family; and therefore, this house is weak.

It is the wisdom of Allah which states the reason why the man is weak – Allah Almighty said, "**And man was created weak (cannot be patient to leave sexual intercourse with woman)**"; (An-Nesa': 28) – is that he collapses because of any sudden bad news; weakens owing to the diseases, is severely affected and overcome by the poverty and the strong opponent, before whom he surrenders. Allah put in the man several weak points intentionally for a reason ! Why? The answer is: to seek the refuge of Allah who is all powerful because of his own weakness; he is happy that whenever he needs Him, he is offered the help sought by him, and granted the things he asked for, he is granted pardon of his sins, and blessed with a place in the Paradise in the hereafter being pardoned by Allah SWT by accepting whatever good deeds the man has done in his life for the sake of Allah. He has created man and knows well about his strength and

weakness. Allah is happy when He is asked for help of all sorts, both material assistance as well as spiritual guidance, to live a happy and prosperous life in this world and enter the Paradise in the hereafter, obeying His orders and following His commandments.

Allah doesn't want us to be weak and hence gives us power to combat the conspiracies of Satan who is our open enemy.

The kind Prophet's companions were the top most and the elite among all the faithful. In the battle of Badr, they needed Allah's help and invoked it. Allah accepted their request and they were victorious owing to help from Allah SWT, which is reminded to them: **"And Allâh has already made you victorious at Badr, when you were a weak little force."** (Al-Imran: 123); and in (Hunain) – the master of the creatures and the beloved of Allah was with them. Yet, when they were proud of their great number and their military might, Allah Almighty made them suffer in the battle and they had to seek the pardon and refuge of Allah again, which was mentioned like this: **"and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught"** (At-Taubah: 25); namely, you – O of him – when you call Him by saying: 'O Allah, Allah takes care of you; and when you say (boastfully) "we", Allah will leave you – thus, you are in between this and that (Allah's favor or indignation). The people of Bilqis (Queen of Sheba) said, **"We have great strength, and great warriors"** (An-Naml: 33); but eventually they were subdued by Allah; Fir'aun (the Pharaoh) said, **"O my people! Is not mine the dominion of Egypt"** (Az-Zukhruf: 51); but Allah perished

him; Qarun said, ***"This has been given to me only because of the knowledge I possess."*** (Al-Qasas: 78) earning Allah's wrath; so Allah caused the earth to swallow him.

Whosoever depends on anything other than Allah like on physical strength, material progress, military might, wisdom, technological advancement and all others things leaving Allah and forgetting Him is doomed to meet with failure, distress, destruction and annihilation. In this context, the recent outbreak of Corona Virus, known as Covid-19 is worth mentioning; the Western world boasted of its scientific advancement and all round development on all fronts and of all sorts, material, physical, economic, technical etc. In the aftermath of the Corona virus pandemic, it has been severely affected, and despite all their advancement and progress, are no match to a tiny virus invisible to plain eye which has made all the so called "Super Powers" of today to bow down, and brought them to their knees; they are unable to control it and tackle the devastation created by this virus, and in spite of all their scientific and medical advancement they have failed miserably in finding an effective remedy to control the pandemic and its spread through out the West at an stunning fast pace. It has made their economic empires to crumble down; their citizen are dying in thousands, their factories have been shut, the very people who boasted of maintaining "high standards of living" have become paupers and seeking dole for their sustenance; all their military might is worth a naught. The so-called "Super Powers" are unable to combat the pandemic caused by a tiny

virus; and now they recognize the eternal fact that “man is just helpless before the powers of Allah SWT”; although they may not accept it openly due to their false arrogance and hollow pride, which has been fully shattered by Almighty Allah. They didn't take any lesson from the stories of destruction of the earlier kingdoms and empires recorded in the History; they are also treading the same path of the earlier nations who challenged the might of Allah SWT and met with annihilation by the divine order issued by Almighty Allah, and they were unable to cope with the situation, and couldn't face the wrath of Allah who sent down on them His torment employing the same elements which are regarded as “basic necessities of life” i.e. water, air and earth, which was used by Allah SWT to drown them, or to send a hail storm of high velocity which devastated their dwellings and annihilated the entire people, or the earth was overturned on them, engulfing their cities. Allah SWT has rightly said in the Holy Qur'an: ***and none else knows the army of Allah except Him***: Surah Al-Mudaththir: Verse: 31). Verily, this virus is but an example of one of the armaments of Allah Almighty which has left the entire world utterly shattered and severely battered.

And all the praise and thanks be to Allâh alone, the Lord of the 'Âlameen.



The Forty-third Parable

Surah Ar-Roum (Makki): its order is the thirtieth Surah in the Noble Qur'an

“To Him belongs whatever is in the heavens and the earth. All are obedient to Him. (26) And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. (27) He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.” (28)

Vocabulary:

All are obedient to Him: Subjection and obedience to Allah in the life, after death and on resurrection.

The creation: All the creatures from the human being, jinn, animals, plants, inanimate, planets, skies, galaxies, the sun, the moon, the earth, angels, and all that exists in the whole universe.

Easier: Not difficult and not needing much effort.

The highest description: The perfect description, the perfection, the most beautiful and the best.

Whom your right hands possess: The slaves from men and women whom you possess and who serve you.

Note: In our current age, the possession of the right hand(slavery) doesn't exist except for some far flung pockets of Arabian peninsula. The housemaids who help the house mistress in the home are not under this classification or even from the captives.

As you fear: Namely, your fear from each other.

We explain the signs in detail: Show them through various styles and by mentioning the evidences.

The interpretation of the verse “Aayah”

This verse includes an evidence for the Day of reckoning and likening to the abolishment of the polytheism in worshipping; concerning the evidence is His saying Almighty, ***“To Him belongs whatever is in the heavens and the earth. All are obedient to Him alone”***; and the letter (ل - ل) in His saying (وَلَهُ) is for the possession; and the intention from the possession means His possession as a creator of all His creation, "angels, human beings (al-Ins) and al-jinn", and also the intention from the possession is their subjection to Him; and the conclusion of this verse is that Allah Almighty is the only One Who Controls all what is there in the universe at His own; and all the creatures succumb to His Will; there is no difference

between good and bad persons because Allah Almighty is the Creator Who manages the world as He wants; and the slaves must subordinate to Him and succumb to the will of Allah in all their affairs.

Allah Almighty mentioned that He has the power to repeat the creation again by saying, ***"And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him"***; namely, He is able to create from nothing; and since He is able to do that, He is able to repeat it again; because this is easier for Allah Almighty to do that.

Then this arrangement is done but not according to our thinking and vision, but all the matters are equal before His Will; Allah Almighty said, ***"His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise"***; the intention from the highest description is: the perfection and the complete description for Him Almighty; His descriptions are infinite and have no limits and, ***"There is nothing like Him; and He is the All-Hearer, the All-Seer."*** (Ash-Shua'rah:11)

Denouncing the polytheism and worshipping entities other than Him came from the following parable, ***"Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you"***; Allah set forth the parable in the style of an interrogative-sentence denoting

the denial; it means: do you accept – to yourselves – that one of your slaves and servants – in this age – to be partners in your wealth which Allah granted to you? The answer is: no; namely, this could never happen. Based on this principle, that a servant couldn't become a partner in his master's wealth; the question arises: "How do you accept that – to Allah – some of his slaves like the angels and jinn to be His partners in the creation, the management, and the worshipping?!"

The conclusion is that it is not allowed to the slave to be put in the same status of his master in the way he could share his wealth in the world; now, since every man is a slave to Allah and His subject - from the side of the creation- ; and hence it is not possible for the slave to be on the same degree of his Creator Who manages to share Him in His actions as to behave like a creator or manager like Him or share Him in any description as to be a deity like Him; therefore; the thing that you don't accept to yourselves, how do you accept it to Allah Almighty and He is the Lord of the 'Âlameen?!

By this obviously clear parable, Allah shows the open evidences and the decisive proof to those who have pure nature and sound minds. And Allah Knows best.



The Forty-fourth Parable

(Some of the interpreters consider this verse is from the parables)

Surah Fatir (Makki): Its order is the thirty-fifth Surah in the Noble Qur'an

"And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!"

Vocabulary:

They raise up the clouds: Namely, move the clouds abundantly; so they are collected and moved in the direction ordered by Allah.

And We drive them to a dead land: Namely, we direct them to a parched land which is dead having no vegetation or plants.

Revive therewith the earth: i.e. we grow the plants, grass and crops in it.

The Resurrection: It is similitude for the Hereafter when all humans will be resurrected.

The interpretation of the verse "Aayah"

The meaning of this verse is that Allah Almighty is the one

Who sends the winds to raise up the clouds; then the clouds are collected and moved to a place which doesn't have vegetation or plants in it; then Allah condenses the clouds and makes the rain fall down from it on the earth; its effect is seen after a short while when vegetation and plants grow on the land, providing fodder to animals and vegetables and fruits to human being.

“And revive therewith the earth after its death”; i.e., like Allah Almighty makes the water fall from the sky to revive the earth after its death, similarly Allah brings the dead to life. Some of the Scholars said, “After the end of this world, the Hereafter begins; then Allah Almighty sends water down from under His throne; this water grows the man from a piece of bone called coccyx, the “tailbone”, and from it the man is recreated; then Allah sends the souls; every soul enters its particular body without any mistake; similarly the process of reviving the earth with the vegetation is done. The process of bringing the dead to life is done on the Day of resurrection in a similar manner; and they are driven to “the Mahshar” – the place in which all the people are gathered – to wait for the time of Reckoning, where everyone will have to give the account of what he or she has done when alive, and will be repaid accordingly, for the good deeds as well as the bad deeds done in the worldly life. Allah has the best knowledge.



The Forty-fifth Parable

Surah Fatir (Contd.):

"And the two seas (large water bodies) are not alike: this is palatable, sweet and pleasant to drink, and that is salty and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks."

Vocabulary:

Alike: To be equal or equivalent

The two seas: It means here, the sea and the river which pours in it; the Arabs call the big river "sea".

Sweet: It means the fresh water; here it means "the running river flowing down from high mountains, the unpolluted source".

Palatable: Namely; it is drunk easily with an acceptable taste.

Bitter: Very salty; and has heat from their saying the "heat of the fire".

Tender: Here, it means the fish.

Ornaments: The pearls and the coral used in making jewelry.

Ships: A large boat used for carrying people or goods across the sea.

Cleaving: From (cleave); it means “parts”; namely, the ships sail through the sea cutting its way through water.

The interpretation of the verse “Aayah”

There are two interpretations for this verse:

The first interpretation: The two seas are not alike (the salty and the sweet one); although from both of them:

1. We catch tender fish to eat
2. We get out the pearls and the coral and wear them as ornamentation.
3. The ships sail in it to trade and to transport passengers But, the water of the sweet river is fresh while drinking and it quenches the thirst; and the other sea is very salty; and you can't drink from it; subsequently; are the truth and the falsehood alike? Are the worshipping of the idols and the worshipping of Allah alike? The answer of course is: no.

And you see the ships cleaving (the sea-water as they sail through it); Namely; when you read or hear this verse, you see that the ships in the sea cleaving its waves and they go and come carrying the travelers and goods; Allah has made the ships and the sea to be of service to the mankind, ***“that you may seek of His Bounty”***; namely, the provision by trading; ***“and that you may give thanks”*** ; namely,

for the purpose that you **may** thank Him. Allah didn't say in the Arabic text, “لَتَشْكُرُونَّ” – “to give Me thanks” –; as in His saying, “لَتَبْتَغُوا”; but He said, “لَعَلَّكُمْ تَشْكُرُونَ”, “you **may** give thanks”; because “the seeking” is already inward each passenger; but “the thanking” is not like that; some of them may give thanks and the other may not; therefor, He said “**may**”.

And all that is evidence to the Ability of Allah and His Greatness and signs of His Oneness.

The second interpretation: Setting forth the parable in the matter of disbelief and the faith or the non-believer and believer.

The conclusion of the parable: that the faith, the disbelief, the truth and the falsehood are different and no one blends with each other; just like the sweet fresh water is different from the salty bitter water as they are not alike in taste and usefulness; Allah Almighty said, “**And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salty and bitter**”; but, the non-believer is worse than the salty bitter sea water which takes parity with the sweet fresh water in two matters:

- A. Fresh tender meat, which the man eats, is taken out from both of them.
- B. Pearls by which we ornament are made, are brought out from both of them through diving.

Till this point, the parable is complete; then, Allah Almighty

showcases His Grace for which Surah Fatir had been sent down, and in which Allah Almighty said, ***“And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks”***. And Allah Knows best.



The Forty-sixth Parable

Surah Fatir (Contd.):

“Not alike are the blind (non-believers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism). (19) Nor are (alike) darkness (disbelief) and light (Belief in Islâmic Monotheism). (20) Nor are (alike) the shade and the sun's heat. (21) Nor are (alike) the living (i.e. the believers) and the dead (i.e. the non-believers). Verily, Allâh makes whom He wills to hear, but you cannot make hear those who are in graves. (22)”

Vocabulary:

Shade: The place by which it is shaded from the sun rays or the bitter cold.

The sun's heat: The burning heat of the sun; it is said that it is the “Samum”, (fierce hot wind); Ragheb al-Asbahani said, “it is the hot wind”

The interpretation of the verse “Aayah”

No one gets benefit from the teachings of the Messenger peace be upon him but the believer; concerning the non-believer, the one who belies and the denier doesn't get benefit from it; thus, Allah compared the non-believer and the believer to the blind and the seer, or to the darkness and light, or the sun's heat and the shade;

the cold weather is not equal to the hot weather; and similarly; the Paradise is not equal to the Hell; and the living are not equal to the dead people.

This parable is for the non-believer and the believer; Allah described the non-believer, the denier and the stubborn with the following descriptions:

1. Blind
2. In Darkness
3. In the sun's heat
4. The dead

Whereas the believer is described by Allah with the opposite qualities:

1. Seer
2. In Light
3. In the shade
4. The living

This description of a non-believer as “the stubborn”, who persist in his refusal in believing Allah Almighty and His descriptions and actions. He is blind; as the disbelief spoiled his heart; and likewise, extreme darkness covered him in a way he can't see anything beyond this world which is bound to perish; Allah Almighty

said, ***“And verily, Hell is surrounding the non-believers.”*** (ay-Taubah: 49). The meaning of the verse is that the Fire encompasses the non-believer in the world even if he doesn't feel it; in addition; his heart is dead; therefore he doesn't hear the call of the prophets and the messengers even if he is seemingly alive and walks; this is on contrary of the believer who sees with the light of Allah; the divine light covers him so that he can see the continuity of the life extending to beyond death; thus, he is under a huge shade as he hears the call of the prophets and the messengers and believes it.

