

*Callers to Allah*

*In the light of*

***The Cave***

*(A Quranic chapter)*

*By*

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## **In the name of Allah, the Compassionate, the Merciful**

### **Preface:**

**T**he following insights on the cave Quranic chapter have indeed fulfilled their objectives in highlighting the themal uniformity in that great chapter namely the inviters to Allah under different circumstances and situations.

**T**he approach which the author took in reviewing these insights and showing the strong relationship between the verses of that chapter, this approach is committed to the well-known rules of interpretation through opinion.

Meanwhile, these insights outstripped the regular style of interpretation and were characterized with an easy style for the contemporary Muslim to understand the verses and comprehend the system of guidance conveyed by the chapter. This approach, in fact, deepens the meanings contained in the chapter and confirms its uniformity, thus it becomes one inter-related whole that reflects all the credible, intellectual and scientific issues concerned with the theme of the inviters to Allah.

**T**his good effort is thus a new beneficial addition to contemporary Muslim library as it contributes in by-passing the weak relationship between the general Muslim masses and the Holy Quran esp. those Muslims who are non Arabic speakers who are excluded from understanding the Quranic meanings due to the language barrier.

*Dr. Abdes Sattar Abu Ghuddah.*

**In the name of Allah, the Compassionate, the Merciful.**

## **Introduction:**

**T**he Holy Quran has been revealed as a guidance to those who believed and as a miracle to those who rejected and disbelieved. Hence the guidance element appears in the Quran side by side with the element of miracles. And as it is well-known that the organization of the verses in each chapter of the Holy Quran is through Divine command although it was revealed piecemeal, then it is essential to understand that organization when we contemplate each chapter so that we may comprehend its comprehensive goal and the main pivot of guidance in it.

**A**s a matter of fact each chapter of the Holy Quran consists of numerous themes and issues which it is difficult to make them relate to each other on the casual cursory glance. However, those who recite the chapter with deep thought, humbleness, closeness to Allah and keenness to discover aspects of guidance in it, will feel the existence of a penetrating spirit in the verses of the chapter that vitiates the close inter-relation of aspects of guidance in all its verses. This, in fact, refers to the fact that the unity of subject in the chapter is fulfilled through comprehending the main pivot of guidance in it. This matter is difficult to achieve through any other approach esp. for those young Muslims whose mother tongue is not Arabic. As due to the language barrier and the distinguished unique nature of the Quran which mobilises all credible, intellectual, psychological and practical themes that have a direct relationship with the theme of the chapter, Thus it becomes extremely difficult to feel the unity of subject in the chapter without understanding the main pivot around which it revolves. This is more true in the case of those non-Arab Muslim youth.

**T**hus the desire to understand the pivot of guidance in the chapters of the Holy Quran has in fact started early, as we find it in the Quranic interpretation called (Basaair Zawy al

Tamyeez Fi Lattaif al Kitab al Aziz) by al Fayrouzabady. It also appeared lately in Fizilal al Quran by Sayyed Qutb. Sheikh Muhammad al Ghazali tackled it as well in his book (Kayfa Nata-Amalu Maa al-Quran). The contemplation of the pivot of guidance in the chapters of the Holy Quran through contemplating their verses will, in fact, fulfill lofty benefits some of which we would like to mention in the following:

**1-** It helps uncover the relationship among the verses of each chapter which assists in comprehending the meanings, ideas and aspects of guidance in the chapter. This will lead to more humbleness, and shed light on the intended meaning of each verse. One example is the chapter called the coursers (No 100) where when a person recites the last verses and finds himself facing the rising from graves and the Day of Judgement; then when the reader remembers the honorable scene of horses speeding with fighters for the cause of Islam referred to in the beginning of the chapter along with the rejecters of faith then it becomes easy to comprehend the goal of the chapter which is to join together the free choice of man on earth and the accountability in the Hereafter. This approach was the result of understanding the pivot of guidance in the chapter namely getting closer to Allah and the decision to participate in fighting for His cause, which in turn leads to understanding the objective for which the chapter was revealed.

**2-** Comprehension of the unity of subject on reciting the chapter will, in fact, encourage further reading of it by non-Arabic speakers. This is more important in case of long chapters. One example is the chapter called the cave whose verses revolve around the topic of callers to Allah. For when the reader understands that the verses that occur in the beginning of the chapter talk about the concepts callers to Allah should know in all their circumstances, and that the stories narrated in it describe the conditions which callers to Allah might find themselves facing one or other of them. Then callers benefit from the verses describing scenes of the Resurrection and types of disbelief.

**T**hus comprehending the pivot of guidance in any chap-

ter will, in fact, help in concentrating, intelligent following and humbleness. It will assist in fulfilling a more comprehensive understanding of the chapter despite its length and its diversified themes. The youth who are accustomed to understand the unity of theme in any chapter, will be encouraged to continue its recitation in order to grasp its theme.

**3-** Understanding the main theme of any chapter will also help control the sense of each verse in the context of the general theme; and this in turn helps in getting a comprehensive and a more clear perspective of the goal of guidance in each verse or in a number of verses in the chapter which will protect the reader from any perverted understanding or wrongly quoting the verses contrary to their judicial senses or deriving wrong or inaccurate judgements from them esp. those verses that result in judgements which decide the Muslim's relationship with his community or other peoples or religions.

**I**n other words the understanding of the system of guidance in any chapter will protect the Muslim youth from extremism due to wrong individual understanding of the noble verses and from abandoning them or carelessness towards them due to the campaigns of distortion and intellectual onslaught that grow in the absence of the right Islamic education and understanding of the verses of the Holy Quran. One example is the verse that says: "And if they incline to peace, incline you also to it and trust in Allah". (8:61) This verse was misunderstood and was wrongly used as a judgement was derived from it in dealing with enemies without controlling its comprehension within the context of the general theme of the chapter namely fighting in Islam.

**A**s for the cave which is the theme of this paper, those who contemplate it will notice that the main stories mentioned in it have clarified the behavior of callers to Allah in four different conditions:

**1-** The story of the people of the cave which is a story of some callers to Allah in an oppressive disbelieving society that does not grant freedom of belief but suppresses callers to Allah and fights them.

**2-** The story of the owner of two gardens which is, in fact, the story of a caller to Islam in a non-believing society that enjoys wealth and power but allows freedom of creed and freedom of the call to Allah.

**3-** The story of Moses and the pious man which represents the encounter of two callers to Allah and reveals the basic concepts that govern the relationship between them on their trip.

**4-** The story of Zul Quarnayn which is, in fact, the story of a caller to Allah who has power and becomes a ruler. Thus he resumes his duty in the call to Allah.

Finally as I present these impressions to the youth of our Muslim community, esp. to those non-Arab speakers; I am all hope that they would find them helpful in bringing about a better understanding of the book of Allah and an increasing love for its honorable verses.

May Allah accept from us whatever right we did and may He forgive us if we forget or err, and may He teach us what we are ignorant of; for indeed He is the All-Knower, the Wise.

*Dr. Muhammad El- Khodary*  
*Muharram 1417 H.*

## The Cave Chapter

In one authentic tradition Prophet Muhammad p.b.u.h said concerning the virtue of the Cave chapter: whoever memorizes ten verses from the beginning of the Cave chapter, he will be protected from the mischief of the Anti-Christ. This among other traditions shows the importance of the Cave chapter in confronting the protagonists of disbelief and perversion until the Day of Judgement.

Through further contemplation one finds that the first few verses in the chapter clarify the concepts that qualify a believer to undertake the duty of calling to Allah; they protect his creed and thought from perversion and keep him immune of disappointment, weakness or setback. As for the verses occurring at the end of the chapter, they refer to the basic concepts of the true Islamic creed which are in fact the sublime end that the caller to Islam should undertake to call to and put in practice.

When one also contemplates the main stories mentioned in the chapter, he will find that they present unique and distinguished patterns of callers to Allah in four different circumstances which represent a torch of light for callers of all times and places to be guided by them.

These are: the story of the people of the cave, the story of the owner of the two gardens, the story of Moses p.b.u.h. and the pious man and the story of Zul-Quarnayn.

The Cave chapter is a unanimously Makkan chapter; its verses are 110 verses, and it consists of 1579 words, 6306 letters. Majority of commentators agree that there is no abrogation in it although Qatada is of the opinion that one verse in the chapter is abrogated namely the verse that means: whoever wills let him believe, and whoever wills let him disbelieve ' (verse 29) .

Concerning the prestige of this chapter we already cited the Prophet's tradition that says that he who recites or memorizes the first ten verses of the Cave chapter will be immune of the mischief of the Anti-Christ. It is well-known to Muslims that the said mischief will be the most dangerous mischief or

trial which humanity will face from the beginning of creation until the Day of Judgement. Thus if the chapter keeps its reciter from that major mischief, then it will no doubt protect him who recites and contemplates its meanings from all lesser mischiefs which a Muslim may face in his life.

**I**t is mentioned in some traditions that the anti-Christ will not rise until people are oblivious of his mentioning, and until leading scholars stop mentioning him from their pulpits.

**T**his practically means that the Cave chapter will not be recited neither will people abide by its teachings. Some wise sayings also state that the Cave chapter will not be recited during the week in which the anti-Christ will appear. This is a reference to the fact that reciting the Quran and warning people with it will almost stop at that time, this again shows the importance of the Cave chapter in the field of the call to Allah and in confronting the supporters of disbelief and perversion at the head of whom is the anti-Christ.