It is said in the second half of the second verse, ***“Allâh makes whom He wills to hear, but you cannot make hear those who are in graves”***; that Allah Almighty makes those, who want to hear, accept, respond and follow it, hear the truth; but you – O Messenger – cannot make those, who are in their graves hear; in the same manner, you cannot make the non-believers, “the stubborn” and the “adamant” hear the truth by which you are sent with; because their hearts are dead and their eyes are blind folded. And Allah Knows best.



The Forty-seventh Parable

Surah Yasin (Makki): its order is the thirty-sixth Surah in the Noble Qur'an

"And put forward to them a similitude: the (story of the) dwellers of the town, [it is said that the town was Antioch (Antâkiya)], when there came Messengers to them. (13) When We sent to them two Messengers, they belied them both; so We reinforced them with a third one, and they said to the people: "Verily we have been sent to you as Messengers." (14) They (people of the town) said: "You are only human beings like us, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies." (15) The Messengers said: "Our Lord knows that we have been sent as Messengers to you, (16) "And our duty is only to convey plainly (the Message)." (17) They (the people) said: "For us, we see a bad omen in you: if you cease not, we will surely stone you to death, and a painful torment will touch you from us." (18) They (the Messengers) said: "May Your bad omen be with you! (Do you call it "bad omen") because you are admonished? Nay, but you are a people Musrifûn (transgressing all bounds by committing all kinds of sins openly, and by disobeying Allâh). (19) And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. (20) "Obey those who ask no wages from you (for themselves), and who are rightly guided. (21) "And why

should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned. (22) "Shall I take besides Him âlihah (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me? (23) "Then verily, I should be in plain error. (24) "Verily! I have believed in your Lord, so listen to me!" (25) It was said (to him when the non-believers killed him): "Enter Paradise." He said: "Would that my people knew (26) "That my Lord (Allâh) has forgiven me, and made me among the honored ones!" (27) And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing). (28) It was but one Saihah (very loud shout) and lo! They (all) were still (silent, dead, extinguished). (29) Alas for the people! There never came a Messenger to them but they used to mock at him. (30)"

Vocabulary:

Dwellers of the town: It is said that the town was Antioch (Antâkiya) in the land of al-Roum (currently the southern most part of Turkey). And Allah Knows well.

Messengers: Two messengers of our Master 'Isa peace be upon him.

Reinforced: Means to support with.

To convey: To make available the plain information.

Plainly: The obvious, the clear.

We see an evil omen: We became pessimistic from you; thus, the meaning of His saying is obvious in, ***“They (the Messengers) said: “Your evil omens be with you!”***; namely, the thing, which you do see as an evil omen, is with you; namely, your case of standing against the truth, “(Monotheism)”, and clinging to the falsehood.

We will surely stone you: To hit with the stones till death

Will touch you: You will be tormented by us.

Because you are admonished: Namely; you are advised; and are rebuked.

Musrifûn: Transgressing all the bounds.

From the farthest: From the other side of the town.

Running: Coming hastily.

Obey those who ask no wages of you: Follow those who don't ask any return from you vis-à-vis informing the call of truth.

Created me: To make me exist as I did not exist before

Harm: The disease.

Their intercession: Is to intercede to the others to avail the benefit or get rid of a trouble.

A host from the heaven: Namely, we have sent the angels to annihilate them from the surface of earth.

Saihah: A loud, deafening shriek of our Master, Jibrîl (Gabriel) on Allah's command.

Khamidun خَمْدُونَ: (silent, dead, destroyed, extinguished) without movement, motionless.

Alas for the people: Great sorrow for them.

The interpretation of the verse “Aayah”

This parable has a likeness between the two towns; when Allah says: 'O Muhammad peace be upon him, set forth a parable for them to likening; and the meaning is: “liken the dwellers of the town and those who are sent to them to the dwellers of Makkah to which you have been sent; and explain the case of the nation to whom Allah sent the Messengers, but they belied and argued with them on false basis and weak proof; then, a man from the other side of the town came to them to invite them to follow the Messengers because their message is the truth; but the dwellers of the town didn't give any heed to his call and killed him; at this time; Allah punished the non-believers with a single Saihah (torment - awful cry), which destroyed all of them; they became (silent, dead, destroyed) in their place.

In these verses, there are many points that are worthy of pondering over:

The first: The interpreters mention that the two Messengers were not sent by Allah directly, but they were sent by the Messiah – peace be upon him; and the same is true about the third man; and since the

Messiah had been sent by Allah's Permission, the action of the Messiah was referred to Him Almighty – namely, Allah Almighty sent the three Messengers by his Messenger 'Isa-. Allah Almighty said, *“When We sent to them two Messengers”*.

The second: The nation – the dwellers of the town – insisted on being stubborn and indulged in wrong argument; they said, *“You are only human beings like us”*; and the sentence may have two aspects:

The first aspect: you – O Messengers – are a human beings and a human being can't be a Messenger of Allah; thus, the reason of not accepting their call is that those Messengers were ordinary human beings.

The second aspect: the reason for not accepting their call is that they didn't find from their point of view any merits in the Messengers; we can see that in their saying, *“like us”*; namely, those three Messengers were not supported by anything like the miracles or the Divine revelation etc. to endorse their claim.

The third: This story expresses that the logic of the dwellers of this town was the power; when the people were not able to resist the evidence of the Messengers, they used the logic of power and threatened the kind Messengers – calling to accept the truth – that they will kill them, and said, *“They (people) said: “For us, we see an bad omen from you: if you cease not, we will surely stone you, and a painful torment will touch you from us”*.

The fourth: The duty of the Messenger is to inform the people; and Allah Almighty is the one who Guides them to accept the truth "*The Messengers said: "Our Lord knows that we have been sent as Messengers to you, (16) "And our duty is only to convey plainly (the Message)."*"; the Messengers said to their people, "Allah is the one who sent us and He knows that we are sent to you, and our duty is to convey the message plainly; this is our duty, but your guidance is by the permission of Allah if He Wills".

The fifth: Seeing the evil omen was the weapon of people having stubbornness and arrogance; this weapon was still in the hands of those who denied the truth and saw the bad omen from the divine messengers and threaten them with dire consequences.

The sixth: It is obvious from the beginning of the verses that the Messengers had been sent to the town; and the word, "town", is referred – mostly – to the big and small community; but His saying Almighty, "*And there came a man running from the farthest part of the town*" explains that it was a big city and big community and not a small one.

The seventh: Allah Almighty describes the fourth man who supported the mission of the Messengers that he was from farthest part of the town, "the other part of the town", for the purpose of clarifying the point that there was no relationship and collusion between this man and the messengers; thus, the phrase, "the farthest part of the town", came before the subject.

The eighth: His saying, *"And why should I not worship Him (Allâh Alone) Who has created me"* is evidence that the worshipping is the submission which is the result of believing in the Creator; and the reason for restricting the worshipping only to Allah and preventing it from other than Him is that the other is unable to stand against harm; thus, their intercession is useless.

The ninth: The evidences prove that this man, who invites to what the Messengers called, had been killed; and Allah rewards him by admitting him into the Paradise; the intention from, *"It was said (to him when the non-believers killed him): 'Enter Paradise.'*" is the happiness and pleasure in the Barzakh (a barrier which is a temporary stay); not the eternal Paradise, which none enters but after the Day of resurrection.

The tenth: In the words of the murdered man, *"Would that my people knew (26) 'That my Lord (Allâh) has forgiven me'"*; evidence that there is a relationship between the life in the Barzakh (a barrier) and this materialistic world; as he sent to his people a message; and he hoped that they might realize what Allah had given to him after the death – it may be a great remuneration from Allah to him – Allah Almighty said, *"It was said (to him when the non-believers killed him): 'Enter the Paradise.' He said: 'Would that my people know how my Lord has forgiven me and made me out of the rewarded persons'".*

In the interpretation of this verse, Sheikh Abu Bakr Al-Jaza'eri

said in the book, “The easiest interpretations for the words of Allah Almighty”; that this town is Antioch (Antâkiya) whose people were of the Jewish and Greek origin; and the three Messengers, who are sent by our Master 'Isa, “the Messiah”, invited the people of the town to worship Allah and leave the idol worship; the people of Antakiya said, “You are just human beings like ourselves and Allah didn't send down anything with you; you are just liars in your call; thus, the Messengers faced their stubbornness through swearing by Allah and confirming the news that Allah Knows that we are sent to you; and our duty is to inform you; if you accept our invitation, it is safe and good to you; but if you refuse our invitation, it is a loss and destruction to you. After a period of time, the people of Antakiya quarreled with the Messengers; and they said to them, “For us, we see an bad omen in you” as the rain stopped falling down because of your presence; the Messengers answered them that, “Your bad omen be with you because of your disbelief and belying”; thus, Allah has prevented the rain from fall down on you; then Allah reinforced the status of the three Messengers and gave them miracles such as to heal the sick people, and they had followers who were believing in them; on seeing this, the leaders of the town got more angry and frustrated, and they wanted to assault these Messengers; this news reached Habib An-Najjar, (the believer from Al-Yasin, who lived in Antioch, and who said to people of Antioch,: “O my people ! follow those who have been sent”); this man was infected with leprosy for many years, but Allah Almighty healed him through His Messenger 'Isa peace be upon him; thus, this man believed in the divine call and became a

Muslim (i.e. he submitted to Allah); and he stayed in Antioch to worship Allah Almighty till he knew that the people of Antioch wants to assault the Messengers; then he came hurriedly to endorse their call and to invite the people of Antioch to Allah Almighty according to what he believed; this man lived in the other part of the town; therefore he came hastily and asked the Messengers, “Did you ask for a wage vis-à-vis informing the invitation of 'Isa?”; they said, “no”; the man said to the people of the town, “follow the Messengers and be with those following the faith, and Allah will save you”. The people asked him, “Do you worship Allah like them and not our deities?”; at this stage, Habib An-Najjar took the opportunity to invite the people to worship Allah and asked, “Shall I take besides Him (Allah) idols, which don't hear or see?!”; these idols can't save me from Allah or to intercede – for me – with Allah, the All-Mighty, All-Merciful.

Then, he raised his voice up and said to all people, "I am a believer in your Creator (Allah), your All-Provider and the Owner of Power, but not in your idols; thus, listen to me carefully; annoyed with his call, they attacked him and killed him by kicking him with their legs; and before the soul comes out of his body, the angels came to him and gave him glad tidings that he is entering the Paradise; at that time; the man saw the Garden of Pleasure (in Paradise) and advised his people, “Would that you knew that my Lord (Allâh) has forgiven me, and made me among the honored ones i.e. the prophets, the martyrs and the righteous in the Paradise; then his soul departed his body; at that time, Allah Almighty ordered Jibrîl

(Gabriel) to destroy them by the Saihah (a loud shout) and it destroyed them completely; they (all) were still (silent, dead, destroyed, annihilated).

Thus, Habib An-Najjar had advised his people when he was still alive and after his death; this is the case of a good Muslim and a true believer whose duty is to advise but not to deceive people; to guide them to the righteous path and not to mislead them, whatever is said to him or with whatever misbehaving he met and in spite of the atrocity committed on him resulting in his death. And Allah Knows better.



The Forty-eighth Parable

Surah Yasin (Contd.):

"Does not man see that We have created him from Nutfah (mixed male and female sexual discharge - semen drops). Yet behold he (stands forth) as an open opponent. (77) And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" (78) Say: (O Muhammad peace be upon him) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" (79)

Vocabulary:

Opponent: Fierce in the hostility, not in conformity with your opinion.

Open: Clearly shown and obvious in denying the resurrection.

And forgets his own creation: He forgot that he is created from semen of despised water (male and female sexual discharge); and he became a man who can argue and stand as an opponent

Dust: Old and useless, crumbling, easily crushed.

Creation: All that exists in the universe.

The interpretation of the verse "Aayah"

The interpreters said that Obai ibn Khalaf, or Al-'As ibn Wa'el brought old and crumbled bones and said, "O Muhammad, do you claim that Allah can give life to these bones?" the Messenger – peace be upon him – said, *"yes, Allah makes you die and then resurrects you then He drives you to the Hell."*; thus, the following verse have been sent down, *"Does not man see that We have created him from Nutfah (mixed male and female sexual discharge - semen drops). Yet behold he (stands forth) as an open opponent"*; namely, "Does this man deny the resurrection while he knows that we created him from Nutfah and made him a complete man; and now he stands as an open opponent and assigns partners to Us, and denies that We can give life to the dead people and We can resurrect them on the Doomsday?!; this non-believer, who denies the Day of resurrection, and the reckoning after death, set forth a parable and said, "how would Allah give life to these old bones which are crumbling and easily crushed by hand?"; Allah Almighty answered by setting forth another parable. Tell them: "The One, Who created them for the first time". He is able to recreate them; repeating the creation is easier than creating for the first time; and the term, "easier", – here – comes to express the narrow point of view of the man; but Allah Almighty has got the Power to do anything and everything He wishes to do, and all the things for Him are easy. And Allah Knows all.



The Forty-ninth Parable

Surah Az-Zumar (Makki): its order is the thirty-ninth Surah in the Noble Qur'an

“And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember. (27) An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him. (28) Allâh puts forth a similitude: a (slave) man belonging to many partners (is like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to a single master (is like those who worship Allâh alone). Are both of them equal in a similitude? All the praises and thanks be to Allâh! But most of them know not. (29)”

Vocabulary:

Every kind of similitude: i.e., Our mention about every parable from the anteceded nations.

In order that they may remember: i.e., learning the lesson; then they will not assign partners in worship with Allah

Without any crookedness: without any difference or misunderstanding.

Partners disputing with one another: i.e., quarreling and conflicting

with each other over the ownership and control of the slave.

Entirely: i.e., for the sake of just one person and he doesn't serve anybody else except him(his sole owner).

The interpretation of the verse “Aayah”

These verses describe the case of the non-believer and the believer; there is a vehicle and a tenor.

Concerning the first vehicle: A slave who is belonging to many persons, partners, having bad manners and are in conflict about him; one of them orders him to do something and the other forbids him to do it; and each of them want the slave to obey him alone; this slave is worried and confused because he can't satisfy each one of them; on the contrary, there is a slave belonging to just one person – who is the second vehicle – whom this slave obeys and serves him alone, and he doesn't serve anybody else apart from him; thus, these two slaves are not alike.

Concerning the first tenor: The case of the non-believer is like the case of the slave belonging to many people; he worships different deities; and every deity has its orders and prohibitions and service which it wish to be performed by the slave; it is not possible to combine between the different opinions and the desires for all the partners; on the contrary there is a slave who is belonging to just one master and he is always seeking to satisfy his master; and **the second tenor** is the believer who obeys the commands of his Creator, the

One whom all creatures need, the All-Wise, All-Powerful and the Most Generous.