**T**hus the recitation of this chapter along with understanding its theme and the main pivot of guidance in it i.e. the inviters to Allah, will in fact lead to the clear understanding among callers to Allah of their concepts and approaches by which they should be guided at each time and place however much conditions and circumstances might differ. Accordingly we shall find that every group of verses in the chapter tackles one important side of the theme of the chapter as it is clear from the following

**1-** Concepts of faith: (verses 1 to 8) These verses clarify the main concepts and limitations that qualify callers to Islam so that they can powerfully and ably undertake the duty of the call.

**2-** The story of the people of the Cave (verse 9 to 26) shows the example of callers to Allah in an oppressive community of disbelieves that does not allow freedom of creed, but suppresses the callers and fights against them.

Then we have the verses from (27 to 31) which keep us under the shadow of the same story. They actually concentrate on three important issues of the callers to Islam who might

experience the same circumstances as the people of the Cave. These issues are: The recitation of the Quran, abiding by the bond of brother-hood with believers and accuracy in conveying the message from God.

**3-** The story of the owner of the two gardens (verse 32 to 44) which is the story of a caller to Allah in a disbelieving materialistic society that allows the freedom of sharing the call of Allah and does not oppress callers neither does it suppress them nor stop them from sharing the call.

**T**hen the verses (45 to 46) keep us under the shade of the same story and confirm the concepts that protect from weakness in facing the material attractions in such society.

**4-** Scenes from the Day of Judgement (verse 47 to 49) which show the position of disbelievers and the people of perversion who insisted on their disbelief. The verses strengthen the callers and strike fear among disbelievers for their turning away from truth.

**T**hen we have verses (50 to 59) that show types of disbelievers and their end. The verses highlight categories of disbelief and types of disbelievers in a way that benefit callers in their dealing with every type of them. These types are: disbelief due to arrogance, disbelief due to polytheism, disbelief due to rejection without knowledge and disbelief due to sarcasm.

**5-** Verses (60 to 82) The story of Moses with the pious man: We have here a description of the type of relationship among callers, a clarification of the concept of leadership and obedience, with special stress on the importance of patience and thinking good of others so that we can preserve that relationship and fulfill its goals.

**6-** Verses (83 to 99) The story of Zul-Qarnayn which is the story of a Muslim ruler who undertakes the responsibility of the call to Allah among his people and towards the countries that he conquers.

**7-** Verses (100 to 106) Reasons of perversion and chaos in the system of thought. The verses refer to factors of disbelief and perversion due to chaos in the system of thinking among disbelievers. This, in fact, helps the callers to adopt the appro-

priate approach for reform.

**8-** Verses (107 to 110) on the true creed:

These verses refer to the fundamental concepts of true creed consisting of faith and righteous practice and of the message and the Messenger and the relationship of these to the Creator, Glorified be He, the Most High; they stress that the clarity of these precepts among believers is the supreme goal callers to Islam try to achieve.

## **In the name of Allah, the Compassionate, the Merciful**

### **\* Concepts of Faith for Callers to Allah.**

Verses (1 to 8)

These verses have, in fact, highlighted concepts and limitations that qualify the inviter to Islam to bear the burden of the call to Allah, enable him to bear and to be firm in facing evil attractions.

**A-** Concepts related to creed: *Verses (1 to 5)* confirm that:

- 1- The Quran is the book of Allah, revealed from Allah, thus it is free from all deficiencies and it is the source and the norm for the evaluation of deeds with Allah.
- 2- Warn against People of the Scripture, their perverted concepts and their ascribing partners to Allah.

**B -** Concepts related to patience and firmness: *Verses (6 to 8)* confirm the following:

- 1- To be immune from the feeling of sadness and disappointment due to the turning away of disbelievers and polytheists and their rejection. For the caller should not be discouraged nor should he stop his call.
- 2- To adopt an ascetic attitude towards wealth and authority as part of the feeling that they are related to the concept of test in this world and the accountability in the Hereafter. Thus the caller is not weaken in face of worldly attractions.
- 3- The firm conviction in the disappearance of all influence

and wealth on the Day of Judgement except the power and glory of Allah. Thus the caller to Allah does not weaken in front of the pressure of harm and tests, but feels powerful in facing the people of authority and tyranny.

## **To come now to the Verses is the First Part of the Chapter:**

*(verse 1)- "Praise be to Allah who has revealed the Book unto His slave, and has not placed therein any crookedness."*

This verse asserts, beyond doubt, that the Quran contains no perversion, contradiction, deficiency or loss.

*(verse 2)- "But has made it, to give warning of stern punishment from Him, and to bring unto believers who do good works . the news that theirs will be a fair reward."*

*(verse 3)- "Wherein they will abide for ever."*

The Quran is the norm through which all things are made straight and controlled. Actions with Allah will be evaluated through the Quran, with special stress on the glad tidings for those who believe and do good works, and the worrying to followers of disbelief and perversion.

*(verse 4)- "And to warn those who say: Allah has chosen a son."*

*(verse 5)- "A thing whereof they have no knowledge nor had their fathers. Dreadful is the word that comes out of their mouths. For indeed they speak nothing but lies."*

We have in the above two verses an example of the extent to which people of disbelief and ignorance have reached when they were audacious enough to lie against Allah by claiming that He has a son. This again confirms the importance of seeking knowledge from its reliable sources and the commitment to honesty in all affairs lest people should be led astray like the People of the Scripture.

*(verse 6)- "Yet it may be, if they believe not in this utterance, that you (Muhammad) will torment your soul with*

*grief over their footsteps."*

The response to the feelings of sorrow and disappointment due to the rejection of people of disbelief and perversion might lead some callers to Islam to discouragement and their helpless stopping to continue their call. Thus the result would be death and torment in this world due to the sorrow and disappointment and punishment in the Hereafter due to leaving the mission.

*(verse 7)- "We have made all that is on earth an ornament for it so that We may try them; which of them is best in conduct."*

The deep conviction that all the adornments, wealth and authority are from the grace of Allah and a gift from Him, this conviction and its intertwined relationship in the soul of the inviter to Islam with trial, makes him ascetic towards this worldly life and its adornments. It also helps him to be firm and steadfast in facing the attractions of this worldly life esp. when he lives in a materialistic society overflowing with wealth and luxury among people of disbelief and perversion.

*(verse 8)- "And We shall make all that is in it a barren mound."* (i.e. dust having no plants).

This is a confirmation that everything on this earth (honor, authority & tyranny) will perish on the Day of Judgment, and the earth will become a barren dusty ground. This concept makes the inviter to Allah who faces the tyranny and the harm of the people of perversion that he feels the absolute power of Allah to take away all authority from them in this world and the Hereafter. Thus the inviter becomes patient towards harm and is not discouraged or sad and so he faces no setbacks.

## \* **The Story of the People of the Cave**

Verses (9 to 26)

**H**ere we have a display of the call to Islam and the behavior of the callers and their movement to deal with that disbelieving society whose members are enemies of the call and the callers to Allah.

*(verse 9)- "Or deem you that the People of the Cave and the Inscription were a wonder among Our portents."*

*(verse 10)- "When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Your presence, and shape for us right conduct in our plight."*

*(verse 11)- "Thus We sealed up their ears in the Cave for a number of years."*

*(verse 12)- "Then We raised them up that We might know which of the two parties could best calculate the time that they had tarried."*

- Inscription is the tablet on which the names and story of the People of the Cave are recorded.
- We sealed up their ears: We imposed on them a sound sleep.
- We raised them up: Woke them up.

**W**hat is required from a believer is that his attention should be concentrated on the faith element in the story manifested in the support the people of the Cave sought from their Lord asking Him to grant them mercy and right conduct after they declared their call to truth; thus their people chased them to force them out of their religion. Attention should be given more to this sense than to the strange story.

**I**t should be contemplated in full, as concentrating one's attention on the faith in the heart of the believer, while his concentration on the wonder and the strange aspect of the story will benefit him but a little.

*(verse 13)- "We narrate unto you (O Muhammad) their story with truth. Lo! They were young men who believed in their Lord, and We increased them in guidance."*

**T**he elements of strength for those who shoulder the responsibility of the call to Allah in an inimical environment are the following: sincere faith, guidance from Allah and the quali-

ty of vital strength with all that it entails of power and readiness to sacrifice one's self in the way of Allah. There is also a hint in the above verse to the fact that the settlement of faith in believers' hearts leads to increased guidance from Allah.

***(verse 14)- "And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no god beside Him; for then should we utter an enormity."***

The verse clearly established a link between the steadfastness and firmness God granted to believers' hearts and their discharge of their duty to call to Allah and the declaration of their slavery to Allah alone. As a matter of fact, the above verse refers to the fact that the open call to Allah or, for that matter, the fulfillment of any command of Allah, coupled with the clearness of the necessities of Lordship in the minds of the believers will no doubt result in Allah's strengthening the attitude of believers and in the disappearance of fear from their hearts and the increase in their courage to defend the truth.

***(verse 15)- "These, our people, have chosen other gods beside Him. Why don't they bring clear warrant vouchsafed to them? Who, then, does greater wrong than he who invents a lie concerning Allah?"***

This is the approach of the people of guidance and right conduct in their dialogue with their opponents the people of perversion. The most important element of it is that they ask the disbelievers among their own folk to prove their claims. For no doubt that the claim against Allah without proof represents the worst level of injustice.

There is also an indication here to the importance of sticking to accuracy in all that is conveyed about Allah; because deficiency in accuracy would lead to the acceptance of the concoctions of the people of disbelief and perversion and their repeatedly increased lies which are without proof.