“All the praises and thanks be to Allâh! But most of them know not”; i.e., the monotheist and the polytheist are not alike; we – the Muslims – should therefore thank Allah Almighty that "He is the Only God, there is no deity but He, and there is no God but Him alone; and He bestowed upon us His grace, the religion of Islam; on the contrary, there are polytheists, “the ignorant”, those with spoiled minds, and who don't realize and don't want to realize the truth of this matter. And Allah Knows better.



The Fiftieth Parable

(some Scholars consider these verses from the parables)

Surah Az-Zukhruf (Makki): its order is the forty-third Surah in the Noble Qur'an

"And how many a Prophet have We sent amongst the men of old. (6) And never came there a Prophet to them but they used to mock at him. (7) Then We destroyed men stronger (in power) than these (non-believers of Makkah) and the example of the ancients has passed away (before them)." (8)

Vocabulary:

A Prophet: A man whom Allah has chosen from among His faithful servants (the men of belief); they get the divine revelation sent by Allah Almighty. If Allah orders him to give to people His message, he is "a Messenger" in addition to being a Prophet, but if Allah doesn't order him to do so, he is "a Prophet" but not "a Messenger" (thus, the Prophet is a Messenger as well; but every Messenger is not a Prophet). This is specified in the Holy Qur'an: ***Human beings were a single group; then Allah sent the Messengers, to give good omen and issue warning to the people and sent along with them the Book: Surah al-Baqarah: Verse: 213.***

On the contrary, the term "Messenger" has been used

commonly by the Qur'an to describe the ordinary people delivering the message. The queen of Sheba tells her courtiers: "I will send to Solomon (peace be on him) some gifts; we will see with what (response) the messengers come back "Surah al-Naml: Verse 25. (although these "messengers" were not "prophets"). Even the angels have been labeled as "Messengers": Holy Qur'an : Surah Mayam: Verse 19: ***He said: I am the messenger of your God to grant you a pious child***". In addition, this term has been used to describe the angels of torment as well: Surah al-Dhariyat: Verses: 32 and 32: ***"What is your engagement O Messengers"? they said : "We have been sent to the culprit nation"***. There are other examples as well wherein even the angels of death are also referred to as "Messengers".

The men of old: The past nations, nations of bygone era.

To mock: Laugh at and make fun of something or someone.

Stronger: Having more strength.

And the example of the ancients has passed away: i.e.; mentioning the stories and the detailed descriptions of the destruction and annihilation of the past nations as a torment in the Qur'anic verses.

The interpretation of the verse "Aayah"

Allah Almighty mentions – in these verses – the past nations to whom Allah sent His Messengers to make the truth plain to them; and to make them have no plea against Allah after that; but they

disbelieved in the Prophets, and made mockery of them because of their extreme ignorance; thus, Allah Almighty destroyed them with different kinds of torments although they were extremely powerful;(this is the vehicle).

Concerning the tenor; they are the polytheists who were addressees of the Divine Message; and they were mocking at the Prophet peace be upon him; Allah Almighty reminds them with what had happened to the past nations - that He destroyed those who were stronger (in power) than Quraish and their followers; Allah Almighty says, ***“And how many a Prophet have We sent amongst the men of old”***; namely, in the past nations, ***“And never came there a Prophet to them but they used to mock at him”***; this was the story of the past nations whom Allah Almighty didn't forgive, and He punished them because of their disbelief and they all perished, ***“Then We destroyed men stronger (mightier) than these - and the example of the ancients has passed away (before them)”***; i.e., it is mentioned in the Noble Qur'an – in many verses – their bizarre past stories and cases which are worthy of forming the parables.

The meaning: “O Messenger, the non-believers of Makkah took the same way of the past nations in disbelief and belying; they should be warned of being punished like the past nations, the people of “ Aad”(to whom the Prophet Houd was sent) and the people of “ Thamud”(to whom the Prophet Saleh was sent); and the people of Madyan(to whom the Prophet Shuaib was sent). We herewith set forth the parable of those past nations for them, so that they may

ponder over. Allah Almighty said, ***“And for each (of them) We put forward examples (as proof and lessons)”*** (Al-Furqan: 39); this parable is also applicable to us, the Muslims; that we should return to Allah Almighty and follow the religion of Islam diligently and follow the Sunnah(tradition) of His last prophet, Muhammad, peace be upon him faithfully and enter into the fold of Islam completely. And there is no Power and ability but by Allah. And Allah Knows best.



The Fifty-first Parable

Surah Az-Zukhruf (Contd.):

“Thus he [Fir'aun (the Pharaoh)] belittled and undermined his people, and they obeyed him. Verily, they were ever a people who were Fâsiqûn (rebellious, disobedient to Allâh). (54) So when they made Us regretful, We punished them, and drowned them all in the Sea. (55) And We made them a precedent (as a lesson for those coming after them), and an example to later generations.” (56)

Vocabulary:

Belittled his people: i.e.; Fir'aun(the Pharaoh) overcame the minds of his people and fully controlled them and moved them; and they obeyed him.

Obeded him: The full submission and complete surrender.

They made Us regretful: i. e, the increasingly extreme anger; Ragheb al-Asbahani in his al-Mufradat said, “the anger accompanied with sorrow”.

Precedent: An example; a lesson.

And an example to later generations: A lesson for those coming after them.

The interpretation of the verse “Aayah”

These verses tell the story of Fir'aun (the Pharaoh) with our Master Musa (Moses) – peace be upon him – Allah Almighty stopped the torment of the Jews as Musa went to the court of Fir'aun (the Pharaoh) on being ordered by Allah for seeking their release from the subjection of Fir'aun (the Pharaoh) after keeping them as slaves for centuries. Fir'aun (the Pharaoh) broke the promise which he made to our master Musa; the promise was that Fir'aun (the Pharaoh) and his people will respond to Musa's invitation if he defeated the magicians whom he called to challenge Musa; on being defeated by Musa peace be on him, the magicians recognized the truth of Moses, peace be on him, and became Muslims; to which the Pharaoh became furious and got their limbs cut from opposite sides. The Fir'aun (the Pharaoh) feared that his people may follow Musa; thus, he made a despicable trick; he gathered his people and told them, ***“And Fir'aun (the Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? (51) "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly? (52) "Why then are not golden bracelets bestowed on him, or angels sent along with him?" (53) (Az-Zukhruf: 51 – 52);*** this saying provoked his people, “Al-Fasiqeen”, who were liars and evil; “Al-Fasiq” is a coward and frightened person who responds quickly like the unjust ruler.

Then, Allah Almighty informed about the punishment to

Fir'aun and his people and said, *“So when they angered Us”*; namely; made Us angry through their extreme disobedience and their crossing over the limits; thus, they deserved the punishment; Allah Almighty said, *“We punished them”*; then Allah explained how did the punishment occurred; He said, *“and drowned them all”*; none of them survived, *“And We made them a precedent (as a lesson for those coming after them), and an example to later generations”*; namely; we made them an example and a lesson to those who will come after them.

The vehicle is Fir'aun and his people and their annihilation by Allah; (namely, destroying and annihilating them); and the tenor is: the polytheists people of Makkah; they should learn the lesson from the past nations as to what was their fate and to be warned for their refusing to submit to the invitation to the religion of Islam, and to believe in Allah before it is too late. And Allah Knows better.

Useful note:

There is surely a lesson for us to be learnt from the stories of the bygone people who refused to accept invitation to Islam, and obeyed the Tâghût, i.e. “anything worshipped other than the true God (Allah). We seek from Allah good health, piety, guidance and benevolence of Allah to keep us steadfast and the good end and a high place in the Paradise. And there is no power and Ability but by Allah who is All Powerful.



The Fifty-second Parable

Surah Az-Zukhruf (Contd.):

"And when the son of Maryam (Mary) is quoted as an example [i.e. 'Îsâ (Jesus) who is worshipped like their idols], behold, your people repulse aloud (laugh out at the example). (57) And say: "Are our âlihah (gods) better or is he ['Îsâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (58) He ['Îsâ (Jesus)] was not more than a slave of Allah who was granted Our Favor, and We made him an example for the Children of Israel (i.e. his creation without a father). (59) And if it were Our Will, We would have [destroyed you (people) all, and] made angels to replace you on the earth. (60) And he ['Îsâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isâ's (Jesus') descent on the earth].[1] Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow me (i.e. be obedient to apostle of Allâh and follow him O mankind)! This is the Straight Path (of Islâmîc Monotheism, leading to Allâh and to His Paradise in the hereafter)." (61)

Vocabulary:

Cry aloud: It means to be far away from the thing, but the intention

in this verse is: the loud voice of the quarrelling person if he feels the victory, or laughing at someone in contempt.

They quoted not the above example except for argument: They didn't set forth the parable for you except as a false argument.

A quarrelsome people: They are people who won't accept the truth forthwith, and make unnecessary quarrels.

Replace: Namely to come in your place reform the earth and to worship Allah Almighty.

Doubt: It is the hesitation in taking the decision for being unsure of the correctness.

The interpretation of the verse “Aayah”

The interpreters – concerning the reason of sending down these verses – mentioned that when the Messenger of Allah – peace be upon him recited the verse: ***“Certainly you (non-believers) and that which you are worshipping now besides Allâh, are (but) fuel of Hell! (Surely), you will enter it. (98) Had these (idols) been âlihah (gods), they would not have entered there (Hell), and all of them will remain therein forever (99) Therein they will be breathing out with deep sighs and therein they will hear not. (100)” (Al-Anbiyaa: 98 – 100);*** The Quraish resented severely this verse; Abdullah Ibn Az-Zub'ari said, “O Muhammad, is this verse particularly for us and for our gods or for the all nations? The Messenger Muhammad – peace be upon him – answered, ***“It is for you and for your gods and for the***

all nations"; the man said, "I swear by the Lord of (the Ka'ba) that I became your opponent; didn't you claim that 'Îsâ (Jesus), son of Maryam (Mary) is a prophet and you praise him and his mother?; and you knew that the Christians worship them and the Jews worship Uzair (Ezra); in addition, the angels are also worshipped; thus, if all of them are in the Hell, we and our gods are content to be with them in the Hell; in this situation the people of Quraish laughed and were pleased and raised their voices in appreciation of what was said. (Mentioned in the Messenger's biography by Ibn Hisham).

Allah Almighty refers to their laugh and their loud voice in this verse, *"behold, your people cry aloud (laugh out at the example)";* as they claimed that they found a pretext to argue our Master Muhammad – peace be upon him – and to resent his call; therefore, these verses were sent down to rebut their false argument; they said controversially, *"Are our âlihah (gods) better or is he ['Îsâ (Jesus)]?"*; they meant that whether our gods are from your point of view, better than 'Isa (whom some Christians worship)?; if 'Isa were the fuel for Hell; then our gods would also be easily punished.

Thus, Allah Almighty started to explain the situation of the Messiah – peace be upon him – from the aspect of his worshipping and piety; and that he – the Messiah – was one of the miracles of Allah; and said to them: *"He ['Îsâ (Jesus)] was not more than a slave of Allah. We granted Our Favor to him, and We made him an example to the Children of Israel (i.e. his creation without a father)";* the word, "example", – here – means one of the "Miracles"

of Allah to the Children of Israel. In fact, there are numerous miracles given to Isa (Jesus), viz. his birth was Miraculous; and his speaking to the people while he was still an infant in the cradle is a second miracle; his making bird of clay and blowing in it, when it will become alive, is a third miracle; and his healing the lepers and blind persons is the fourth miracle, and his bringing to life the dead persons is the fifth miracle, all of which were performed by the will of Allah and with His consent; Surah : al-Maedah : Verse :110; yet he never called his people to worship himself; but he – 'Isa – was preaching the Oneness of Allah and calling his followers to worship Allah alone, as ordered to him by Allah, which is mentioned in the Surah “Al-Ma'edah; Verse:117).

Removing the suspicion saying that Allah needs to be Worshipped by all the people, Allah Almighty said, ***“And if it were Our Will, We would have [annihilated you (mankind) all, and] made angels to replace you on the earth”***; namely inhabited the earth by them to be obedient to Allah and to worship Him; the insistence on your worshipping and Monotheism for Allah is but for your sake, for your happiness and for your own salvation and not meant to fulfill any of the needs of Allah; otherwise, He would have replaced you with angels to be His faithful worshippers.

Then Allah Almighty refers to one of the most important qualities of the Master Messiah – peace be upon him – which is; sending “Isa” again from the Heaven at the near the end of this world, which is one of the prominent signs to announce that the

Hour has drawn near to expose those who belied and said that he(the Messiah) was a god; and to confirm that 'Isa is just a slave of Allah and His Messenger who was sent by Allah Almighty to guide Beni Israel. And Allah knows better.



The Fifty-third Parable

(Some of the interpreters consider the parable in these verses in the meaning of the description but not in the meaning of the known likeness; this is known through the interpretation of the verses)

Surah Muhammad (Madani): its order is the forty-seventh Surah in the Noble Qur'an

"But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (peace be upon him) - for it is the truth from their Lord - He will expiate from them their sins, and will make good their state. (2) That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables. (3)"

Vocabulary:

The truth from their Lord: Namely, the Holy Qur'an which is revealed with the commands of Allah Almighty to them.

Their state: Their conditions and their status.

Falsehood: Opposite the truth, having no status based on firm belief; here it is the disbelief in Allah, His Messenger and the Qur'an.

The interpretation of the verse “Aayah”

This verse – with the reference of the pervious verse, ***“Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad peace upon him), and repulse (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds in vain.” (Muhammad: 1)*** – shows the case of the non-believers of Quraish and the polytheists in Makkah who kindled the flame of war in the “Badr expedition; from those, Abu Jahl and Al-Hareth ibn Hisham, who prevented others from reverting to Islam; the deeds of those people were rendered in vain; they became like the one who has gone astray; who is afflicted with the tiredness and the destruction; i.e., Allah has made their good deeds fruitless; like feeding the poor people, helping those in distress etc. and He Will make their deeds as scattered floating particles of dust; they will not get any benefit from their grants and their generosity and all their good deeds and acts of charity will become null and void on the Doomsday; in this verse, there is a reference to many Chieftains of Quraish who slaughtered the camels before and on the day of “Badr” to feed the people to establish their feet firmly in their war against the Messenger Muhammad peace be upon him and his companions.

On the other hand, Allah Almighty said about the believers, ***“But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (peace be upon him) - for it is the truth from their Lord”***; Allah Almighty made the belief in the Noble Qur'an and the believers' good deeds an expiation for their

sins; and Allah made good their state and condition in the world and in the Hereafter; and Allah has opened their hearts to the truth.

There is a big difference between a non-believer – who is far away from the way of Allah, and whose good deeds are fruitless – , and a believer – who believes in Allah, and believes in what had been sent down to Muhammad peace be upon him; and his sins are expiated because of his good deeds –.

By this, Allah Almighty proves what was previously mentioned that the non-believers – although the truth and the path of guidance were clear to them – yet they willfully ignored the divine guidance and followed the path of the falsehood and were under the influence of the Satan; thus, Allah renders their good deeds in vain for them; which are rendered fruitless and of no use to them; whereas regarding the believers who obeyed Allah and followed the path of truth; they got benefit of their good deeds in this world as well as in the Hereafter; Allah Almighty said, ***“That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord”***.

In the conclusion of the second verse, Allah Almighty said, ***“Thus does Allâh set forth for mankind their parables”***; namely, their cases are put forth to remove the misunderstanding; and also to show the status of the believer, and the status of the non-believer and the results of their good deeds and the rich reward they get in this life and in the hereafter, in order to make the people learn a

lesson which in turn makes them come to the fold of guidance and follow the way of the success and i.e. Monotheism and avoid the way of eternal loss and destruction; all of which is by the Grace of Almighty Allah and His favor. And Allah Knows best.



The Fifty-fourth Parable

Surah Muhammad (Contd.):

“The description of Paradise which the Muttaqûn (pious people) have been promised (is like) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire and be given to drink boiling water so that it cuts up their intestines?” (15)

Vocabulary:

The description of Paradise: Means the description of what blessings it contains from delicious drinks, fruit and other things.

Changed: It is said that the water is changed; when its taste and smell turn to bad.

Boiling: Very hot water with temperature unfit for drinking, which damages the intestine.

Cuts up: Separate and scatter, causing severe harm

The interpretation of the verse “Aayah”

If we want to make this verse one of the parables, we should

bring the tenor which is the promised paradise in the Hereafter, and a vehicle which is the Garden of the world with what special things it contains.

But it is obvious that the context of the verse came to state the condition of the Paradise, its description and its merits which are as follow:

1. There are four rivers; they are:

- a. *“rivers of water the taste and smell of which are not changed”*; i.e. , the water that never changes its taste, smell or color because it remains fresh all the time.
- b. *“rivers of milk of which the taste never changes”*; i.e. it doesn't get spoiled with the passing of time.
- c. *“rivers of wine delicious to those who drink”*; describing the wine that is delicious to drink, to differentiate between it and the wine of the world.
- d. *“and rivers of clarified honey (clear and pure)”*; i.e., it is without the wax of the honey and not contaminated with any foreign particles.

Each of these four rivers has a goal and purpose: the water is for drinking, the second river is for feeding, the third river is to refresh and enjoy, and the fourth river is for giving strength to those who consume it.

2. ***In addition; the Paradise contains all kinds of fruits;*** as Allah Almighty said, ***“therein for them is every kind of fruit”***; different kinds of fruits are reachable to their hands; they are so delicious no one has ever tasted like it before; and no ear has ever heard about it before; and nobody has ever thought about it before.
3. Besides these materialistic favors, there is a spiritual favor to which Allah indicates in His saying, ***“and forgiveness from their Lord”***; thus, Allah shows us the description of the Paradise and the status of Al-Muttaqûn (the pious) in it.

The rest of the words reflect the situation of the dwellers of the Hell and their places to which Allah indicated by saying, ***“like those who shall dwell forever in the Fire”***; this is the description of the dwellers of the Hell; and regarding what they are given in it to drink; it is the very hot water (boiling water); they don't drink it with their own free will, but they are forced to drink it; thus Allah say, ***“and be given to drink boiling water so that it cuts up their intestines?”***.

However, if we say that the verse aims at likening the Paradise of the Hereafter to the Garden of this world – and what it contains, etc. -, we mean it is a parable; the verse came to state the description of the Paradise of the Hereafter and the description of what it contains from rivers of fresh water, fresh milk, good wine and different types of delicious fruits and above all, forgiveness by the Lord, as a recompense for the pious who will live in it forever; the

piety is the reason for entering the Paradise; the piety is to do what you had been commanded by Allah and to leave what you had been prohibited by Him from doing, like leaving all kinds of polytheism and sins. And Allah Knows better.

Useful note:

The modern medical science confirmed that the peritoneum membrane, which is found in the intestine, has very sensitive nerve endings; and you can't feel the pain unless there is perforation in the intestines; regarding feeling pain in the intestines, they are given boiling water to drink, so when do they feel the pain? The answer is, “when their bowels are cut up”; Allah Almighty said, ***“and they will be given boiling water to drink, so that it cuts up their bowels”***. And Allah Knows better.



The Fifty-fifth Parable

Surah Al-Fath (Madani): its order is the forty-eighth Surah in the Noble Qur'an

“He it is Who has sent His Messenger (Muhammad peace be upon him) with guidance and the religion of truth (Islâm), that He may make it (Islâm) overcome all the religions. And All-Sufficient is Allâh as a Witness. (28) Muhammad (peace be upon him) is the Messenger of Allâh. And those who are with him are stern against non-believers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the farmer, that He may enrage the non-believers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad peace be upon him till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). (29)”

Vocabulary:

That He may make it superior to all religions: To be above all the religions.

And All-Sufficient is Allâh as a Witness: Allah Witnesses that you have been sent by Him as a guide with the true religion.

And those who are with him: Namely, the companions of the Messenger, may Allah be pleased with them.

Bounty from Allâh: Reward from their Lord; (this reward is the Paradise in the hereafter).

And (His) Good Pleasure: Seeking His blessings and favor.

The mark of them: The distinguished sign; His saying, "The mark of them is on their faces"; the sign of their faith on their faces; i. e , the effect visible on their foreheads.

Its shoot: i.e. , the coming out of sprout and branching of it.

Then makes it strong: It means increasing its strength day by day.

And becomes thick: It is the opposite of "thin"; it means it becomes rugged.

Its stem: The stalk of the plant –in the Arabic text of the Noble Qur'an, it refers to the plural form.

May enrage: The feeling of the great anger, discontent and the distress, which is the result of flourishing of the religion of Islam in spite of all their efforts to contain its message from spreading.

The interpretation of the verse “Aayah”

The words in these two verses are descriptive of our Master Muhammad peace be upon him on one hand and of his companions, the Sahabah, may Allah be pleased with them all.

Allah Almighty said regarding the sending down of the Prophet, *“He it is Who has sent His Messenger (Muhammad peace be upon him) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness”*; the pronoun “it” refers to the true religion, (the Islâm) and not to the Messenger; because the purpose here is the superiority the religion of Islam to be (above) all the other religions; but not to make a person superior to the religion; the intention from superiority here is the power in the field of giving evidences to prove, and to spread the religion; this had been achieved because of Allah's Bounty; the space of its spread will be increased all over the world; and it is enough for you – O Messenger of Allah and those who followed you – that Allah is Witness of the truth of your Message; and He supports you and makes your Message superior above all others.

Affirming and confirming the above, Allah Almighty says, *“Muhammad (peace be upon him) is the Messenger of Allâh”*; i.e., the Messenger peace be upon him whose religion is superior to all other religions; concerning the description of his companions, their properties are mentioned in the Taurât (Torah) and in the Injeel (Gospel) as well.

In the Torah; his friends are described as follows:

1. ***“And those who are with him are against the non-believers”***; i.e. ; they are severe against the non-believers who don't understand but the way of strength; thus, the Muslims are severe against them because they are proud of their religion and have strong faith in their belief; this severity may be a reason for the non-believers to be guided; because they are distressed with this severity as they saw the situation quite opposite among the Muslims, as they behave with each other with mercy and kindness.
2. ***“Merciful among themselves”***; they are merciful and friendly among themselves and they are kind to each other; the Messenger of Allah peace be upon him said, ***“The believers in their mutual kindness, compassion and sympathy are just like one body. When one of its parts suffers, the whole body responds to it by staying late in the night(as a sign of sympathy) and fever”*** (narrated by Al-Bukhari and Muslim)
3. ***“You see them bowing and falling down prostrate”***; this description embodies the appearance of their acts; they are busy with the worship of Allah, which is the base of the submission to Allah Almighty. Though, they don't demand wage for their worship, but they seek Allah's Bounty and Good Pleasure; Allah Almighty – about them – said, ***“seeking Bounty from Allâh and (His) Good Pleasure”***.

One of their other marks is the effect of the prostration visible on their foreheads, ***“The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers)”***; which means their marks are the fear of Allah, the humbleness and the truthfulness; these qualities are also mentioned in the Injeel (Gospel).

The companions of Muhammad peace be upon him are increasing regularly in number and strength day by day; which enrage the non-believers; the growth of Muslims has been compared with a seedling, which sprouts of the earth, becomes strong by the day, standing straight on its stem and delighting the farmer with its sight.

The believers are still in their active continuous and tireless movement; on one hand, they worship Allah by making their religion sincere to Him without putting a show off or seeking a reputation among people; on the other hand, they fight in the Cause of Allah for the purpose of spreading Islam for raising the flag of Monotheism all over the world; thus, their deeds enrage the non-believers and delight the believers; Allah Almighty said, ***“But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot out of earth, then makes it strong, and becomes thick, standing straight on its stem causing delight to the farmers, and enraging the non-believers with them”***; the Islamic Society with its faith, deeds, striving and fighting and its continuous and tireless movement to reach integrity arouses the admiration of well wishers,

whereas on the other hand it enrages the enemies who become distressed to see the growth of Islam and prosperity of Muslims.

Then Allah Almighty said, *“Allâh has promised those who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad peace be upon him till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise)”*; the phrase, *“among them”*, indicates that the forgiveness, reward and the recompense are only for those who are sincere and righteous and those who follow the same method and continue in it till the Day of the Recompense (i.e. the Day of the Resurrection).

Useful note:

It is necessary to mention here that the ongoing conflicts which we witness nowadays among the several doctrines and sects of Islam are but temporary and they are on their way to waning by Allah's Permission; this is a Promise from Allah; and all the Muslims should work on increasing unity amongst themselves, irrespective of sectarian difference, which are bound to occur and persist. May Allah grant us unity and integration.



The Fifty-sixth Parable

Surah Al-Hujuraat (Madani): its order is the forty-ninth Surah in the Noble Qur'an

“O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (therefore hate backbiting). And fear Allâh. Verily, Allâh is the One who forgives and accepts repentance, Most Merciful. (12)”

Vocabulary:

Avoid: Stay away and take care of not to commit it.

Suspicion: It means the mind's recognition but without evidence (like doubtfulness).

Spy: Detecting the defects and sins of Muslims whether they are open or hidden.

Backbite: Backbiting; it is as the Messenger of Allah said, “backbiting implies your talking about your brother in a manner which he doesn't like” (even if it is true).

You would hate it: Means; to be disgusted with it; and will certainly avoid it.

The interpretation of the verse “Aayah”

Allah Almighty calls the Muslims with the “call to the faithful” addressing them: **“O you who believe!”**; the Muslims – by accepting the faith – became alive, they hear, they see and they can adopt and avoid things; because the faith is like the soul; once the soul comes into the body, the body moves; thus, the eyes see, the ears hear, the tongue speaks, the heart recognizes, the mind accepts and the deed becomes good.

“Avoid much suspicion”; it is every suspicion that doesn't have the evidence or condition that confirms; Allah Almighty states the reason for this avoidance that reaches the degree of the prohibition and says, **“indeed some suspicions are sins”**; and that the wrong suspicion about people may lead to an undesirable and sinful action, preventing a good favor; consequently it will be a great sin; and likewise, the suspicion about your brother, your friends and your family, which if allowed to continue unabated, will certainly spoil good relations among the people in general and in the relationship in particular.

“And spy not”; namely, don't spy for the mistakes of the people and the defects of the Muslims through searching and discovering them. The wrong suspicion depends on the doubtfulness and the possibility because it may result in great harm to the relationship among members of a family and society.

And His saying, **“neither backbite one another”**; i.e. , not to

talk about your brother's wrongdoings and mistakes in his absentia, although they are facts, in a manner which he doesn't like; and His Saying, ***“Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).”***; the answer is definitely: no; i.e., like hating what it is presented to you from the flesh of your dead brother, you certainly hate to eat his flesh while he is alive; his flesh is his honor, and the honor is higher and more in value than the body itself ***“And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful”***; hence, don't backbite your brother; because the backbiting is one of the reasons for the discord and severing of relations among the Muslims; and whosoever does this, he must repent and seek Allah's Forgiveness because Allah accepts the repentance of those who express sorrow for their sins and who seeks His forgiveness and He is the Most Merciful with the believers. Abi Hurairah – may Allah be Pleased with him – said the Messenger of Allah peace be upon him said, ***“Do you know what is the backbiting? The companions said: Allah and His Messenger know better. Thereupon he said, backbiting is talking about your (Muslim) brother in his absentia in a manner which he dislikes. It was said to him: what if my (Muslim) brother is as I say. He said, if he is actually as you say, then that is the backbiting; but if that is not in him, that is the slandering”*** (narrated by Al-Imam Muslim); i.e., you accused your brother falsely and you invented a lie against him. And Allah Knows better.

In this context, Dr Rateb An-Nabulsi said:

In this verse, there is the etiquette of dealing among the believers; by such etiquettes, the relationship among the believers is strengthened, and if these etiquettes are not observed, the bonds of love and affection among people are broken; the believers become strong when they are united, and they become weak and frail when they are separated; the power of the believers lies in their unity; because of the backbiting, gossiping, slandering and telling lies result in creating bitter relations among them; any wrong deed from what it is mentioned in the verses results in weakening and breaking the bonds of the relationship. The problem persists unless we apply these commands, the conflicts happen among the families, groups, at the place of work, at the level of nation and the country; these are inner conflicts that penetrate through the castle of unity among Muslims; these are inner conflicts which separate and weaken them; these conflicts are the reasons of going awry from the straight path of Allah Almighty.

The verse says, ***“O you who believe! Avoid much suspicion”***; the verse says, ***“indeed some suspicions”***; - ***some*** – it means that the other rest of this “some” is not a sin. How can we differentiate between the suspicion which is a sin and the other suspicion which is not a sin? For example, a man entered his home; he saw his wife holding the phone and talking over it; when she saw him, she ended the call abruptly; this means that there is some problem; in this case the wrong suspicion is not a sin; as he can make sure of that situation calmly; but sometimes there isn't any evidence; in this situation, the

wrong suspicion is sin and is misplaced.

“And spy not”; the spying is to trace the bad news; don't go into details that are not concerned with you; this is against etiquette; however, there is another opinion; (and don't enquire); it is said, “enquiring means is to trace the good news”.

“neither backbite one another”; I swear by Allah to you; the backbiting alone is enough to scatter the nation, the societies and the families. We had had a big scholar, Al-sheikh Badr Ad-Deen Al-Husaini – the sheikh of Syria; since he had good manners; when someone talked to him about another person, the sheikh said to him, "shut up"; my heart became dark; he didn't allow anyone to talk about someone else before him in a bad manner.