***(verse 16)- "And when you withdrew from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a solace in your plight."***

***(verse 17)- "And you see the sun whenever it rose***

*would move away from their Cave to the right, and when it set bypass them on the left, and they were in the cleft thereof. This was one of the portents of Allah. He whom Allah guides, he indeed is led aright, and he whom He sends astray, for him You will not find a guiding friend."*

*(verse 18)- "And you would have deemed them awake although they were lying asleep, and we caused them to turn over to the right and to the left, and their dog stretching out its forelegs on the threshold. If you had observed them closely, you had assuredly turned away from them in flight, and had been filled with awe of them."*

In these verses are manifested some aspects of Allah's care and patronage of the people of the Cave which included scenes that would scare whoever would look at them in addition to the presence of the dog that guarded them, and the continued turning of them over to the right and the left to protect their bodies against ulcers due to their long motionless sleep.

*(verse 19)- "And in like manner We awakened them so that they might question one another. A speaker from among them said: How long have you tarried? They said: We have tarried a day or some part of a day. They said: your Lord knows best how much you have tarried. Now send one of you with this your silver coin to the city; and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let him not make anyone know of you."*

*(verse 20)- "For should they come to know of you they will stone you or force you back into their religion. Then you will never ever prosper."*

As a matter of fact the refuge to the Cave was not an escape from the duty of conveying the message, but it was the appropriate decision after they carried out the mission of conveying the call and the invitation to Allah. Their refuge in the Cave was a seeking of Allah's mercy and to be protected from their enemies. Mercy of Allah was achieved for them, and they had security in the cave for 309 years during which they were asleep having no power and knowing nothing about their affair. Here we have a description of Allah's help and mercy which callers to Allah might not feel in many circumstances and conditions; but they have to feel it always.

The people of the cave abandoned their people and their homes and disappeared after they became sure that their people would stone them if they did not return to the religion of disbelief and perversion. The hiding of the people of the cave resulted in the continued reference to them and their call among people; for had they not emigrated, they would have been stoned and their affair would have been folded and reference to them and their call would have stopped. But refuge to the cave led to the continued reference to them and their call among other people; thus many of them believed.

Here we have a nice wisdom for callers to Allah in similar circumstances; for it is not required of the callers to expose themselves to death under the slogan of firmness and confrontation; what is rather required of them is their continued call to Allah and their choice of the more appropriate situation to fulfill this goal whether through hiding, firmness or confrontation.

*(verse 21)- "And thus We disclosed them so that they might know that the promise of Allah is true, and that there is no doubt about the Hour. When (the people of the city) disputed concerning their case among themselves they said: build over them a building; their Lord knows best about them. Those who were predominant over their affair said: We verily shall build a mosque over them."*

We notice here that Allah took upon Himself the spread of this religion in that city and our proof is that the prominent ones over the affairs of that city after hundreds of years decided to establish a mosque over the people of the cave.

Here there is an assurance to the upholders of the call to Islam of the ability of Allah to be Guard over the spread of their call if they make their best effort to announce it even though they would sleep after that in caves or that fences would surround them.

The staunch faith among believers that the call of truth will emerge victorious through the support of Allah even after a while, will be an impetus for them to make the utmost effort under all circumstances. Disappointment, sadness or discouragement will not creep into their souls.

*(verse 22)- "Some will say: They were three , their dog the fourth, and some say five, their dog the sixth, guessing at random: and some say: seven and their dog the eighth. Say O Muhammad: My Lord is best aware of their number; none knows them save a few - So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them."*

There is an orientation in this verse to believers to make the aim of their dialogue with people of disbelief and perversion to seek the truth supported with conclusive proof, and to stop all dialogue when it is turned into an empty useless argument; this is because people of disbelief and perversion do not hesitate from committing lies, and false claims especially in matters of the unseen.

The wisdom behind abstaining from futile argument might be that some Muslims might accept the view point of people of disbelief and perversion which is not based on any proof and thus there might arise among believers the inclination to seek the opinion of the people of disbelief and perversion concerning some mysterious issues or issues for which they have no clear answers especially in an inimical environment to Islam and its adherents. Hence came the word from Allah: 'and ask not any of them to pronounce concerning them.'

*(verse 23)- "And say not of anything: I shall do that tomorrow."*

*(verse 24)- "Except if Allah will. And remember your Lord when you forget; and say: I plead that my Lord guides me unto a nearer way of truth than this."*

Here we have a direction and a guidance for believers never to decide any thing except after feeling the will of Allah; for indeed neglecting the remembrance of Allah on deciding any thing is tantamount to being short of obeying Allah which would deprive the slaves of Allah's support and His guidance to the right path. On the other hand this is an indication that losing sight of the remembrance of Allah represents the beginning of perversion from the path of guidance and righteousness.

*(verse 25)- "So they tarried in their Cave three hundred years and some add nine more."*

The appointment of the sleeping period of the people of the Cave has taken place as an answer to the inquiry from Quraish; and it occurred at the time and the context which Allah wanted to defeat disbelievers and polytheists in argument. As for the wisdom of Allah behind the length of that period, the verse did not clarify it.

By way of speculation it may have some relation with the period a human body can live after a lengthy sleep, which might take place with the progress of medicine. And this might become another medical miracle of the Quran for people of that era. Or it might be related to the cycle of human history esp. in the fields of creeds and anthropological changes.

However the explanation might be, it may be pertinent to refer here to the fact that 309 lunar years are equal to 300 solar years. The syntax of the verse indicated this when it said: and some add nine more. Thus here is another scientific miracle of the Quran.

*(verse 26)- "Say: Allah is best aware how long they tarried. His is the Invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting friend beside Him, and He allows none to share in His government."*

This verse requires that we leave the period of the story of the people of the Cave to Allah, for this is of the requirements of belief that necessitate the firm belief in the Unseen of heavens and earth to be solely determined by Allah alone. The natural result of this firm belief is the perpetual appeal to Allah with hearts and organs and dignifying Him and holding Him sacred and free from all shapes of polytheism which preclude disbelievers from having full faith in Allah.

There is an indication in this verse to believers to ever feel loyalty to Allah, glorifying Him and holding Him holy especially in the circumstances of confrontation with the people of polytheism.

## **\* Under the Shade of the Story of the People of the Cave:**

Verses (27 to 31)

The verses that follow the story of the people of the Cave confirm three important issues namely:

*First issue:* Encouraging the continuous recitation of the Quran and increasing this practice in times of adversity and test.

*Second issue:* Stressing the importance of abiding by the close brotherly relationship among believers and patience towards all harm due to this relationship.

This commitment is binding for every Muslim without any exception for a caliph, a prince, a ruler or any individual of the Muslim masses.

*Third issue:* Confirming the importance of accuracy in conveying the truth revealed by Allah in His book, and abstaining from making any amendment in that message under the pretext of persuading disbelievers to accept guidance or for fear of their oppression; for the audacity to amend in times of adversity and test usually increases with the pass of time until this amendment becomes a perverted approach among some scholars which is exactly what happened to previous religions (the people of the Book).

*(verse 27)- "And recite that which has been revealed to you of the book of your Lord. there is none who can change His words, and you will find no refuge beside Him."*

In times of enmity and harm a caller to Islam requires certain qualifications to help him be firm and protect him from perversion or weakness and setback. Indeed the thoughtful recitation of the Quran by way of worship is the method to fulfill those qualifications on the level of sound creed and closeness to Allah. Doubtless the stronger the hurt, the greater is the need of the callers for the thoughtful recitation of the Quran.

*(verse 28)- "And restrain yourself along with those who cry unto their Lord at morning and evening, seeking His countenance; and let not your eyes overlook them, desiring*

*the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who follows his own lust and whose case has gone beyond all bounds."*

**I**n this verse there is a direction and a program of life for every Muslim. It also contains a clear command to the Honorable Messenger (Muhammad) to preserve the strong ties with his companions through love, good treatment and inter relation with them. He is commanded as well to persevere in the face of every hardship, trouble or hurt due to this relationship that binds him to his companions who made their religion sincere for Allah and excelled in worship and deeds.

**T**he said verse also contains a warning against doing anything that implies belittling the close relationship with believers through turning away from them and looking forward to what disbelievers and people of perversion have. A strong warning is passed against this and a condemnation of it is stated even if the aim behind it would be to fulfill a need for Muslims.

**I**t is impossible to fulfill any need for Islam and Muslims through people of disbelief and perversion simply because they are always led by their lusts and that is why their case has no bounds. Allah knows best what reforms the souls of His devotees; and thus everything that promotes love between the hearts of believers makes it a duty on their leaders not to depreciate the feelings of Muslims so that they can keep unity among their lines through taking care of every thing that strengthens the cordial relationship among believers both orally, practically and by mere implication. This matter prevents division, schism and mischief inside the community of Muslims. It protects its unity and solidarity in the face of the challenges that confront it.

**T**he said verse also carries an orientation to every Muslim to join the community of Muslims and to abide by that community nay and even to be proud of this relationship especially in times of challenge and confrontation with people of disbelief and perversion who are aggressive tyrants. Every

Muslim should be firm towards all troubles, discomfort and hurt due to his relationship with other Muslims.

*(verse 29)- "And say: it is the truth from your Lord. Then whoever will let him believe, and whoever will, let him disbelieve-Lo! We have prepared for disbelievers fire. Its tent encloses them. so if they ask for help, they will be showered with water like molten lead that burns faces. Calamitous is the drink and ill is the resting place."*

The call to Islam in a society of disbelief and perversion and all the confrontation, harm and numerous barriers that rise in the face of the direct message to people, in addition to many methods of distortion under the control of the followers of falsehood; all this might make it possible to distort the Divine message. Hence came the Divine command that conveying the message of Allah should be strong and accurate.