“Would one of you like to eat the flesh of his dead brother?”; Glory be to Allah! There is no more delicious food than the meat; and there is nothing having most unbearable stench than the meat if it is rotten; Allah Almighty chose the vehicle precisely; the rotten meat of the dead body; you can't bear its smell even from a distance; then how if you eat it?!, ***“You would hate it”***.

And All Praises and thanks be to Allah the Lord of Alameen.



The Fifty-seventh Parable

Surah Al-Hadid (Madani): its order is the fifty-seven Surah in the Noble Qur'an

“And know that the life of this world is only play and amusement, pomp and mutual boasting amongst you, and rivalry and extravaganza in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the non-believers - evil-doers), and (there is) forgiveness from Allâh and (His) Good Pleasure (for the believers - good-doers). And the life of this world is only a deceiving enjoyment.”

Vocabulary:

That the life of this world is only play and amusement, pomp and mutual boasting: i.e., the life of this world is similar to the things which are nonsense, with low-benefit and which disappear fast .

Rain: The rain which falls from the sky, causing growth of vegetation in abundance.

Tiller: The meaning – here in the first place – is the farmer who sows(hides) the seeds in the soil and the non-believer is also called the tiller because he hides the truth.

Afterwards it dries up: The change which occur to the plant.

Yellow: Namely; changing its color from green to yellow; and it is time to reap the harvest.

Straw: The remains of the plant after it is dried up turning into hay(the fodder of cattle).

Deceiving enjoyment: The enjoyment is all what the man wants and get benefit from it like delicious food, the lavish things which make the life a pleasure and most enjoyable, i.e., the goods, the wealth etc.; the “deceiving”, is the thing which makes a person think about his worldly achievements as marvelous, but in fact, all these are nothing real, since they don't last long and vanish soon.

The interpretation of the verse “Aayah”

The verse includes two important matters:

The first: Allah informs us that the life of this world has many phases passing by the man, which are listed below:

- A. Play
- B. Amusement
- C. Pomp and extravaganza
- D. Boasting
- E. And rivalry in respect of wealth and children

The second: The likeness of the world – from the beginning to the end is of the plant whose growth and flourishing is pleasing to the farmer; then the plant soon turns yellow, the dries up and is broken into pieces which the winds scatter; thus, the life of this world is nothing but deception, namely, it has many items that enchant and amuse a man by which those who love the materialistic world get deceived; and they think it the utmost goal of life; but these things are just the means from the point of view of the believers, and a bridge on the road to the eternal life, which is the goal of every faithful. Therefore, they take from it whatever is essential for the earthly life which is purely temporary, till they cross over to the life Hereafter, and are successful in earning the pleasure of Allah SWT and finding a high place in the Paradise, which is the ultimate goal of every faithful Muslim.

The life of the man – from his birth to his death – consists of five phases.

The first phase: “*the play*”; it is an activity for the body, and it is not obligation; it doesn't have a goal; it is mainly for pleasure; it has many different forms according to the age of the man.

The second phase: “*the amusement*”; it makes the heart of the man busy with the unimportant things; this phase begins when the man comes to maturity and his bones become strong; you may find in him a tendency and desire to the acts of amusement and pleasure etc.

The third phase: “*pomp*”; which deceives the eyes like wearing the

elegant cloth, riding luxurious cars, wearing expensive watches, goggles, shoe and living in a vast and well-decorated villa, marrying a beautiful woman and wear an elegant look etc.

The fourth phase: “*the boasting*”; it means the boasting of people upon each other for the purpose of satisfying their ego, pride, self respect and praise and making strides in all the fields of life, like establishing a flourishing business, owning large number of mansions and dwellings, accumulating wealth, gold, diamonds and silver, buying large fields, maintaining a fleet of valuable vehicles mainly for the purpose of fame and name alone.

All this has been very beautifully mentioned up by Allah SWT in Surah :al-Hadeed, Verse 20.

The fifth phase: “*rivalry in respect of wealth and children*”; this phase in which the man is thinking about increasing his wealth and his children. We see most of the people busy in rivalry with others with a view to amass more and more wealth and he spends and puts all his effort during his golden years of age in accomplishing his desire for achieving a place of distinction among his accomplices, his friends and in the society, till he becomes old, and his faculties start waning, his skills and strength is on the decrease, making him unable to carryout whatever ambitious plans he had in his mind for the purpose; finally, the race with people proves fatal, and he calmly departs the world, leaving everything behind for others to enjoy the fruits of his efforts.

The division of the above 5 phases through which the man passes go along with him totally. It may be noted that the characters of some people may stop at the first and the second phase till the end of their age; the "play" and the "amusement" for them are the most important thing that distinguish their behavior; whereas others may reach the third and fourth phase; as they are keen on the phases of "pomp" and the "boasting" with whatever they have. The remaining people may attempt to reach the 5th and final stage – the rivalry with others in respect of wealth, progeny and materialistic success, having achieved everything they had planned.

The second matter: the parable which embodies the case of the world and likens it to a fertile land on which the heavy rain falls; thus, plants grow and flourish in the way it is pleasing the farmers; but within a short span of time, it reaches the peak of its growth, ripens and soon it turns yellow and dries up, then it turns into hay and the winds scatter it to many places and thereafter it disappears; similar is the case of the world; the man is deceived by its glamour; and he clings to it and runs after it; but soon, the world exposes its real face; he keeps on struggling more and more to achieve everything and anything he wishes to get in this life; but soon, the time for separation and the departure (the time of death) comes; and for him everything is changed, since he is now in another world, far away from the eyes of his near and dear ones.

The verse in reality aims at belittling the amusement of this world and magnifying the Hereafter and highlighting the necessity

to work for it; because coming close to the amusement of the world in the way that it possess your heart and running after it is the reason of ignoring the Hereafter, we should exploit the means of this world at our disposal, be it good health, our money, knowledge, experience and expertise in any field of life etc. in the productive and fruitful manner to achieve the maximum benefit, not only for ourselves, but for our society, our nation and for the entire world utilizing the faculties bestowed upon us by the Creator, to perform good deeds, which are beneficial not only for ourselves, but for the entire society and humanity at large. It is only this situation that finally, the man is rewarded richly for his efforts in the Hereafter, and he may get Allah's Forgiveness and His appreciation. This will happen only to those who believe in Islam, the religion of Allah, and those who perform good deeds in their life; otherwise, a non-believer as also the polytheists and those who led a sinful life and committed bad deeds are doomed to enter the Hell wherein they will get strong retribution and punishment for whatever wrongs they committed in their worldly life. Therefore, it is necessary for everyone to pay attention to not to be deceived and misled by the amusement of the worldly life, because it is just a bridge for the eternal life of the Hereafter. And Allah Knows better.



The Fifty-eighth Parable

Surah Al-Hashr (Madani): its order is the fifty-ninth Surah in the Noble Qur'an

“They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not. (14) They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered defeat); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment. (15)”

Vocabulary:

Fortified: Namely, surrounded by the well-built castles which prevents the enemies from entering it.

Their enmity: The severity; “Their enmity among themselves is very great”; namely, the hostility among them is severe, and the hatred is more severe.

You would think they were united: Namely, you think they are together and united among themselves.

But their hearts are divided: Separated, not united.

Understand not: Namely; they don't use their minds in thinking; otherwise; they would come together to the truth, and they wouldn't be non-believer and separated with division among their hearts.

They tasted: They suffered from defeat and felt it.

The evil result of their conduct: The matter which feared of its harm. The outcome of their efforts, which is not good for them in any manner.

The interpretation of the verse “Aayah”

The verse describes the case of the tribe of Banu An-Nudair from the Jews whom the Messenger peace be upon him expelled from their lands around al-Madina when they eventually suffered defeat at the hands of Muslims and had no option but to surrender, and since they hatched a plot to assassinate the Apostle of Allah, peace be upon him; the details of the conspiracy are mentioned in the books of History; the Messenger peace be upon him ordered them to leave their land and money; but they refused to obey these orders; as the hypocrites kept on instigating them and urging them not to leave, and they also promised the Jews to support them in case there is a war between them and the Muslims; thus, Banu An-Nudair stayed for few days in their castles waiting for the armies to reinforce their strength.

The verse explains the activities of the hypocrites who were

gloves in hand with the Jews, and kept conspiring against Islam and the Muslims at every juncture., and informs us that, ***“They fight not against you even together, except in fortified townships”***; namely, they don't fight with you in open battle field, because they are afraid of you, and they fight against you when they are in their well-fortified forts, ***“or from behind walls”***; i.e., they shoot you with arrows, ***“Their enmity among themselves is very great”***; the meaning of the enmity – here – is the hostility; namely their hostility with each other is severe; they don't see eye to eye with each other due to their hidden enmity; thus, Allah confirmed this by His saying, ***“but their hearts are divided”***; namely, separated; then Allah Gives a reason for that by His saying, ***“That is because they are a people who understand not”***; i.e., they don't give a proper thought to what they are doing.

Then Allah Almighty set forth a parable to describe them; He says that their likeness in being deceived by their number, power and equipment is, ***“They are like their immediate predecessors”***; the intention of the text here is the polytheists of Quraish, who had been defeated and had their prominent leaders killed in Badr a short while ago; namely, before expelling Banu An-Nudair earlier by six months; and it is possible that the intention of the text is the tribe of “Banu Qainuga” because they broke the covenant; thus the Messenger of Allah expelled them after he returned back from Badr; these people, Allah says: ***“they tasted the result of their evil conduct, and (in the Hereafter, there is) for them a painful torment”***; i.e., they are going to be severely punished because they are non-believer and they

conspired and waged war against the Messenger of Allah peace be upon him; and for them also a painful torment in the Hereafter. And Allah Knows better.



The Fifty-ninth Parable

Surah Al-Hashr (Contd.):

“(Their allies deceived them) like Shaitân (Satan), when he says to man: “Disbelieve in Allâh.” But when (the man) disbelieves in Allâh, Shaitân (Satan) says: “I stay clear of you, I fear Allâh, the Lord of the ‘Âlamîn (mankind, jinn and all that exists)!” (16)

Vocabulary:

Disbelieve: It is imperative verb; it means “cover and hide”; in this situation, it means disobey Allah and deny all His Laws.

Free: Free of the accusation, innocent; not guilty, clear of you.

The interpretation of the verse “Aayah”

There are many opinions in the interpretation of this verse:

The first opinion: In the situation of Banu An-Nudair; when they made plot against the Messenger of Allah peace be upon him and broke their promise in leaving the land; but the hypocrites promised them with their support and victory; thus; they told them, *“(By Allâh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in war), we shall indeed help you.”* (Al-Hashr:11); but this was a false promise; thus, Allah Almighty says, *“But Allâh is Witness that they*

verily are liars” (Al-Hashr:11); and the evidence for their belying is, ***“Surely, if they (the Jews) are expelled, never will they (the hypocrites) leave with them; and if they are attacked, they will never offer any help to them. And (even) if they do help them, they (the hypocrites) will turn their backs(and runaway), and they will not be victorious”*** (Al-Hashr:12)

The divine revelation proved to be correct; the Messenger of Allah expelled them(the Jews) through stern action; the response of hypocrites was fatal. They didn't keep their promise of help to Banu An-Nudair, and it was like the promise of the Satan : ***“when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, Shaitân (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Âlamîn”***; the Satan adorns for the man the disobedience to Allah by promising all help; but at the end the Satan breaks his promise; thus, the man should realize for sure that the one who whispers to him to disobey the Creator and not to fear His is the Iblis (the Satan) the Curse of Allah is on him, and the Satan himself is afraid of Allah Almighty.

In the opinion of some Scholars, His saying, ***“Disbelieve”***, is for everyone who is deceived by the tricks of the Satan (and his supporters from the mankind) and his false promises, then afterwards, the Satan leaves him and is free of him. There is another opinion that the addressee – here – are the non-believers of Quraish whom the Satan promised in the expedition of Badr, as said by the Almighty, ***“And (remember) when Shaitân (Satan) made their (evil)***

deeds seem fair to them and said, "No one from the mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbor (standing with you for providing all kind of help)." But when the two forces came in sight of each other, he ran away saying: "Verily, I have nothing to do with you. Verily! I see what you see not. (i.e. the angels descending from heaven to help Muslims in the fight with non-believers). Verily! I fear Allâh for Allâh is Severe in punishment" (Al-Anfal: 48); and He also said, "So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zâlimûn (i.e. polytheists, wrong-doers, non-believers in Allâh and in His Oneness)" (Al-Hashr: 17); namely, the punishment in the Hereafter is for the Satan (Iblis and his supporters and those who believed in his false promise of help against Muslims, but eventually who were left alone).

There is a third opinion which is: The Satan promised "one of the worshipper" from the Children of Israel, and his name is "Barsisa"; "this man" was deceived by the Satan and he disbelieved in Allah; and in the nick time, the Satan disowned him; this story is mentioned in detail in the books of interpretation. And Allah Knows better.



The Sixtieth Parable

Surah Al-Hashr (Contd.):

“Had We sent down this Qur’ân on a mountain, you would surely have seen in devotion and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind so that they may reflect.” (21)

Vocabulary:

Devotion: The humility that overcome the senses while feeling with the greatness of the Creator and the term, “devotion”, is used more with the senses on the contrary of the word, “supplication”, – call upon Allah in humility – as it is concerned more with the heart; it is said that if the heart supplicates, the senses humiliate.

Rent asunder: Separating after combining; and, “asunder” – here – means splitting asunder and it hardly collapses, and break into pieces.

the fear of Allâh: Namely, the fear of Allah while sensing His greatness and grandeur and from the burden of the Qur'an.

The interpretation of the verse “Aayah”

In this verse, the interpreters have two opinions:

The first: That Had We sent down this Qur’ân on a mountain –

although the mountain is strong, huge and extremely hard – it would be humbled and split into pieces by the fear of Allah; if this is the case of the mountain, the man should be even more humble to Allah when he reads His verses and consider His might, power and grandeur.

How hard are the hearts of the non-believers, and how hard is their nature that they are not affected by hearing, listening to and reciting the Noble Qur'an; and they don't consider the creation of Allah Almighty which is so vividly mentioned in the Qur'an at several places.

The second: Whosoever has a share in the existence, is granted a share in the faculty of sensing and feels; hence, the mountains also do have a kind of feeling according to His saying: ***“And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for the fear of Allâh”*** (Al-Baqarah: 74).

Therefore, the meaning of the verse would be: that if this Noble Qur'an had been sent down on a mountain, the mountain would have crumbled down and rent asunder by the fear of Allah; and hence, in view of the inability of the mountain to bear the burden of the Noble Qur'an wasn't sent down on a mountain, but it was sent down to the mankind who deserve more to be humble to Allah Almighty than a mountain.

Whether the intention was the mountain or the man, this verse comes to describe the value of Noble Qur'an and its grandeur and majesty owing to what it contains from the eternal truths and the rules. Only the heart of the most perfect creation of Allah, His last apostle, Muhammad P.B.U.H. was strong enough to bear the heavy burden of the revelation of Allah.

The meaning of the verse may be for the likening; as Allah Almighty likened the hearts of the non-believers and those who are disobedient – who are not affected by the Noble Qur'an – to the mountain and the stones; verily, their hearts are like the stones if they are not harder; and the evidence is that the stones split asunder so that water flows from them; or these stones fall down (collapse) by the fear of Allah. And Allah Knows better.

Useful note:

The verse includes all kinds of people, “the believers and the non-believers”; Allah Almighty set forth these parables for the mankind so that they may consider His Greatness, understand His verses, contemplate His miracles, adopt the right path and be guided to success in this world and eternal happiness in the Hereafter. And Allah Knows better.



The Sixty-first Parable

Surah Al-Jumu'ah (Madani): its order is the sixty-second Surah in the Noble Qur'an

“The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practice its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which is loaded with books (but understands nothing of it). How bad is the example of people who deny the Ayât (proofs, evidence, verses, signs, revelation) of Allâh. And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers, non-believers).” (5)

Vocabulary:

Entrusted: Deputed to work with what it came in the Torah.

Books: The divine book revealed by Allah Almighty containing guidance.

How bad: In the Arabic language; it is used to disgrace and reject something or someone.

The interpretation of the verse “Aayah”

The interpreters said that when Allah Almighty said about the Messenger Muhammad peace be upon him: that He had sent him to the

unlettered ones; the Jews took this verse as a pretext to deny the generality and universality of the divine Message; saying: "that the Messenger was sent to the Arabs alone and not to them (i.e. the Jews); hence, this verse was revealed likening them to the donkey which carries useful books; and is itself unaware of what it carries and doesn't get benefit from the books ever; that the description of the Messenger peace be upon him, giving glad tidings for his coming from among the Arabs had been mentioned in the Torah, the Book of Jews, yet they denied even after being fully aware of the fact, and having detailed information of the coming of the Prophet Muhammad peace be upon him. There is an interesting incident about the Jews' prominent Ribbi (religious scholar) Abdullah bin Salam, may Allah have mercy on him. When he first met the apostle of Allah, he immediately recognized that he is the last prophet mentioned in the Torah, and entered the fold of Islam. He said to the apostle of Allah: you may call the Jews of Medina, and enquire about me; if they say that I am their prominent person, and a pious Jew, I will come out of my hiding and recite the Shahadah. The apostle of Allah did likewise. All the Jews said in one voice: Abdullah bin Salam is our leader, he is a pious Jew and a religious head. On this, Abdullah bin Salam came out before them and recited the Shahadah, to which they were aghast, and started hurling abuses on him, telling that he is a liar, his father was also a liar, and left the place hurriedly.

This parable describes the case of the one who understands the meanings of the Noble Qur'an, but he doesn't follow them and is far away from practicing the Qur'an like someone who doesn't need it.

It is also said that the meaning of carrying is not on the back, but it means being entrusted with it; and the intention is: those who were entrusted with the teachings of the Torah, i.e. the Jews, didn't carry them; i.e., they didn't follow its Laws and they didn't carry out its obligations in respect of the entrusted job; such people are described her *“as the likeness of a donkey which carries huge burdens of books”*.

The donkey was chosen from among the rest of animals because of its nature; it has the humility, simplicity and stupidity which are not existing in any other animals; while taking into consideration the phonetically consonance between [(the books – in Arabic “Asfar أسفار”) and (the donkey – in Arabic “Hemar حمار”)].

Then, the verse – here – denounces the Jews; and at the same time it warns the Muslims not be like the Jews in not getting the intended benefit from the Book (the Noble Qur'an) that had been sent to them; this book which has the remedy for all the disorders prevailing in the society and faced by the humanity at large, could root out all the evils and reform the society, helping it get rid of all sorts of disorders, social, religious, ethical, cultural etc.. And Allah Knows better.

Useful note:

It is indeed very sorrowful to note that the Noble Qur'an – nowadays has been abandoned by the Muslims themselves; its role has been restricted to a book of recitation on certain occasions and

celebrations, e.g. at the time of birth of children, for seeking the blessings or when the people want to protect their children from the envy or for warding off the evil; or at the time of solemnizing marriage contract, or at the Friday sermons in the mosques, or at the time of burying the dead, for Thawab;(reported Syed Naseeruddin Quadri, reviewer of this book: I had the chance to visit a famous graveyard in Baghdad; when I entered it, I heard the recitation of Holy Qur'an by a famous Egyptian Qari, to which I was astonished, and on carefully looking around, I found two women sitting beside a grave, discussing some domestic affair, and a tape recorded is placed on a grave, playing the recitation of Holy Qur'an in the voice of a renowned Egyptian Qari.) otherwise the Qur'an is put as a décor on the shelves; which has in turn made the Muslims away from considering the meanings of the Qur'an carefully and putting into practice its teachings and commands; thus, it is necessary to pay attention to that and to return back to what Allah wants which is to understand the meanings of the Qur'an and follow its Laws. May Allah grant us favor. A famous Scholar rightly remarked on this situation : “The Holy Qur'an is a Book of Practice; and now the Muslims have made it the Book of Recitation only”.



The Sixty-second Parable

Surah At-Tahrim (Madani): its order is the sixty-sixth Surah in the Noble Qur'an

"Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Lût (Lot) peace be upon them] availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter it !" (10)

Vocabulary:

But they both betrayed them: They both exposed their secrets spying on them and passing on the information to the non-believers; as they both were not believers; then, the betrayal was in the religion but not in the honor.

So they availed them not against Allâh: i.e., our master Noah and our master Lot didn't ask the intercession for their wives; and they didn't prevent the torment for them in the Hereafter.

The interpretation of the verse "Aayah"

From the styles of setting forth the parables is to mention true stories for whoever reach the top of the good manners

(practicing the religion); or for whoever fell down to the deep bottom of the bad manners(rejecting the true religion). In this situation, Allah set forth a parable to show that the non-believer doesn't avail from his being in relation to the believer whatever the degree of relation between them; and the Noble Qur'an in this verse shows the case of two wives of two of the Prophets; these wives had the mean qualities of hypocrisy and treachery; their close relation to the Prophets of Allah doesn't avail them any good; the wife of our "Master Noah" and the wife of our "Master Lot" (peace be upon the prophets); each was under the guardianship of a Prophet but they both betrayed them (their husbands by rejecting their doctrines); thus, they both were non-believers; the wife of Noah exposed the secret of the one who believes in the message of her husband to the strongmen from the people opposed to Noah to assault this believer; she also informed these people that her husband was mad; the wife of Lot was also non-believer, and she guided the non-believers to the guests of Lot when they visited him in his house; she did that at night by using the fire, and in the morning by using the smoke to give them a signal; and because they both are non-believers, it is said to them – on the Day of resurrection –, "enter the Fire along with those who enter from the people of Noah and Lot(their opponents and non-believers)" (peace be upon both the prophets); in spite of the marital relationship, although how strong is this relationship!

Dr Rateb An-Nabulsi said:

This verse shows a very somber fact which is:

Although the relations among people in this world are strong yet, is there a relation that is stronger than the marital status? –, and it is an integrated one as there is no other intimate relationship between two individuals like the relationship between the wife and husband; this is a bond of strong and stable relationship, yet it will not have intercession to either of them if he/she was non-believer; thus, the Messenger peace be upon him said, ***“O Fatima, the daughter of Muhammad”***, (the Messenger – didn't say “O Fatima”, but he added the phrase “the daughter of Muhammad”; is there a relation that is stronger than the relation of the father with his daughter?); ***“O Abbas, the uncle of the Messenger, O Fatima, the daughter of Muhammad, save yourselves from the Fire; I will not avail you against Allah”*** (narrated by Al-Imam Muslim); and the Messenger also said, ***“And he who is trailing behind due to his actions will not be stepped up by his genealogy”*** (narrated by Ahmad); and in another saying, ***“like the people come to me with their deeds, come to me with your deeds and don't come with your genealogy”*** (narrated by Al-Imam Ahmad).

It is mentioned that Aba Sufyan, one of the elites in Makkah; and a rich man of Quraish; who had the highest degree of genealogy; he stood in front of the door of our master Omar ibn Al-Khattab's house – some stories narrate that he was kept waiting outside, and was not allowed to enter; then Abu Sufyan – saw two men, “Sohayb” and “Bilal”, enter the house of the Caliph Omar without any permission; when finally Abu Sufyan was allowed to enter the house

and saw Omar, he was unhappy over the matter and with Omar himself, and said to him, "I am the master of Quraish; I stood outside waiting for permission to enter; nevertheless, "Sohayb" and "Bilal" (two of the slaves of Makkans prior to being freed), go in and out without permission?; our master Omar replied to him and said, "Are you like them?"; do you remember when you fought against the Prophet(P.B.U.H), do you know where these persons were at that time? They were with him and serving him. Thus, the gravity and the serious thing in this verse is that this verse is not related to the kinship but it is related to your proper connection and strong faith in Allah, who said, ***"Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another."*** (Al-Mu'minoon: 101). And All the praises and thanks be to Allâh, the Lord of the 'Âlameen.

Useful note:

This verse shows us that the wives – besides carrying out the marital tasks – should also be honest in all aspects; and the first aspect is to bonding to the religion; they should be faithful to their husbands and family, and keep the secrets of the house well-guarded without leaking it to outsiders; and finally to have a good relation within the family. And Allah Knows better.



The Sixty-third Parable

Surah At-Tahrim (Madani):

“And Allâh has set forth an example for those who believe: the wife of Fir'aun (the Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (the Pharaoh) and his deeds, and save me from the people who are Zâlimûn (polytheists, wrong-doers and non-believers in Allâh). (11) And Maryam (Mary), the daughter of 'Imrân who kept guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our Rûh [i.e. Jibrîl (Gabriel)][3]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" - and he began to come into being; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qânitûn (i.e. obedient to Allâh)” (12)

Vocabulary:

Guarded her chastity: It means (the fortification) or the (the castles); and it is said of the married woman that she is (fortified) because her chastity is guarded (by her husband).

Qânitûn: It means the full submission and obedience to Allah.

The interpretation of the verse “Aayah”

In these verses, the Noble Qur'an described some of the women who reached a high status of piety and faith; as they discarded this world and its amusements and stayed away from all its decoration for the purpose of guarding their faith; the Noble Qur'an mentioned, "Asiya bint Mazahem", the wife of Fir'aun(the Pharaoh); she reached an elevated degree from the piety and faith and requested Allah Almighty for a home in the Paradise; she believed in what Musa, peace be upon him, came with when she saw his miracles and the obvious evidence of his truth; so she pronounced her faith without being afraid of punishment by Fir'aun(the Pharaoh); it is said that when Fir'aun knew that she had accepted the faith of Musa and became his follower, he tied her up to four posts and he put her in the sun to make a huge stone fall down on her if she insists on believing in Allah; she raised her eyes up to the sky and called her Lord; this is an example for the wise women who sacrificed their life for the cause of her religion and welcomed the death with pleasure; and she didn't care about the world totally; when she faced that death, she said, ***"My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (the Pharaoh) and his deed, and save me from the people who are Zâlimûn (polytheists, wrong-doers and non-believers in Allâh)"***; her saying, ***"with You"*** aims at being near the Mercy of Allah; and her saying, ***"in Paradise"*** means; she chose to be near Allah and beside Him, and she preferred having a home built by Allah in the Paradise; and she refused to live in the palace of Fir'aun which fascinated the minds of people; owing to the fundamental change in her thought about the pleasure of this life

and its luxuries, which are transient in nature and don't last long; and hence, couldn't be equated with everlasting grace and eternal pleasure of residing in the paradise; and it is said, her soul departed her body as soon as Allah had shown her the abode she will have in the paradise and that occurred just before the stone landed on her to crush her body.

Allah Almighty set forth a parable for another female believer, "Maryam bint 'Imran", at a time when prostitution had spread among the people of the Children of Israel at a large scale; and the woman were not safe from adultery prevalent in the society; yet this dangerous situation didn't harm the Lady Mary (Maryam), the virgin, the chaste and the pure; Allah Almighty describes her by His saying, ***"And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our Rûh [i.e. Jibrîl (Gabriel)][3]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" - and he began to be; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qânitûn (i.e. obedient to Allâh)".***

Allah – Glory to him – described her with the following qualities and descriptions:

1. ***"Guarded her chastity"***; she was chaste; and this is a reply to what the Jews had made their false allegations against her; Allah Almighty says, ***"And because of their (Jews) disbelief***

and uttering against Maryam (Mary peace be upon her) a grave and false allegation (that she has committed adultery);” (An-Nisa':156)

2. ***“And We breathed into through Our Rûh ”***; namely, because she was chaste and fortified, she deserved the praise and the reward; thus, Allah put the soul of the Messiah inside the Lady Mary; and it was an honor for her that the word ***“Rûh”*** was added to describe her case; she is a Lady without a husband and she gave birth to a son; this son became a Prophet, and he became one from the Messengers with a strong will.
3. ***“And she testified to the truth of the Words of her Lord, and (also believed in) His Scriptures”***; the intention of the “Words” is the Laws of Allah; and the intention of the “Scriptures” is the Messages that had been sent through Prophets of her time.
4. ***“and she was of the Qânitûn”***; namely; she was one of those who are obedient and submissive to Allah and of those who keep doing the good deeds; Allah Almighty addressed the Lady Mary with this word, ***“اٰتٰىكَ عَيْنٌ”*** which is the masculine form in the Arabic language to indicate that the number of the men were more than the number of the women, ***“O Mary!” Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself,***

and Irkâ'i (bow down) along with Ar-Râki'ûn (those who bow down)." (Al-'Imran: 43). And Allah Knows best.

In the interpretation of these verses, Dr Rateb An-Nabulsi said, ***"And Allâh has set forth an example for those who believe: the wife of Fir'aun (the Pharaoh)"***; she was the wife of Fir'aun (the Pharaoh); and Fir'aun was one of the most proud oppressors in the world as he proclaimed to his subject: ***"I am your lord, most high."*** (An-naazi'aat: 24); his wife was the closest person to him; she used to live with him day and night ; although, she has a reward from Allah; and there is no relation between this reward and her marital relation to Fir'aun (the Pharaoh), who was the worst type of non-believer in the world, ***"My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (the Pharaoh) and his(evil) deed, and save me from the people who are Zâlimûn (polytheists, wrong-doers and non-believers in Allâh)"***.

In this verse, there is a strong conclusion that a woman is religiously independent from her husband and should remain so; if a woman says, "This is what my husband wished, and it is his sin, and not mine since I am not involved in this matter like him; I personally don't agree with what he claims; yet I follow him and abide by his orders just to please him, in order to maintain good marital relationship etc.; all these excuses are of no value before Allah on the day of Resurrection; the rule is that "there should be no obedience to a creature in the disobedience of the Creator".