In other words, conveying the truth revealed from the presence of Allah without any addition or omission is the binding duty of every caller to Islam. Thus when God says in the verse: "Then whoever will, let him believe, and whoever will, let him disbelieve" here we have an indication and a guidance to all those who undertake the mission of call to Allah that their keen interest to receive a positive response from people and to avoid their opposition to them, should not lead to causing any amendment into the Divine Message by addition or omission. Commitment to this approach has in fact, preserved the Quran and saved it from falsification and change since the beginning of the call in Makkah.

To put it differently, a caller to Islam should be liberated from subjugation to people's desires and lusts for fear of hurt or due to keenness to improve this relationship with them. Callers should always remember that Allah, glorified and supreme is He, has prepared Hell for disbelievers and Paradise for believers. This helps those who undertake the mission of the call to rise and stay way high beyond the feelings of weakness that might creep into their minds.

To convey the truth this way does not contradict using wisdom and softness in address and style; for God says in the Quran: "Invite to the path of your Lord with wisdom and good

admonishment, and argue with them with what is best (The Bee - verse 125). It does not also go against the wise treatment of the exigencies of reality and the appropriate choice of style for all circumstances and situations according to the Divine verse: Allah tasks not a soul beyond its scope. For it is (only) that which it has earned, and against it is (only) that which it has committed. Our Lord! Condemn us not if we forget, or miss the mark. Our Lord! Lay not on us such a burden as You laid on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, forgive us and have mercy on us. You are our Patron; so grant us victory over unbelieving folk; 2:286.

This is the prevailing spirit on one condition namely that the strength of conveying the message should remain powerful and accurate as Allah, glorified and supreme is He, commanded it to be.

*(verse 30)- "As for those who believe and do good works, Lo! We suffer not the reward of those whose work is good to be lost."*

*(verse 31)- "For such, theirs will be Gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon thrones therein. Blessed is the reward and fair is the resting place."*

Doubtless the firm conviction that faith and good work are the means to attain to Paradise will encourage believers to abide by them however much the trial might be in strength.

## **\* The Story of the Owner of the Two Gardens:**

Verses (32 to 44)

We find in these verses the approach of the call to Allah in a disbelieving society that enjoys wealth and authority but it allows freedom of creed and opinion as well as freedom to call to Allah. It is clear from the story that if the call is poor or weak, such society does not accept the direct call. Thus wisdom

requires the choice of methods appropriate to the capabilities and culture of that materialistic society as the psychology of its people closely attached to material issues requires that the caller should have due understanding to that type of psychology, and should comprehend the deficient aspect in their intellectual system, and should try to mend that deficiency through a sound and healthy approach.

*(verse 32)- "Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded them both with date palms and had put between them tillage."*

*(verse 33)- "Each of the two gardens gave its fruit and withheld nothing thereof. And We caused a river to gush forth therein."*

*(verse 34)- "And he had fruits. Thus he said to his comrade, when he argued with him: I am more than you in wealth, and stronger in respect of men."*

The above verses refer directly and in a manner that attracts one's attention to the materialistic values on which people of disbelief and perversion depend in that society which enjoys abundant wealth and power and which influence their evaluation of all things they deal in. As a matter of fact what deprives them of guidance is their insistence to abide by those norms, and when they fail to apply those materialistic norms to the issue of faith, they bypass it in arrogance and rejection of truth. Then they apply their norms on the caller himself in his capacity as a representative of the issue of faith.

As the caller to Allah in this story is poor in wealth and power, that is why the owner of the two gardens said to him: "I am more than you in wealth and stronger in respect of men." By this he means that his rejection of the existence of Allah is supported by the power of his wealth and authority against the issue of faith that has no wealth or power to support it, which is represented in the believer who has little wealth.

*(verse 35)- "And he entered his garden, while he thus wronged himself. He said: I don't think that this will ever perish."*

***(verse 36)- "And I don't think that the Hour will ever come; and if indeed I am brought back to my Lord, I surely shall find better than this as a resort."***

The owner of the two gardens has wronged himself due to that materialistic logic which misled him from the path of faith, but this is the case of people of disbelief and perversion in their rejection of the truth, for he claimed that his gardens will never perish in an attempt to prove his continued superiority over the believing man. Thus he only deceived himself when he insisted on his material superiority in confronting the issue of faith. And in order to refute the importance of faith and its necessity he rejected the occurrence of the Hour, for rejecting it is a rejection of accountability. As a continuation of his reliance on the materialistic logic the owner of the two gardens supposes that even if his poor opponent should be granted a garden in the Hereafter, the owner of the two gardens claims that he will have a better garden thanks to his distinction and wealth in this worldly life.

Thus the previous verses have shed searching lights on the psychology of every well-to-do and influential disbeliever for all of them suffer from high-handedness, arrogance and reliance on materialistic norms and reasoning. They do not stop short of making ignorant claims against Allah imagining that this would support their materialistic logic as it occurred in the beginning of the present chapter where Allah says: "Those who say: Allah has chosen a son; a thing whereof they have no knowledge." Verse 4, 5 The Cave.

***(verse 37)- "His comrade said to him, while he disputed with him: Do you disbelieve in Him who created you of dust, then of a drop of seed, and then fashioned you a man."***

Here the believer moved to a different method of dialogue based on logical reasoning centering upon tangible facts which every human comprehends with his mind and senses. Thus he presented the issue of the creation of man. This approach made the materialistic norms on which the owner of the two gardens based his rejection of faith, become useless as a foundation to discuss this issue; for when man was born of dust then a drop of seed, he did not have any wealth, authori-

ty or honor. Thus the materialistic logic cannot be applied to all stages of the human life. Hence the believer could refute the reasoning of the owner of the two gardens who said: "-I am more than you in wealth and stronger in men and power.-"

In addition to this we find that if we contemplate the creation of man from dust then from a drop of seed, this we find as an issue which can be interpreted through faith in Allah and His ability to create; and the owner of the two gardens could not reject it due to his inability to understand its truth or to present any alternative concept or explanation instead of that issue of creation.

*(verse 38)- "But as for me He is Allah, my Lord, and I ascribe unto my Lord no other partner."*

Once the believer could refute the contention of the owner of the two gardens when he said. "I am more than you in wealth and stronger in men and power, by presenting the issue of the creation of man, he reiterated his belief in his Lord to confirm his pride of this faith. This he did at a moment of refuting the materialistic norms on which the owner of the two gardens based his disbelief. As if this is an indirect call to the owner of the two gardens not to pose at the issue of the creation of man but to move from it to reconsider the issue of faith which is the principal aim of this dialogue.

*(verse 39)- "If only, when you entered your garden, you had said: That which Allah wills (will come to pass)! There is no strength save in Allah. Though you see me as less than you in wealth and children."*

*(verse 40)- "Yet I plead that my Lord would give me better than your garden, and would send on it a bolt from heaven, and some morning it would be a smooth (plantless) hillside."*

*(verse 41)- "Or that its water would some morning be lost in the earth so that you could no more make search for it."*

Since the conceit of the owner of the two gardens in his wealth is the reason for the disorder in his way of thinking which led him to ascribe partners to Allah, the above verses refer to the method applied by the righteous man to mend that

disorder and to ever protect himself from it. He did this through the following concepts:

**1-** Through feeling the will of Allah that controls all provision every time man remembers his wealth or when he suffers conceit due to what he owns.

**2-** Firm belief that all power is for Allah and that the personal strength through which that provision or that wealth is fulfilled, its source is Allah alone.

**3-** To always remember that wealth might disappear and move from one person to another by the will, power and irresistible predestination of Allah.

Thus dialogue can be raised to a level higher than the materialistic level which the owner of the two gardens insisted upon. In this, indeed, is an orientation for callers to Islam to adopt appropriate methods of dialogue and call to Allah .

*(verse 42)- "And his fruit was best (with destruction) thus he began in the morning to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: would that I ascribed no partner to my Lord !"*

The irreversible destiny of Allah was fulfilled, and the garden's fruits and trees were damaged. Thus the owner's shock due to his material loss was greater than the sermons of the believing friend as he weighed things in a materialistic way. Based on these materialistic norms his pride and arrogance were smashed and he looked defeated striking one palm of his hand with the other.

The owner of the two gardens exceeded the limits in his disbelief when he had fruits as the verse mentioned: And he had fruits. So he said to his comrade, when he spoke with him: (The Caves (verse 32)- "I am more than you in wealth and stronger in respect of men." Then he felt remorse for his disbelief when his fruits were destroyed as the verse says: The Cave (verse 42) -"and his fruits were beset (with destruction) So he began to wring his hands for all that he had spent upon it, when now it was all ruined on its trellises and he said: "Would that I had ascribed no partner to my Lord!"

Here we have a reference to the mentality of the people of disbelief that they increase in high handedness and arrogance

due to the abundance of wealth and authority, and they break down and weaken when that wealth and authority disappear. This phenomenon should be utilized in using the right time for dialogue concerning the issue of faith with the people of affluence and authority. In this case the rich companion looked, while rich and powerful, as one who turned deaf ears and was blind to the proofs of faith; then when his wealth had gone as though he woke up and understood the truth for the blurring layer vanished from his hearing and eyesight and he started to respond to the call of faith.