The wife, therefore, shouldn't obey the misdeeds ordered by her husband that push her to be disobedient to Allah; and the husband shouldn't order his wife to commit a wrong deed just to please him in violation of what Allah has ordered; and the evidence here is the situation of Lady Asiya, the wife, vis-à-vis Fir'aun(the Pharaoh) her husband. And All the praises and thanks be to Allâh, the Lord of the 'Âlameen.



The Sixty-fourth Parable

Surah Al-Mulk (Makki): its order is the sixty-seventh Surah in the Noble Qur'an

“Who is he that can provide for you if He should withhold His provision? Nay, but the non-believers continue to be in ego, and (they) flee (from the truth). (21) Is he who walks dumped on his face (without seeing) is more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islâmic Monotheism)?” (22)

Vocabulary:

Who is he that: In the Arabic Language, this word, “**W**أَمَّنْ”, consists of two parts: the first part is “**أَمَّنْ**” whose meaning is “that” and the second part is, “**مَّنْ**” whose meaning is “who”; and these parts are blended to give the meaning of the question and blaming, meaning “is there anyone”.

Withhold: To prevent, to hold.

Continue: Continue – in ego in doing the forbidden things.

In pride: The rebellion and the arrogance, ego.

And flee: Leaving the truth.

Prone: Lying the thing down on its face; Allah Almighty said, “**They will be cast down (prone) on their faces in the Fire**”, (An-Naml: 90); it

is said, “Lying his head down to the ground; thus, he can't see the way” being dumped.

Walks upright: Walking straight in the right way.

The interpretation of the verse “Aayah”

These verses talk about the guidance provided to the non-believers of Quraish; Allah Almighty said to them, “Who is the one that could provide for you your food and drink and provide you with the money if Allah withhold His provision from you”; no one can do this but Allah; but the non-believers of Quraish were not at all impressed with the plain truth as they continued in their disbelief; the example of these people is like the one who walks on a land which is not flat and even, and is full of obstacles and hurdles; consequently, the one who walks on it, is prone to fall on his face; on the contrary, the believer who is guided by Allah is like the one who walks upright on a straight flattened way without any obstacles; thus, he will reach his goal easily.

The difference between these two groups is not in the manner of walking but the difference is in the road itself; the way of the non-believers is curved and has many obstacles; but the path of the believers is straight and without windings and curves; thus, the act of walking in the first path is prone to dangers due to being the face of the walking person dumped to the ground; and the act of walking in the second path provides guarantee to reach the goal safe and secure, owing to his being upright while treading the path.

It is said that the intention by this verse is that when they – the non-believers – continue in their stubbornness and their refusal to accept the truth, the divine guidance, they are like the one who walks on a path full of dangers, and who can't see beyond his feet on the road which has ups and downs, slips and obstacles; the case of a person like this one is not like the case of the one who walks upright on a straight road; thus, he can see the path he is walking on, and knows what obstacle is there on the road and will reach his target safely. And Allah Knows better.



The Sixty-fifth Parable

(Some interpreters consider these verses from the parables)

Surah Al-Muddaththir (Makki): its order is the seventy-fourth Surah in the Noble Qur'an

"And We have set none but angels as guardians of the Fire (Hell). And We have fixed their number (19) only as a trial for the non-believers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the non-believers may say: "What Allâh intends by this (curious) example ?" Thus Allâh leads astray whom He wills and guides whom He wills. And none could know the soldiers of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind. (31)"

Vocabulary:

Guardians of the Fire: The angels who are the keepers of it i.e. the Hell, whose chief is named as "Malek".

Their number: i.e., they are 19 in number.

A trial: A test or misleading for the non-believers and it is also said to be a torment.

May arrive at a certainty: To be sure of the truth of what has been said.

No doubt: Namely; without any doubt .

Those in whose hearts is a disease: Namely, the hypocrites.

The soldiers of your Lord: Namely, His angels and His universal signs (like the rain, the wind etc.) which Allah uses for tormenting the non believers.

A reminder to mankind: Namely, that by which the people are reminded so that they take a lesson out of it and return to the righteous path.

The interpretation of the verse “Aayah”

When the verse of Allah Almighty sent down, ***“I will cast him into Hell-fire (26) And what will make you know (exactly) what Hell-fire is? (27) It spares not (any sinner), nor does it leave (anything un-burnt)! (28) Burning and blackening the skins! (29) Over it are nineteen (angels as guardians and keepers of Hell) (30)”*** (Al-Muddaththir: 26:30), On learning about these verses, Abu Jahl said to the Quraish, “let your mothers bereave you! Do you listen to the son of Abi Kubaisha ?(a derogatory title used by the non-

believers of Quraish about the Holy Prophet, P.B.U.H.; does he tell you that the keepers of the Fire are nineteen?; and you are so many people! Are ten of you unable to beat one man from the keepers of the Fire?; Abu Asad Al-Jamhi said, "I myself alone can beat seventeen, ten on my back and seven on my abdomen; thus, you can beat the remained two men""; on which this verse was sent down, ***"And We have set none but angels as guardians of the Fire"***; namely, We made the Keepers of the Fire angels who are very strong and have strength and ability more than you could imagine; they are stern and severe; they face the sinners with severity. The non-believers didn't estimate Allâh with estimation what should have been done to Him and they didn't estimate the angels of their Lord with the due estimation to them; and they thought that each angel is equal in strength to one man from among them.

Then Allah Almighty mentions the reasons why He made them nineteen:

The first reason, *"a trial for the non-believers"*; Allah didn't make them nineteen specifically but as a trial and test as Allah Almighty said, ***"And know that your possessions and your children are but a trial"*** (Al-Anfal: 28); namely, is to test the man through them; thus, He made their number a trial to test the non-believer and the believers; the non-believers will be more confused, indulge in more mockery, and go further astray; whereas the believer will have more faith and belief in the word of Allah, which will increase his faith further.

The second reason, “*in order that the people of the Scriptures (Jews and Christians) may arrive at a certainty*”; namely, to make the Jews and the Christians be sure that the Noble Qur'an is the truth; because what it came in the Noble Qur'an concerning the number of the keepers of the Fire is identical to what was revealed in their scriptures; and to be sure that Muhammad peace be upon him is the true Messenger as he informed them about what is there in their books , although he can't read or write, concluding that whatever he is saying is revealed by Allah and the Qur'an is the word of Allah just like Torah and Gospel.

The third reason, “*and that the believers may increase in Faith*”; and that when the believers see that even the Jews and the Christians believed in what was revealed in the Holy Qur'an, and arrived at certainty, their faith is fastened further in their hearts.

The fourth reason, “*and that no doubt may be left for the people of the Scripture and the believers*”; it is re-confirmation of the second and the third reason.

The fifth reason, “*and that those in whose hearts is a disease (the hypocrites) and the non-believers may remark amusingly: "What does Allâh intend by this (curious) example?"*”; this is not the reason of making their number nineteen, but it is a result that is reflected to the non-believers and enraged them; in the Arabic language the use of the letter [*lam* ل – in English, (*may or so that*)] with the word “*يقول* - *yaqool*” comes to state the reason as in His

saying Almighty, ***“Then the household of Fir'aun (the Pharaoh) picked him up, so that he might become for them an enemy and a (cause of) grief”*** (Al-Qasas: 8); it is known that Fir'aun (the Pharaoh) didn't pick him up for this reason, but he picked him up to adopt him as a son to him; but this was a result of their deeds; thus, He – Moses – became an enemy of them whether they accept it or not.

Then Allah Almighty concludes the verse by His saying, ***“Thus Allâh lets those go astray whom He wills and guides whom He wills”***; namely, the obvious facts and the signs have different effects on different hearts depending on their nature; some people may be guided by them and some other may go astray according to Allah's will.

“And none can know the soldiers of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind”; Allah Almighty informed us that He has soldiers that no one knows but He; and the Hell is nothing but a (warning) reminder to the mankind; by which they believe in the Greatness of Allah; to be afraid of His punishment and to return to the path of righteousness; it is possible that the demonstrative pronoun, ***“this”***, may also refer to the Qur'anic verses, or the Hell-Fire (Saqr), +or the soldiers of Allah; this is considered Qur'anic miracle; as a single word of it indicates to what tens of words may not suffice to indicate; thus, it is obvious that it is not from the parable because we know that it is just about likening a thing with another; and conveying the intangible meaning in the shape of tangible one for the purpose of clarifying the subject

and making it easily understandable to people.

Also, Allah Almighty said,(in the words of the non-believers):
“What Allâh intends by this (curious) example?”; namely, what does Allah intend to set forth through this parable which is seemingly curious and could not be understood easily. And Allah Knows all.



The Sixty-sixth Parable

(Some interpreters consider these verses from the parables)

Surah Al-Muddaththir (Contd.):

“Then what is wrong with them (i.e. the polytheists, the non-believers) that they turn away from (receiving) admonition? (49) As if they were (frightened) wild donkeys. (50) Fleeing from (a hunter, or a lion, or) a beast of prey. (51) Nay, but everyone of them desires that he should be given sheets spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad peace be upon him has come with the truth from Allâh, the Lord of the heavens and earth).” (52)

Vocabulary:

Admonition: Is to admonish or chiding.

They turn away from: Avoiding to be advised; they don't want to listen.

Donkeys: The plural form of the word, “donkey”, and the intention of the text here is the “Zebra”, the wild ass.

Frightened: Expecting an attack, afraid of being attacked by preying animals.

Fleeing: Escaping, running away.

A hunter: The lion.

Be given: To get; or to have in his hands.

Pages spread out: Papers on which it is written about the truth revealed to them.

The interpretation of the verse “Aayah”

Namely; why are these polytheists who belie the resurrection and the punishment far away from accepting the admonitions that are in the Noble Qur'an, as if they were Zebras fleeing from one of the lions likely to hunt them?!; the escape of the non-believers from the call of Allah and turning their back to it not because this call is weak or because there is defect in its call or because it has weak evidences, but because every one of these non-believers wants to receive a written paper, – from Allah – ,in which Allah orders him to believe in Him and to follow the Sunnah of the Messenger Muhammad peace be upon him; this is the height of stubbornness and rigidity; one of the examples of such people was “Abu Jahl”(nick name of Omar ibn Hisham, the famous adversary of Islam, and the most prominent enemy of our Holy Prophet Muhammad peace be upon him, who was killed in the battle of Badr), whose words are mentioned in the Noble Qur'an, ***“or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read”*** (Al-'Isra': 93).

Allah continues His Words by saying, ***“Nay! But they fear not the Hereafter (of Allâh's punishment)”*** (Al-Muddaththir: 53); i.e., the matter is not like what they say or claim; but the real reason for their avoidance is that they are not afraid of the punishment by Allah Almighty; thus, Allah said, ***“Nay, verily, this (Qur'an) is an admonition (54) So whosoever want (let him read it), and receive admonition (from it)! (55)”*** (Al-Muddaththir: 54:55); namely, this Qur'an aims at reminding and advising those people who wish to read it and learn the lesson from it; thus, he will be safe and pleased and in the Mercy of Allah in the hereafter; and those who don't want to do so, is doomed to be punished in the Hell-Fire as Allah Almighty said, ***“I will cast him into Hell-fire (26) And what do you know (precisely as to) what the Hell-fire is? (27) It spares not (any sinner), nor does it leave (anything un-burnt)! (28) Burning and blackening the skins! (29)”*** (Al-Muddaththir: 26:29).

Then, ***“And they will not receive admonition unless Allâh wills so; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful unto to Him, and should not take any Ilâh (god) along with Him, and He is the One Who forgives (the sinners).(56)”*** (Al-Muddaththir: 56); i.e., none of them is guided or admonished except those whom Allah Wills; we always need Allah's mercy and should call Him all the time, in addition to seeking favor and success from Allah; as there is no release from Allah; all the people need Allah throughout; the will of a man is subject to Allah's Will. And Allah Knows better.

In another interpretation said Dr Rateb An-Nabulsi:

In this verse, Allah Almighty likens the man, who turns away and escapes from Him, with a Zebra; and Allah said about him, "I reminded him, but he didn't receive admonition, I warned him, but he is not afraid of punishment; men are of two kinds: the one who accept, and another who deny; like a straight forward path and a winding path with road blocks; Allah Almighty said about the denier, ***"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts according to its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. (124) He will say: "O my Lord! Why have you raised me up blind, while I had eyesight (before) (125) (Allâh) will say: "Likewise: Our Ayât (proof, evidence, verses, lessons, signs, revelations, etc.) came unto you, but you paid no heed to them (i.e. you left them, did not ponder over them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy) (126)"*** (Taa-Haa: 124:126); concerning the one who accepts the divine guidance, Allah Almighty said about him, ***"As for him who gives (in charity) and keeps his duty to Allâh and fears Him (5) And believes in Al-Husnâ (6) We will make smooth for him the path of ease (goodness) (7)"*** (Al-Lail 5:7), consequently, the one who accepts the message of Islam, Allah Will facilitate his matters in the life and make them easy for him; it is the straight and clear path to reach the Paradise by Allah Wills. And All the praises and thanks be to Allâh, the Lord of the 'Âlameen.



Third

The other known Parables



There are other parables that are narrated among the people and they are on the whole, proverbs or general adages; we deem it suitable to list them in brief for the purpose of completing the research by defining them and differentiating between them and the parables in the Noble Qur'an; they are as follow:

A. The verses that have the same connotation of the parable.

The Noble Qur'an is full of proverbs, the advices, rhetoric, adages and lessons; many researchers had extracted the proverbs that are mentioned; and which became parables narrated among the people over centuries; they are spoken verbally in different situations of the life till they became circulating proverbs.

It is obvious that the proverbs that are mentioned in the Noble Qur'an had a similar proverb in the Arabian society before sending down the verses, which at the time of sending them down, were not known as parables, but they acquired this description by passing of time. Some examples are as follow:

1. ***“And it may be that you dislike a thing which is good for you”***
(Al-Baqarah: 216)

It is spoken in the event of certain bad thing or bad news or loss, then after that these things are turned into good things, good news and gain.

2. ***“How often a small group overcame a mighty host”***
(Al-Baqarah: 249)

It is uttered while encouraging the people to work hard and fight for your cause, even if you are less in number and the number of the enemy is more; provided that you take adequate preparation of the equipment and armaments, and most importantly, putting the trust in Allah.

3. ***“Allâh burdens not a person beyond his scope.”***
(Al-Baqarah : 286)

It is said when some matters incidents take place and there is a situation wherein a person is put under immense burden, seemingly more than his ability; but, in reality, this is far from the laws of Allah SWT; and it is also said in matters which the man able to perform, just with some extra effort.

4. ***“By no means shall you attain Al-Birr (piety, righteousness - here it means Allâh's blessings, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love;”***
(Al-Imran : 92)

It is said to exhort the faithful Muslims for spending the money to help the poor and the needy. Unless you spend in Allah's way, you couldn't earn His favor and He will be pleased with you only when you spend in His way, giving away as charity to the destitute and deprived sections of the society.

5. ***“The duty of the Messenger [i.e. Our Messenger Muhammad peace be upon him whom We have sent to you,***

(O mankind)] is nothing but to convey (the Message)”

(Al-Ma'idah: 99)

It is said of the messenger who conveys the messages to the destined party; he doesn't have anything to do with the message(its contents) and he doesn't have an opinion regarding the matter. Having delivered the message, his duty is over.

6. ***“Say (O Muhammad peace be upon him): "Not equal are Al-Khabîth (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and At-Taiyyib (all that is good as regards things, deeds, beliefs, persons, foods)”***

(Al-Ma'idah: 100)

It is said while warning the people about the evil and the forbidden and urging them to value good deeds and the things that are permissible, warning the people about the evils deeds and things.

7. ***“For every news there is a stability”*** (Al-An'am: 67)

It is said for every news that is unknown at present; and it will be known in the future when it happens.

8. ***“Had Allâh known of any good in them, He would indeed have made them listen;”*** (Al-Anfal: 23)

It is said when some people although they listen to the truth and recognize the goodness in it; and yet they ignore it.

9. ***"No ground (of complaint) can there be against the Muhsinûn (good-doers)"*** (At-Taubah: 91)

When the faithful put all their efforts, and yet they are lagging behind in achieving the pleasure of Allah, owing to their being sick, pauper, not able to spend anything or being weak, unable to do anything worth in the way of Allah, they are pardoned, and there is no complaint against them, since they are having good intentions.

10. ***"Now (you believe) while you refused to believe before"*** (Yunus: 91)

It is said when someone accepts the reality but only after noticing the good results of the thing which he had opposed or rejected in the first instance.

11. ***"Indeed, morning is their appointed time. Is not the morning near?"*** (Hud: 81)

It is said when requesting not to be in a hurry in getting the goal, since everything will occur on its fixed time, like the sunrise.

12. ***"Thus is the case judged concerning which you both did inquire."*** (Yusuf: 41)

It is said when the decisive judgment is issued in a case between two parties.

13. ***"Now the truth is manifest (to all);"*** (Yusuf: 51)

It is said when the truth appears and the falsehood disappears, and everyone is in clear sight of reality of the matter.

14. ***"Say (O Muhammad peace be upon him, to mankind): 'Each one does according to Shaklatihi (i.e. his way or his religion or his intentions.),'"*** (Al-Isra': 84)

It means to say that everyone performs in the life as per his or her elements of creation with which the personality is constituted.

15. ***"That is because of what your hands have sent forth"*** (Al-Hajj: 10)

It is said when the recompense is given for the deed whether it was, good or bad.

16. ***"So weak are (both) the seeker and the sought."*** (Al-Hajj: 73)

It is said to highlight the weakness of the creatures; the seeker who wants to do something; and the sought which can't offer anything worth as help or assistance.

17. ***"each party rejoicing in that which is with it."*** (Ar-rum: 32)

It is said when there are groups with divergent opinion on a certain subject, and each one is content and happy with whatever its position and sticking to it.

18. ***"Evil (sins and disobedience to Allâh) has appeared on the surface of land and in the sea"*** (Ar-Rum: 41)

It is said when the evil deeds and sins spread and are performed in open without shyness or deterrent.

19. ***“But few of My slaves are grateful.”*** (Saba': 13)

It is said about those who don't thank Allah's Grace; and to those who don't thank the people for their favors.

20. ***“And a barrier will be set between them and that which they desire”*** (Saba': 54)

When a person dies, and he didn't utilize the opportunity of accepting the truth and becoming a Muslim, and dies, having his desire unfulfilled, a barrier will be erected between him and the desire.

21. ***“And none can inform you (O Muhammad peace be upon him) like Him Who is the All-Knower (of everything).”*** (Fatir: 14)

The unbelievers keep on insisting and clinging to their false belief, their fate is almost decided by Allah SWT, and it will be advised to you by Him alone and none other than Him.

22. ***“But the evil plot encompasses only him who makes it.”*** (Fatir: 43)

Those who make evil plots are herewith warned that the result of their evil plans will return to them back and they will be paid in the same coin like their predecessor non-believers.

23. ***“And he puts forth for Us a parable, and forgets his own***

creation” (Yasin: 78)

The non-believer has put forth a simile for Allah SWT, and he is unaware of his own creation, how did he come into existence; that it was only by the grace of Allah Almighty.

24. ***“For the like of this let the workers work.”*** (Saffat: 61)

Competing with others is a sort of encouragement, which provide them with the zeal to exert further effort in their job and achieve even good result.

25. ***“and they are few.”*** (Sad: 24)

People are generally in the habit of committing excesses to their fellow human beings, except for the few who are faithful, yet their number is very little.

26. ***“None besides Allâh can avert it (or advance it or delay it).”***
(An-Najm: 58)

Allah SWT has set all the things preplanned which unfold with the passing of time before our own eyes. The advent of Doomsday is also one such thing. It has been already fixed in terms of time, date or day. None could advance it or delay its occurrence except Allah, the Almighty.

27. ***“Is there any reward for good other than good?”*** (Ar-Rahman: 60)

Showing gratefulness and respecting the one who did us a

favor is a person who has done good to us. In response to such a favor, we should reciprocate it in the same manner.

28. ***“Then take admonition, O you with eyes (to see).”*** (Al-Hashr: 2)

Wrong deeds always beget bad results whether it happened in the past or is likely to happen in the future as a result of what had happened in similar situations. Those who have eyes, should take a lesson from this.

29. ***“You would think they were united, but their hearts are divided.”*** (Al-Hashr: 14)

The enemies of Islam and Muslims are seemingly united, but in reality, they stand divided because owing to their goals which are different one another, and hence their hearts are divided.

30. ***“Every person is a hostage to what he has earned,”*** (Al-Muddaththir: 38)

If someone has done wrong deeds, he is a hostage to it, and he couldn't stay clear of it; his deeds are his earning, and he will be compensated for them in the world and in the Hereafter.

31. ***“and eat and drink but waste not by extravagance”*** (Al-A'raf: 31)

Consuming the food and drinks is allowed within the permissible limits, but without extravagance, avoiding wastage (one should be thrifty in all matters of life).

32. ***"This is the parting between me and you"*** (Al-Kahf: 78)

When relationship or companionship between two parties is ended up because of disagreeing on a some matters, they get separated, and take their own course.

33. ***"Light upon Light!"*** (An-Nur: 35)

Allah is the light of the entire Universe, and He grants His light to whoever he wish to grant from His faithful slaves. The light granted by Allah is eternal, and this is from Allah Almighty alone. He alone guides to His light whomsoever He wishes to grant it.

34. ***"He brings out the living from the dead, and brings out the dead from the living."*** (Ar-Rum: 19)

It is said in the cases of bringing out the plant from the dead land or an insect from inside a rock. In fact, this is to refer to the progeny of unbelievers who accept the divine message and enter into Islam, thereby becoming alive, although being from the parentage of the unbelievers, who are regarded as dead.

35. ***"Are those who know equal to those who know not?"*** (Az-zumar:9)

One who has knowledge is superior to the one without knowledge; they could not be regarded as equal to one another.

36. ***"The Hand of Allâh is over their hands."*** (Al-Fath: 10)

When Allah grants His support to the believers, and helps

them with His Power; it is said that Allah's hand(His favor and support) is with them. Utilizing Allah's favor and support, Muslims could easily subdue their enemies.

37. ***"Why do you say that which you do not do?"*** (As-Saf: 2)

Those people who urge others to the good deeds, but they themselves don't do that are hated and rejected by Allah, since this deed is highly condemned by Allah SWT. One should therefore practice himself what he preaches.

38. ***"To you be your religion, and to me my religion (Islâmic Monotheism)."*** (Al-Kafirun:6)

Every human being , be a Mu'min or a Kafir, will be repaid and compensated on the doomsday according to deeds performed in the world, and according to faith held by them. A believer will be compensated for his good deeds and good faith, whereas the non-believer would be awarded punishment for his sins and wrong faith accordingly.

B. Parables in The Prophetic Ahadith.

The Prophetic parables may be mentioned when necessary in a situation. These are then repeated by the people in the similar situations without any changes; because of their brevity and precise description.

The Prophetic parables are narrating descriptions, stories or rhetorical images to explain an idea through likening and describing; and that to make the intangible thing come close to the tangible thing or one of the tangible things to the other; and it may become a common parable if it is spread among the people.

At-termizi had compiled a book that is special for the Prophetic parables; in it he collected fourteen Ahadith; one of them is: The Messenger of Allah peace be upon him said:

1- **“if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain of him? “that is the five (obligatory) Salat (prayers). Allah obliterate all sins as a result of performing them.”** [Al-Bukhari and Muslim]

Al-Sayuti also collected forty two Ahadith that begin with the word, “like” from which:

2- **“The Prophet peace be upon him said, “The similitude of one who remember his Rabb and one who doesn't remember Him, is like that of the living and the dead.”** [Al-Bukhari and Muslim] etc.

Also, a lot of scholars collected and classified the parables of the Prophetic Hadith, The Messenger of Allah peace be upon him said:

3- **“Virtue is noble behavior, and sin is that which creates doubt in your heart and you hate about people knowing about it.”;**
[Sahih Muslim]

4- **“Loving the one you love is an easy matter. It may be that one day he will be that one you hate. Hating the one who hate is an easy matter, It may be that one day he will be the one you love.”**
[Termizi]

5- **“The souls are like recruited soldiers, they get mixed up with those similar with them in qualities and oppose and drift away from those who do not share their qualities.”** [Bukhari]

6- **“Support your brother, whether he is an oppressor or an oppressed one. People asked, “O Allah's Apostle! It is all right to support him if he is oppressed, but how should we support if he is an oppressor?” the Prophet peace be upon him said, “By preventing him from oppressing others.”** [Bukhari]

7- **“Keep away from the green manure”;** people asked: “What is the green manure O Messenger of Allah? He replied, **“The beautiful woman whose origin is evil.”** (narrated by Al-Dar Qatani in the individuals)

8- **“Check the friend before venturing into travel, and check**

the neighbor before selecting the house” (narrated by Al-Tabarani)

9- **“Your love for a thing causes blindness and deafness”**

[narrated by Abi Dawoud and Ahmad]

10- **“War is deception.”** [narrated by Al-Bukhari]

And other Ahadith which are too many to be mentioned here; and for more of these parables mentioned in the Prophetic Ahadith I, please refer to books on the subject.

Besides the Prophetic parables, the Messenger peace be upon him used many clarifying tools to convey the message of His Lord; from which the following stylistics are described here:

1. He used the finger

As in his saying peace be upon him, **“I and the Doomsday are like this” and he while saying it, joined the forefinger with the middle finger.** [narrated by Al-Bukhari and Muslim]

2. He used the drawing and the clarifying tools:

Like implanting a stick in the land to explain a matter; when he talked about the case of following the way of Allah and His Straight Path and warning the people of the ways of the Satan: **“The Prophet peace be upon him drew up a square, in the middle of it he drew a line, the end of which jutted out beyond the square. Further across the middle line, he drew a number of smaller lines. Then he, peace be upon him said, “the figure represents man and encircling square**

is the death which is encompassing him. The middle line represents his desires and the smaller lines are syndromes of life. If one of those misses him, another ravages him, and if that one misses him, he falls victim to another.” [narrated by Al-Bukhari]

C. What is mentioned in the Noble Qur'an and agrees with the words and adages of the Arabs.

There are some similarities in the adages of the Arabs to what it is mentioned in the Noble Qur'an from parables; some adages identical to the parables mentioned in the verses are as follow:

- A. The Arabs say about the clear obvious matter, ***"the morning is clear for those having the eyes"***. And in the Noble Qur'an, ***"Now the truth is manifest (to all);"*** (Yusuf: 51)
- B. The Arabs say when it is too late, ***"The sword has already gone down before blaming"***. And in the Noble Qur'an, ***"Thus the case has already been settled concerning which you both did inquire."*** (Yusuf: 41)
- C. The Arabs say in avoiding the offense, ***"The rain amended what it had spoiled before"***. And in the Noble Qur'an, ***"Then We changed the evil for the good"*** (Al-A'raf: 95)
- D. The Arabs say in offending the one who doesn't accept the favor, ***"Give your brother a date; if he refuses it, give him a cinder"***. And in the Noble Qur'an, ***"And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him Shaitan (Satan - devil) to be a Qarîn (a companion) to him."*** (Az-Zukhruf: 36)
- E. The Arabs say in the benefit of the punishment, ***"no***

punishment for murder except murder". And in the Noble Qur'an, ***"And there is (a saving of) life for you in Al-Qisâs (the Law of Equality in punishment), so that you become pious,"*** (Al-Baqarah: 179)

- F. The Arabs say in the appropriate specialty, ***"every situation has its own suitable words"***. And in the Noble Qur'an, ***"For every news there is a reality"*** (Al-An'am: 67)
- G. The Arabs say, ***"You will harvest what you plant"***. And in the Noble Qur'an, ***"whosoever does evil, will get compensation thereof"*** (An-nisa': 123)
- H. The Arabs say, ***"Walls have ears"***. And in the Noble Qur'an, ***"and there are some among you who would be hearing your talk (to convey it) to them i.e. spying for them"*** (At-Taubah: 47)
- I. The Arabs say, ***"Beware of the evil that may come from someone whom you helped"***. And in the Noble Qur'an, ***"and they could not find any cause for indignation except that Allâh and His Messenger had enriched them of His Bounty."*** (At-Taubah: 74)
- J. The Arabs say, ***"The snake doesn't give birth except for a snake"***. And in the Noble Qur'an, ***"and they will beget none but wicked non-believers"*** (Nouh: 27)

In addition there are more adages and parables; and Allah Knows better.

And finally, this is what had been compiled and prepared collecting information from different books and sources; we hope, that by the grace of Allah we have been successful in simplifying and explaining the parables in the Noble Qur'an and what has been mentioned about the same by the kind Prophet peace be upon him in the parables; and if there is a shortcoming in this effort, we seek forgiveness of Allah; and if this book has been successful in explaining some matters which are difficult for the layman to understand, we express our gratitude and thanks to Allah Almighty who has bestowed us with the Success. Since it is He that who guides to the right path. And all the praises and thanks be to Allah, the Lord of the Alameen (mankind, jinn and all that exists).

References

- 1- The book of the Parables in the Noble Qur'an, Sheikh "Ja'far Al-Sebhani"
- 2- The easiest interpretations, Sheikh "Abu Bakr Al-Jaza'eri"
- 3- The easy interpretation, "Sheikh 'aed Al-Qarni"
- 4- From the interpretations of the parables in the Noble Qur'an, Dr "Rateb An-Nabulsi".