*(verse 43)- "And he had no group of men to help him against Allah, nor could he emerge victorious."*

*(verse 44)- "In this connection protection is only from Allah, the true. He is best for rewarding, and best for consequence."*

Indeed on the Day of Judgement authority and sovereignty is Allah's the true. Then humans will know that all affairs are in the hands of Allah who showers His abundant reward on those who believe while disbelievers find themselves without wealth or supporting men and their consequence would be loss in the end.

### **\* Summary:**

The fundamental issues around which the dialogue between the believer and the owner of the two gardens centered were belief in Allah, resurrection, accountability and reward or punishment on the Day of Judgement. These, in fact, should be the issues on which every caller to Allah should concentrate. For indeed no faith of any human can be sound without conviction in the hearts of the occurrence of the Hour, accountability and punishment or reward.

As a matter of fact the theme of the creation of man is the appropriate theme for dialogue with disbelieving wealthy people, for creation is the issue that is acceptable to intellectual

reasoning. It is at the same time an issue of faith.

**W**hat is manifested in this story is an example of the method of reform of the system of thought among one type of disbelievers and perverts who accept dialogue. They are the ones who are susceptible to reform. And indeed the strong campaign by the callers to Allah during the stage of weakness, in which all barriers that deprive minds to comprehend the truths, would fall, would lead numerous people of perversion to be guided.

### **\* In the Shadow of the Story of the Owner of the Two Gardens**

Verses (45 to 46)

**T**hese verses confirm the importance of the presence of high caliber immunity among callers to Allah in confronting all attractions of this worldly life and its adornments represented in wealth and children, through understanding the reality of this life and the keenness to gain what is in store with Allah and satisfaction in the Hereafter. This concept enjoyed by the caller protects his mode of thinking from perversion in facing the trial of wealth and children in this worldly life.

*(verse 45)- "And coin for them the similitude of the life of the world as water which We send down from sky and the vegetation of the earth mingles with it and then becomes dry twigs that the winds scatter. For Allah is ever Able to do all things."*

**T**here is a call in this verse for contemplation of the cycle of life which is repeated so that certain beliefs should be stressed for man that his life here is not everlasting and that it is going to finish in the end, and he should feel the ability of Allah in all his circumstances and times, and so he would come to Allah sincere in his religion; so that this life would not mislead him or turn him away from the Hereafter. Indeed the caller to Allah requires the clarity of this concept in his mind and that it should be reflected in his behavior so that he might be a good and viable example in such a disbelieving society.

*(verse 46)- "Wealth and children are an ornament of the life of the world; but the good enduring deeds are better in the sight of your Lord for reward, and better in respect of hope."*

In a society where manifestations of wealth and power prevail, a caller to Allah needs to have deep and established convictions that wealth and children are transient same as this worldly life. But as for the good deeds their benefits will continue as a reward for man in this life and pleasure of Allah in His Paradise in the Hereafter. Thus the caller to Allah would have strong immunity against the attraction of wealth and power to which he is subject during his career in such a society.

### **\* Scenes of the Day of Judgement:**

Verses (47 to 49)

These scenes which portray the position of the people of disbelief and perversion in the Hereafter, depreciate their status, their power, wealth and authority in the mind of the caller to Allah, and fill his soul with sympathy and fear of the Day of Accountability. This concept also preserves a sound mode of thought in the mind of the caller to Allah and protects him of perversion whenever he is exposed to attractions or when trial becomes severe against him.

*(verse 47)- "And bethink you of the Day when We remove the mountains and you see the earth emerging, and We gathered them together so as to leave not one of them behind."*

People of disbelief and perversion will be all gathered together humiliated and disgraced on the Day of Judgement same as huge mountains which the power of Allah will move, so there will be no stability for mountains, and no power for people of disbelief and perversion on the Day of Judgement.

*(verse 48)- "And they will be sent before your Lord in ranks and (it will be said to them): Now verily you have come unto Us as We created you at the first. But you claimed that*

*We would set no appointed time for you."*

People of disbelief and perversion will be hopeless when they are raised on the Day of Judgement and arraigned in ranks in the presence of Allah on the ground of Resurrection, and they will know that claim of rejecting the Day of Judgement has led them to Hellfire.

This scene will, in fact, strengthen the caller to Allah to bear all hurt and rejection of disbelievers for he knows that they will be arraigned, humiliated, disgraced and helpless on the Day of Judgement. Recitation of this verse to disbelievers will make them think seriously and with great caution before turning away from the call of truth.

*(verse 49)- "And the Book will be placed, and you will see criminals fearful of that which is in it; and they will say: Woe to us. Why doesn't this book leave any small or great thing but has counted it? And they will find all that they did present; and your Lord wrongs no one."*

This scene will, in fact, strike fear in the minds of disbelievers which will make them hesitate before turning away from this religion. This verse will also remind the callers to Islam and will warn them against negligence in His call and against minor as well as major sins.

### **\* Types of Disbelievers and their End:**

Verses (50 to 59)

The following verses refer to sections of disbelief and types of disbelievers in connection with their attitudes towards the Quran and the Messengers. This is done from the perspective that benefits callers to Allah in their call to people of disbelief and their choice of the best approach in dealing with each of the four types, which are as follows:

**1-** Disbelief characterized with arrogance and high-handedness towards the commands of Allah. This they do out of knowledge. They are represented by Iblis the cursed devil and his offspring.

**2-** Disbelief of ascribing partners to Allah: this is represented by idol worshippers or those who grant one of the exclusive Divine attributes of Lordship, godhood or sovereign-

ty to any creature.

**3-** Disbelief of doubt or ignorantly rejecting the existence of God (Allah). This is the type of disbelief for which messages, messengers and callers to Allah have been deployed to guide and counsel those disbelievers .

**4-** Disbelief of turning away and knowingly rejecting Allah. It is the disbelief of those for whom the truth has become clear and their selves became sure of it; and yet they turn away from it desiring falsehood and hating the truth. This type disbelievers would argue using falsehood to refute the truth. When they failed to do so they started to be sarcastic of the messengers and the callers to Allah.

## **1 - Disbelief due to Arrogance**

*(verse 50)- "And (remember) when We said to the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis, he was of the Jinn (the under world), thus he rebelled against His Lord's command. Will you choose him and his seed for your patrons instead of Me, when they are an enemy to you? Calamitous is such exchange for evildoers!"*

Of all creatures Iblis is the most knowing one of his Lord; but he disbelieved because he refused to submit and obey the command of Allah despite the fact that he is sure of his knowledge of Him. The verse also refers to the ability of Iblis to mislead devotees to the extent that he is able to convince them to take him and his offspring as patrons instead of Allah. In this is a warning for the caller to Islam to beware of Iblis and his deception and to be on the alert against the latter's and his offspring's methods in misleading people. This requires that he should clarify this issue and often warn people against the machinations of the cursed cunning Iblis. The caller should also assert that mere knowledge about Allah does not mean faith in Him. Rather it is essential to submit and be obedient to the commands of Allah.

The keenness of Iblis to mislead devotees stems from his enmity to Adam as Iblis's banishment from the mercy of

Allah was due to his refusal to prostrate himself to Adam by way of arrogance against the command of Allah, and because he deemed himself better than Adam. Accordingly he despised Adam and his offspring, and trifled with them to add them to his hosts of the people of disbelief and perversion.

Allah, be He glorified and exalted, condemns that wrongdoers would take Iblis and his offspring as patrons instead of Allah despite his (Iblis's) enmity to them. By this they have in fact chosen the worst type of disbelief in place of faith.

*(verse 51)- "I (Allah) have not made them witness the creation of heavens and earth, nor their own creation nor was I to choose misleaders for (My helpers)."*

A group of humans who contact the Jinn (dwellers of the underworld) are deceived by the claim made by their supporters among the Jinn that Allah has authorized them to be masters of one of the affairs of this worldly life, thus they take them for patrons instead of Allah and so they obey them and do things that contradict and go against the revelations of Allah to His messengers. This verse includes a straightforward negation of this claim, and a confirmation from Allah, may he be glorified and exalted, that the Jinn know nothing about the creation of heavens and earth nor about their own creation; and that should He will to take helpers, He, glory be to Him, would not take those misleaders as helpers. This is because the Jinn (rather the deviated ones among them) have chosen the path of perversion and thus they do not qualify to be helpers to guidance and straightforwardness. This address also encompasses those humans who claim this.

## **2 - Disbelief due to Polytheism:**

*(verse 52)- "And (be mindful of) the Day when He will say: call those so-called partners of Mine whom you claimed. then they will cry unto them but they will not respond to them. And We shall set a gulf of doom between them."*

*(verse 53)- "And the criminals beheld the Fire and*

*thought that they were about to fall in it, and they found no way of escape from it."*

The scene of the surrender and abandonment on the Day of Judgment of the so-called partners and the entrance of them all into Hellfire due to that sin of polytheism will make disbelievers revise their polytheism, and it also makes believers cautious lest they should fall in any form of polytheism as the result is terrible for polytheists. This scene helps callers to present the issue of faith with strength to those polytheists who responded to those who misled them foolishly and without knowledge. Thus the psychology of disbelievers is prepared to receive the pieces of advice and the reminders from the callers to Islam.

### **3 - Disbelief due to Doubt in the Existence of Allah or Rejection without Knowledge:**

*(verse 54)- "And surely We have displayed for mankind in this Quran all manner of similitude, but man is more contentious than any thing."*

The Quran has explained in detail the issue of faith in which those who do not understand will continue to argue. This verse clarifies to callers to Islam that man is by nature inclined to argument and extensive dialogues around every strange issue presented to him or which goes against his convictions or beliefs. For such people messengers were sent and for such the Quran was revealed.

The above verse also indicates that the process of reform and guidance needs repeated and varied presentation of the concept of belief through different methods and approaches; for indeed the issue is not merely one of information and notification to people of disbelief about the existence of Allah and the obligation to obey Him, but it requires the ability to convince them which would lead to their guidance.

*(verse 55)- "And nothing hinders mankind from believing when guidance comes to them, and from asking for forgiveness of their Lord, (unless it be that they wish)*

***that the judgement of old should come upon them or (that) they should be confronted with the Doom."***

The nature of this type of disbelievers is still susceptible to guidance because nothing prevents them from belief. Allah has not tested them with what He tried the following type of disbelievers who turned away and were deprived of guidance. For these disbelievers the door will always be open to believe until the destination of Allah approaches with punishment in this life or through death. At that moment the door of repentance will be closed for them and the punishment on the Day of Judgement will be their lot.

Here indeed is a direction and a reminder for callers to Islam to be aware of the readiness of this type for guidance; for indeed nothing prevents them to respond to the call of faith whether it comes from Allah or emerges from their own selves.

Human nature continues to be ready to the call of faith until man knows the truth about faith, and it becomes clear to him; so if he turns away from it and despises it, his nature becomes corrupt and Allah seals his heart, hearing and eyesight so that he never believes.

#### **4 - Disbelief due to Turning Away and Rejection:**

***(verse 56)- "We send not the messengers save as bearers of good news and warners and those who disbelieve contend with falsehood in order to refute by it the truth. And they take Our revelations and that with which they are warned as materialistic jest."***

It is the disbelief of those for whom the truth has become clear but they turn away from it in pursuit and love of falsehood and out of hatred and scorn for the truth. The argument made by disbelievers to defend falsehood and refute the truth, despite the fact that the truth is clear to them; this means that their disbelief is one of turning away and rejection. Their scorn of the religion of Allah , the messengers and the callers show their extreme hatred of the religion of Allah.

*(verse 57)- "And who does greater wrong than he who has been reminded of the revelations of his Lord, then he turns away from them and forgets what his hands send forward (to the Day of Judgement)? Lo! On their hearts We have placed veils so that they understand it not (the Quran) and in their ears a deafness. And if you call them to guidance, in that case they will never be led aright."*

Those whose disbelief becomes one of turning away and rejection have, in fact, wronged themselves, for they are unable, under the circumstances to respond to the call of faith due to the barriers Allah established in their hearts; thus they don't accept any advice or direction and so they will never respond to guidance. These, no good is expected from them and there is no hope in their guidance.

As a matter of fact this type of disbelievers have, in point fact, paralyzed the process of thinking and stopped response to the sound of logic that makes it incumbent on man to think objectively without bias concerning all that he listens to. Thus it no more became the goal of their intellect and the action of their mind to seek the truth and discover it, but it became subservient to the choice of ideas and creeds that suit their whims or satisfy their arrogant impulses or agree with what their patrons say or the ideas and creeds they inspire in them.

Such disorder when it controls man's mode of thinking will paralyze the natural process of intercommunication between the faculties of hearing, and thus man becomes deaf to what he hears and if he hears he understands not. The sign of the control of this disorder in man is the sarcasm he uses and the futile argument he adopts for the sake of defending falsehood; and he would no more have any desire to know the truth or be committed to it.

*(verse 58)- "And your Lord is the Forgiver, the Owner of Mercy; should He take them to task (now) for what they earn, He would hasten on the doom for them; but theirs is an appointed term from which they will find no refuge."*

This verse refers to the end of those who believed and those who disbelieved among the ones mentioned in the other verse that says: (verse 54)- "And surely We have displayed for

mankind in this Quran all manner of similitudes, but man is more than ever contentious." And the other verse that states: (verse 55)- "And nothing hinders mankind from believing when guidance comes to them, and from asking for forgiveness of their Lord, except that the judgement of the men of old should come upon them or that they should be confronted face to face with the doom." These two verses refer to disbelievers due to doubt or disbelievers due to rejection without knowledge. Thus they argued to discover the truth and so some of them believed and some insisted on their disbelief.

The verse also refers to the possibility of reforming the mode of thinking among some of these perverted disbelievers so that when they believe the mercy of Allah will be on them and the barriers that deprive them of the light which Allah strikes in the hearts of believers would fall apart.

*(verse 59)- "And all those townships We destroyed them when they did wrong, and We appointed a fixed time for their destruction."*

As for the people who exceeded the limit in their disbelief and bordered on wronging themselves (see the verses 56-57) their disbelief became one of turning away and rejection; thus Allah destroyed them due to their disbelief and wrong doing on an appointed and known time; for indeed Allah knows that they will not believe after He put veils on their hearts and caused deafness in their ears. Thus they will never believe.

## \* **The Story of Moses and the Righteous Man** Verses (60 to 82)

In these verses we find a description of the relationship between callers to Islam with a special stress on the importance of understanding the concept of leadership and obedience in the course of describing that relationship. As for the events of the story, they evolve on the conviction of the existence of a permeating Divine wisdom in God's decree on the fate of men which may be hidden from them.

***(verse 60)- "And when Moses said to his servant: I will not give up until I reach the point where the seas meet though I march on for ages."***

This verse refers to the extent of the firm decision and keenness of Moses to meet the righteous man so that he might learn from him however much this might cost him of time and effort.

***(verse 61)- "When they reached the point where the two (seas)met, they forgot their fish, and it took its way into the waters, unnoticed being free."***

***(verse 62)- "When they had gone further, he said to his servant: bring us our food (lunch) for surely we have found fatigue in this our journey."***

This verse clarifies an appropriate method in arranging the meeting between Moses and the righteous man for the meeting place has been decided, namely the confluence of the two seas. The place and time of the meeting were decided by an unforgettable method for it is connected with the fish which is their food on the journey which can only be lost sight of for a limited period. There is here a lesson for believers, and a confirmation of the importance of accuracy and wisdom in the system of treatment among callers to Islam .

***(verse 63)- "He said: Did you see, when we resorted to the rock, for I forgot the fish, and none but the Devil caused me to forget to mention it; so it took its way into the waters by a marvel."***

In the above verse is manifested part of the behavior of the companion with his leader and how he apologized for mistaking to inform him on time of the marvelous thing and his explanation that the reason was because the Devil made him forget it, and it was not due to intended negligence. And thus Moses gave the example of good treatment to his companion and how he pardoned that mistake after he knew that it was due to forgetfulness.

The fact that Moses's companion did not know of the relationship between the fish and the appointed meeting place has contributed to trouble and long travel. For indeed had the companion known something about that relationship, he would

have not restricted himself to mere surprise but would have told Moses about what happened. Here is a reference to the importance of the knowledge of the leader's companions of details of their immediate responsibilities for this would contribute to their following up those details and their tackling them on the spot without delay.

*(verse 64)- "He said: this is what we have been seeking; so they retraced their steps once again."*

Moses did not busy himself in blaming his companion for his fault but started to return back seeking the meeting place. He was in fact using the wisdom that says: what Allah chooses is the best; and he accepted it.

*(verse 65)- "Then they found one of Our devotees to whom We had given mercy from Us, and had taught him knowledge from Our presence."*

As we know, Moses is a prophet and a messenger from Allah. He is Divinely inspired and he receives a message containing matters of creed and legislation directly from his Lord. Thus the type of knowledge Moses was seeking to learn from the righteous man of God, is a different type which is based on the knowledge of unseen things related to applied realities that are closely connected with daily events and affairs of life. They have no relation with matters of legislation. This concept has been clarified in the course of the story and in the reason of revelation.

The verse actually clearly states that the knowledge of the righteous man is a direct Divine knowledge” and We had taught him knowledge from Our presence." It is the knowledge of the prophets and close devotees of Allah. Such knowledge mentioned in the verse has been granted to the righteous man from his Lord. He obtained it through learning and not arrived at it through spiritual flow or unidentified Divine sensations as imagined by extreme Sufis who claim that they obtained such direct knowledge from Allah without learning or that those things take place without a direct command from Allah.

Belief that the Direct Divine knowledge is fulfilled through unidentified spiritual gifts might lead some sufis to take all that that occupies their minds and feelings and accept them

as Divine inspirations although they might be part of the Devil's whisper which can affect all men except messengers including Prophet Muhammad p.b.u.h. whom Allah helped to convert his devil to Islam.

*(verse 66)- "Moses said to him: May I follow you, provided that you teach me right conduct of that which you have been taught?"*

**M**oses, the Prophet of Allah was God's prophet for that time and the believers of his era were committed to follow him. When, however, Moses asked the righteous man to accept him as a follower, this is an indication that leadership in practical things and limited errands should be granted to the ones who are more knowledgeable and are more suitable for the errands. Such leadership is not given to the better person in general. This is a worthy system that deserves the attention and the contemplation of the relationship between callers of Islam and leaders. Since the righteous man had a knowledge of some sort which Moses wanted to learn from him, Moses offered the righteous man to be the leader of the trip and he promised to listen to him and obey. In this behavior he is a role model for every Muslim regardless of his position in life .

*(verse 67)- "He said: You can not bear with me."*

*(verse 68)- "And how can you bear with that whereof you cannot compass any knowledge."*

**H**ere the righteous man defined the difficulty which Moses will face on the trip as he knows his inability to bear with things whose details he does not know especially when they appear to be in conflict with Divine legislation revealed from Allah to Moses peace be upon him. It is also indicated here that the leader should explain things to his followers and clarify to them the difficulties and the possibilities they are going to face especially if he knows a weakness or a deficiency in them as the necessary qualifications and capacities to discharge that work are concerned.

**T**he righteous man expressed to Moses his doubt of his ability to bear with him; he, however, did not accuse him of general or absolute failure. Here, again, is a lesson for those who undertake leadership to be nice in dealing with their fol-

lowers. When they warn them of their weaknesses their aim is to draw their attention to them before starting their trip. If followers know of their ability they would proceed, if not they might put conditions or they would return. This approach is clear from the attitude of Prophet Muhammad p.b.u.h. when he addressed his companions (the Emigrants and the Supporters) before he took a decision to fight on the major battle of Badr.

***(verse 69)- "He said: Allah willing, you shall find me patient and I shall not in any thing gainsay you."***

Here Moses gave his oath of allegiance to the righteous companion and promised to obey him and be patient after he knew the importance of patience and obedience on this trip.

***(verse 70)- "He said: "well, if you follow me, don't ask me concerning any thing till I my self mention of it to you."***

Now after the righteous man made sure of the decision of Moses to abide by patience and obedience he defined for him the condition which he should accept on this journey namely that he should not ask him about anything until the man tells him about it of his own accord at the appropriate time he deems fit. Here is a reference to the right of the leader to have the condition to hide some things from his followers. The verse also indicates that such hiding should not be absolute, for it remains the followers right to ask a clarification of things once the mission or the trip is over or when it is decided for the parties involved to separate and depart.

***(verse 71)- "Then the two set out till, when they were in the ship, he made a hole in it . Moses said: Have you made a hole in it to drown its folk? You, surely, have done a dreadful thing."***

***(verse 72)- "He said: Did I not tell you that you could not bear with me?"***

***(verse 73)- "Moses said: Be not angry with me that I forgot, and be not hard upon me for my fault."***

Moses here could not bear with the first action committed by the good man as it conflicts with the religious values which Moses p.b.u.h. knew. Thus his inability to be patient is due to his keenness to forbid the good man from harming other people. This keenness surpassed his decision to abide by the

condition agreed upon by the two since the outset of the trip. The desire to forbid evil made him even forget that condition in the context of his commitment to give advice in his capacity as a messenger prophet. It is also clear that Moses was facing a hard time in harmonizing his commitment to be silent and never ask questions and his duty as a messenger of Allah. This put him in a difficult situation. He, however, apologized for going against the condition for he knew that the good man is commanded by Allah to do that job.

*(verse 74)- "So the two journeyed on till, when they met a lad, he killed him. Moses said: Have you slain an innocent soul who has slain no man? Surely you have done a horrid thing."*

*(verse 75)- "He said: Did I not tell you that you could not bear with me?"*

*(verse 76)- "Moses said: If I ask you after this about anything, don't keep company with me. You have received an excuse from me."*

Moses here rejected and condemned uncalled for and unjustified killing; he did not apologize for forgetting the condition this time; as the situation did not allow silence even if he remembers the good man's condition. It is also clear that Moses is not sure of his ability to be silent and patient over these things. Thus he asked the companion to excuse this oversight and give him the last chance in his company.

We have here a lesson for those who cannot observe patience and keep their promise that they should not hurt their companions through insisting on their companionship while continuing criticism, objection and schism; it is advisable to nicely leave in that case. The verse also refers to the good conduct of separation on difference among callers to Allah through defining the factors of difference without accusation or calumny.

*(verse 77)- "Thus the two journeyed on till, when they came unto the people of a certain township, they asked its inhabitants for food, but they refused to treat them as guests. Then they found in it a wall about to fall into ruins, so he repaired it. (Moses) said: if you so wished, you could have*

*taken payment for it."*

This time the good man did not commit an evil deed but rather did something good to a wicked people who to all appearances do not deserve that good deed. There is a reference here that man cannot bear something illogical unless he knows its justification even if that thing is good. We have here a lesson for every leader that he should clarify the reasons behind the deeds he does which seem to be illogical and to avoid questions and condemnation from his followers. Moses, though he was one of the eminent messengers of Allah, could not bear those things from the righteous man; what about ordinary believers who did not reach that degree? So here is an excuse for those unable to have patience on things that appear to be mistakes or perversions from the truth.

*(verse 78)- "He said: This is the separation between you and me! I will announce unto you the interpretation of that which you could not bear with patience."*

Thus at the end of the journey, the good man fulfilled his commitment to clarify those behaviors which Moses could not bear with patience. Here is a lesson for every caller to Islam that he should fulfill the condition he has taken upon himself before he is asked by any one else to fulfill it whether he be a head or a leader.

*(verse 79)- "As for the ship, it belonged to some poor people working on the water, and I wished to mar it, for there was a king behind them who is taking every ship by force."*

*(verse 80)- "And as for the lad, his parents were believers and We feared lest he should oppress them by rebellion and disbelief."*

*(verse 81)- "And We intended that their Lord should change them for one better in purity and nearer to mercy."*

*(verse 82)- "And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them and their father had been righteous, and your Lord intended that they should come to their full strength and should bring forth their treasure as mercy from your Lord; and I did it not upon my own command. Such is the interpretation of that with which you could not bear."*

The page of the unseen in these verses has revealed the harmony between what the good man did and what the Islamic, logical and human basics stipulate; this again is harmonious with the proverb that says: if you are aware of the unseen, you would accept reality. Thus the caller to Islam does not lose heart for the unexplainable and unjustifiable trend of events he observes. He has rather to believe that Allah does not lose sight of anything or any event in this universe; and that patience for unjustifiable matters is an inalienable quality for the success of callers to Allah in their mission and path in this life.

In other words a caller to Allah requires patience for unclear justification of actions of some of those who work with him in the field of the call and reform as long as there is trust in their religion and sincerity. He should strive to know the justification in matters that appear to suffer from a clear Islamic contravention before he would accuse any one or ill think of him.

### **\* The Story of Thul Qarnayn**

Verses (83 to 99)

Thul Qarnayn represents a model of a caller to Islam when he enjoys power and becomes a ruler. His movement east and west was to spread the call of truth and to establish justice, stop tyranny and help the needy.

As for his move towards the two dams, it was, in fact, for the sake of defending the nation against the aggression of the peoples of Gog and Magog whose attacks were repeated as well as their mischief in the land. Thus the verses dealing with the story of Thul Qarnayn refer to the duties of the caller to Allah when he enjoys power in land namely:

- 1- Calling to Allah and spreading religion.
- 2- Establishing justice.
- 3- Offering help and assistance to poor lands conquered by him.

4- Attempting to protect the nation against the attack of mischief mongers.

*(verse 83)- "They ask you of Thul Qarnayn. Say: I shall recite unto you a (true) account of him."*

*(verse 84)- "Lo! We made him strong in the land and gave him unto everything a road."*

*(verse 85)- "And he followed a road."*

These verses mention that power is achieved through the wise predestination of Allah and that Allah is able to provide His righteous slaves with means of power in all fields; and that the Muslim ruler should discharge his duties in all fields and all directions; and that Thul Qarnayn presents the role model for this.

*(verse 86)- "Till, when he reached the setting place of the sun, he found it setting in a muddy spring, and found a people thereabout: We said: O Thul Qarnayn! Either you punish or you show them kindness."*

*(verse 87)- "He said: As for him who does wrong, We shall punish him, and then he will be brought back unto his Lord, who will punish him with awful punishment!"*

*(verse 88)- "But as for him who believes and does right, good will be his reward, and We shall speak unto him a mild command."*

Thul Qarnayn could conquer the lands in the west and he had the choice to either punish them or do good to them thanks to his conquest of them. Thul Qarnayn, in fact, gave the example to every believing Muslim ruler to abide by justice in his rule; and those who do wrong and oppress, they will be punished and will suffer due to their oppression, and as for those who believe and do good they will be rewarded with the good and will find good treatment and nice words from the ruler along with those who believe among the inhabitants of the countries occupied by the believing ruler.

*(verse 89)- "Then he followed a road."*

*(verse 90)- "Till, when he reached the rising place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom."*

*(verse 91)- "So (it was). And We knew all concerning him."*

Thul Qarnayn continued his conquests to the east until he reached the end of the surface of the earth in the eastern direction where he found people residing there and suffering from utmost poverty and need even after he conquered their land. This is indicated in the verse that says: "So (it was). And We knew all concerning him." This refers to the fact that his conquests in the eastern direction were not for the sake of wealth and booty but for spreading religion and offering help to the inhabitants of those lands.

*(verse 92)- "Then he followed a road."*

*(verse 93)- "Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying."*

Thul Qarnayn then moved to the area between the two dams who had on their borders primitive people with whom it was not possible to talk and they almost do not understand what is said to them. Thus there was no hope of their favorable response to the call of truth after he conquers their land and takes hold of it.

There is a reference here that the goals of conquest for the believing ruler are spreading the religion of Allah and not occupation and domination. Thus when Thul Qarnayn was sure that conquest would not fulfill those goals among Gog and Magog he stopped there and did not think of invading them and conquering their land.

*(verse 94)- "They said: O (Thul Qarnayn!) Lo! (Gog and Magog) are spoiling the land. So may we pay you tribute on condition that you set a barrier between us and them?"*

The verse contains a reference to the duty of the Muslim ruler to protect his nation against the attack of neighboring countries and their evil through legal and appropriate means whether this might be a dam or any thing else. The nation has to participate in bearing the expenses of establishing defensive projects and installations.

*(verse 95)- 'He said: "That wherein my Lord has established me is better (than your Tribute). Do but help me with strength (of men), I will set between you and them a bank."*

Here is an indication that Allah supports and helps in every good deed; and that it is only next to his help that human's help comes in importance.

*(verse 96)- 'Give me chains of iron till, when he had levelled up (the gap) between the cliffs, he said: "Bring me molten copper to pour thereon."'*

Protecting the nation from aggression is the mutual responsibility of the ruler and the ruled. The verse mentions that it is incumbent on the nation to offer the material and the human help, while it is the duty of the ruler to organize the work and supervise its implementation. He should have the advanced scientific and technological know-how that enable him to complete the procedures of protecting his nation and the boundaries of his state.

*(verse 97)- "And (Gog and Magog) were not able to surmount it, nor could they pierce (it)."*

Protection of the nation was fulfilled through that action which was achieved by the cooperation of the nation with the ruler and the complementation of their efforts. Here is a reference that keeping off the aggression of the most wicked and powerful nations is possible through the presence of strong operation between the ruler and his nation in confronting that aggression.

*(verse 98)- 'He said: "This is a mercy from my Lord; but when the promise of my Lord comes to pass, He will crush it, for the promise of my Lord is true."'*

*(verse 99)- "And on that day We shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering."*

The verses refer to an important faith issue namely that the dam is one aspect of the mercy of Allah, and that believers should not only rely on material capabilities alone, and should not lose sight of seeking Allah's help and abide by what He commanded them to do so that his mercy, one aspect of which was the dam, would not be taken away.

The collapse of the dam will take place one day when the mercy is removed from humanity due to their perversion.

Thus the dam will collapse and they will be exposed to the mischief of God and Magog, and mischief will spread on earth, then, the Trumpet will be blown and Resurrection will take place and mankind will be gathered for the Account.

**\* Reasons of Perversion and Disorder in the Mode of Thought:**

Verses (100 to 106)

These verses show the reasons of disbelief and perversion and clarify aspects of disharmony in the mode of thinking among disbelievers. They also include a reference to the method of reform.

The chaos in norms that control the judgement of reason due to arrogance, envy or the ego whims leads to disorder in the mode of thinking; thus man's judgement of concepts and ideas received by his senses becomes corrupt and perverted as though he heard no truth and perceived no proof.

As for those who take some humans as their patrons and receive from them inspiration blindly and without any investigation, such people suffer rigidity in their reason and bypass the norms on which their minds should depend in evaluating things. These are the reasons of the perversion of the people of disbelief and diversion and their rejection of accepting the truth revealed in the Quran.

*(verse 100)- "On that day We shall present Hell to Disbelievers, plain to view."*

Hell will be presented to disbelievers clear and plain on the Day of Judgement. The image of such scene will no doubt shake them deeply as long as there is some good in them in this world; and this might encourage them to know the truth about this religion. This verse should raise a storm of fear in the minds of those who recite it which would shake all barriers that hide from them the truth with which the Quran descended.

*(verse 101)- "Those whose eyes were hookwinked*

*from My reminder, and who could not bear to hear.”*

The turning away of this type of disbelievers from the truth is due to disorder in the mode of thinking caused by personal factors like arrogance, the ego's whims, or envy. These have precluded their minds from understanding the truths their own eyes see and their own ears hear.

The approach for guiding this type of disbelievers should begin through defining aspects of perversion and disorder that destroyed the mode of thinking among them, and the attempt to reform them so that the truth of this religion would reach their minds without any distortion or damage. For without reforming that disorder direct call is of no use to treat them unless Allah so wills.

*(verse 102)- “Do disbelievers reckon that they can choose My bond-men as protecting friends beside me? Lo! We have prepared Hell as an abode for disbelievers.”*

The inclination of this type of disbelievers to take human patrons from whom they would receive guidance in all matters of faith will no doubt create psychological and intellectual barriers that would prevent them from accepting concepts, ideas or creeds other than what their patrons accept and acknowledge. Thus they actually ruin the gift of thinking Allah has given them.

The system of guidance with this type of disbelievers should be centered on emancipating them from intellectual and psychological subjugation to patrons so that they can receive the truth revealed in the Quran .What has been stated in the above verse will encourage those disbelievers to be liberated from subjugation to their patrons so that they can discover the truth of this religion whether those patrons are humans, groups, states or races.

As a matter of fact, Islamic conquests did not aim at spreading Islam by the sword as enemies of Islam claim, but they aimed at liberating man from the oppressive subjugation imposed by disbelieving states on their peoples which preclude them from the freedom of embracing Islam. In this situation disbelieving states play the role of the patron that forced itself on the nation.

*(verse 103)- "Say: Shall We inform you who will be the greatest losers by their works?"*

*(verse 104)- "Those whose effort goes astray in the life of the world, and yet they reckon that they do good work."*

*(verse 105)- "Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefor their works are vain, and on the Day of Resurrection We assign no weight to them."*

*(verse 106)- "That is their reward: Hell, because they disbelieved, and made a jest of Our revelations and Our messengers."*

These verses refer to a type of disbelievers who are hopeless and cannot be reformed; as their mode of thinking has been ruined to such an extent that led to the cancellation of the norms on which reason depends in evaluating things; their minds and hearts are covered with thick layers of corrupt concepts, ideas and creeds, that they became pretty sure that they are right in their rejection and their disbelief and that they do good through abiding by disbelief. No more have these people any system of dialogue; thus they adopted sarcasm in facing the divine revelation of the Quran and the messengers of God.

Adopting sarcasm means that such disbelievers have canceled all methods of dialogue that aim at knowing the truth of this religion. By doing this, they only wronged themselves. That is why Allah said about them: (verse 57)- "And who does greater wrong than he who has been reminded of the revelations of his Lord, yet turns away from them and forgets what his hands send forward (to the Judgement) Lo! On their hearts We have placed coverings so they understand it not, and in their ears a deafness. And if you call them to guidance, they will never then be guided."

**\* True Faith:**  
Verses (107 to 110)

**T**hese verses refer to the basic concepts of true creed relating to faith and practice, the message and the messenger and the relationship of all these to the Creator may He be glorified and supreme is He.

**T**he soundness of the creed and its immunity against perversion requires the correctness of the basic concepts on which the creed is founded. The comprehension of the caller to Islam of these concepts and his endeavor to reform all disorders that might affect them, will in fact protect the creed from perversion. The following verses refer to the basic concepts without which the creed can not be correct. These are:

- 1- The close connection between faith and deeds.
- 2- Belief in the perfection and completion of the message, as it is a gift from the comprehensive and extensive knowledge of Allah .
- 3- Sincerity in one's approach to Allah, and caution against polytheism in creed or practice.

*(verse 107)- "Lo! Those who believe and do good works, theirs are the Gardens of Paradise, for welcome."*

*(verse 108)- "Wherein they will abide, with no desire to be removed from thence."*

**T**he two verses refer to the close relationship of faith and practice to qualify to enter Paradise; and by the same token the weakness of faith or abandoning practice is considered a perversion from the straight path. Indeed disorder in the concept of the close relationship between faith and practice in the mind of the Muslim may lead to ruin and doom according to the verse that says: 'Don't cast yourselves with your own hands into ruin' 2:1:95 which was revealed in the context of abandoning spending in the cause of Allah.

**T**he clarity of the importance of the concept of the inter relationship between faith and practice among callers to Allah will encourage them to be role models and to remind believers of the importance of this concept for the soundness of their

creed and to warn them of abandoning practice and express empty wishes of Allah depending solely on faith that fills their hearts without practice especially the practice of actions that are binding Islamically.

*(verse 109)- "Say: Though the sea became ink for the Words of my Lord, surely the sea would be used up before the Words of my Lord were exhausted, even though We brought the like thereof to help."*

The above verse refers to the extensive knowledge of Allah, whose extensiveness and comprehensiveness surpass all human perceptions. It also indicates that the words of the Quran are boundless and endless oceans of knowledge.

The stability of this concept in the hearts of believers grants them tranquillity and peace and trust in all that has been revealed in the Quran. It gives them confidence in the perfection of this religion and its embracing all aspects of creed through which their religion is right and their worldly life is good; as it is a gift of the wide comprehensive knowledge of Allah.

Deep conviction in that concept protects a Muslim from accepting the perversion of the people of the book and the innovations of some perverted Muslims. It also removes from the mind of people of knowledge and the callers to Islam their vanity in their knowledge thus they do not exceed the limits nor introduce innovations in their religion.

*(verse 110)- "Say: I am only a mortal just like you. It is inspired in me that your God is only One God. So whoever hopes for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord."*

The above verse refers to the following faith concepts:

- 1- That the Messenger is only a mortal who receives revelation from Allah, and in spite of this he does not acquire any of the Divine attributes; for Allah says: Say: I am only a mortal like you; it is only inspired in me that your God is one God.
- 2- The two foundations of the acceptable deed are:
  - a- That it should be correct in accordance with the

law of Allah and the way of His Prophet p.b.u.h.  
b- That it should be purely for the sake of Allah alone, free from all forms of polytheism (major and minor).

**A**s for the concluding part of the verse that says: “So whoever hopes for the meeting with his Lord, let him do righteous work, and make none as sharer in the worship due unto his Lord.”

**B**elief that the Messenger is only a mortal protects the creed of the Muslim from perversion that leads to major polytheism namely the perversion that ruined the creed of the Christians due to their lifting the status of Christ and making it above the level of humans until he became afterwards a worshipped god.

**A**lso deep conviction that Allah only accepts of deeds the ones that are purely for His countenance having no partners, this protects the creed of the Muslim against minor polytheism.

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