

Tafseer Al-Baqarah (2: 253-257)

From the Book, Introduction to the Tafseer of the Quran,

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﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ (253) يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا بِمَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةً وَلَا شَفَاعَةً ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (254) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ (255) لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ (256) اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ (257)﴾

“We have favored some of those Messengers above others. Allah spoke directly to some, and raised some high in rank. To Esa, son of Mary, We gave clear confirming evidences and supported him with the holy spirit. If Allah had willed, succeeding generations would not have fought after receiving the clear confirming evidences. But they differed. Some believed while others disbelieved. Yet if Allah had willed, they would not have fought one another. But Allah does what He desires. (253) O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are the wrongdoers. (254) Allah! There is no god except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge, except what He wills. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest. (255) Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unailing hand-hold, with no break in it. And Allah is All-Hearing, All-Knowing. (256) Allah is the Guardian of the believers—He brings them out of darkness and into light. As for the disbelievers, their guardians are false gods who lead them out of light and into darkness. It is they who will be the residents of the Fire. They will be there forever. (257)” [TMQ Surah Al-Baqarah 2:253-257]

1. After Allah (swt) explained in the previous verse, ﴿تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾

“These are Allah’s revelations which We recite to you in truth. And you are truly one of the messengers.” [TMQ Surah Al-Baqarah 2:252] . The verses and rulings that Allah (swt) has revealed indicate the truth of his (saw) Prophecy, and that he is one of the Messengers (as). Allah (swt) explains in this verse, ﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾ “We have chosen some of those Messengers above others.” [TMQ Surah Al-Baqarah 2:153]. Allah’s Messengers (as) differ in the manner in which verses were revealed, indicating their truthfulness, and the diversity of the laws that Allah (swt) revealed to them. Amongst them there is the one to whom Allah (swt) spoke to verbally. There is the one to whom Allah (swt) revealed a revelation. There is the one who is sent by Allah (swt) to his people in particular, or to all people. There is the one for whom Allah (swt) makes a sign of His Prophecy the invalidating the illusion of the illusionists, or another the healing the dead, or another a miraculous Qur’an.

Allah (swt) clarifies that He is the All-Conquering One over His servants, nothing happens in His Dominion against His will, Glory be to Him.

Those who disagreed over their Prophets (as), after seeing the verses indicating the truthfulness of the Messengers (as), and then fought after them, did not do that despite the Desire (iraadah) of Allah (swt). Instead they did it by their choice and free will. Their action is not out of compulsion on the part of their Creator, for if Allah (swt) had willed, He would have created them upon guidance, and prevented them from disagreeing over their Prophets (as). The Wisdom of Allah (swt) determined that He makes clear to the people what is good from evil, by sending Messengers (as) to them. He (swt) lets them choose whatever good they want and rewards them for it. He lets them choose whatever evil they want, and punishes them for it. They are responsible for it, as long as they did it by choice and free will.

Here, it is necessary to clarify two important matters, that we previously mentioned in this Tafsir, and we return them, due to their importance:

a. The servant cannot do an action, despite Allah (swt), or by force (Jabr) against Him. The meaning is that the actions of the servant are within the Desire (Iraadah) and Will (Mashee'ah) of Allah (swt) and are not forced upon Allah (swt). It does not mean that they are with Allah's Approving Pleasure (Ridaa). When it is said that so-and-so stole within Allah's Will and Desire, it means that he stole, but not by being forced upon Allah (swt). It does not mean that it was stolen with Allah's Approving Pleasure. Allah's Desire and Will are a Shariah legal reality. It means that nothing is accomplished in the Dominion of Allah (swt), by being forced upon Him, Glory be to Him. Instead, it is all within His Desire and Will. The linguistic meaning does not mean whoever willed or desired, is in the sense of his approving pleasure.

b. The servant is responsible for all his voluntary actions. If they are good, he will be rewarded for them. If they are evil, he will be punished for them. Allah (swt) said, ﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾ **“Every soul will be held for what it earned.”** [TMQ Surah Al-Muddaththir 73: 38]. Allah (swt) said, ﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (123) وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا﴾ **“Divine grace is neither by your wishes nor those of the People of the Book! Whoever commits evil will be rewarded accordingly, and they will find no protector or helper besides Allah. (123) But those who do good, whether male or female, and have Iman will enter Paradise. They will never be wronged, even as much as the speck on a date stone. (124)”** [TMQ Surah An-Nisa' 4: 123-124].

Thus, there are those people who disagreed over their Prophets (as), after they saw the verses evidencing the truth of their Prophecy. Some of them believed and some of them disbelieved. They are all responsible for their aforementioned choice of Iman or disbelief. According, there will be reward with Paradise for the people of Iman and recompense with Hell for the people of disbelief.

However, in everything they chose of Iman and Disbelief, it was not against the Will of Allah (swt) or forced upon Him, Glory be to Him. If Allah (swt) had willed, He could have prevented them from this difference, preventing conformity. He could have made them one Ummah and created them upon guidance.

However, Allah's Wisdom (Hikmah) determined otherwise. So He (swt) let them choose whether to believe or disbelieve. He compensated them with reward or punishment accordingly. After He (swt) sent them Messengers (as) and clarified to them the signs and established evidence against them. Allah (swt) does what He wants. Allah (swt) said, ﴿وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنُوا وَلَٰكِنْ﴾ **“Yet if Allah had willed, they would not have fought one another. But Allah does what He desires.”** [TMQ Surah Al-Baqarah 2: 253].

Allah (swt) said, ﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾ **“Those Messengers! We favored some of them to others”** [TMQ Surah Al-Baqarah 2:253]. This means We distinguished them from each other in a number of matters. So from among the Messengers there is the one to whom Allah (swt) spoke, such as Musa (as). Allah (swt) said, ﴿وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا﴾ **“And Allah spoke to Musa directly”** [TMQ Surah An-Nisaa 4:164]. Amongst them is the one to whom Allah (swt) inspired

Revelation through Jibraeel (as), such as the Messenger of Allah, Muhammad (saw). Allah (swt) said, ﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ﴾ **“Say, ‘Whoever is an enemy to Jibraeel, for indeed he has brought the Quran down to your heart by the permission of Allah (swt)’** [TMQ Surah Al-Baqarah 2:96].

Muhammad (saw) was sent to all people, and other messengers (as) to their people in particular, ﴿أَعْطَيْتُ حُمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي كَانَ كُلُّ نَبِيٍّ يُرْسَلُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ، وَجُعِلَتْ لِي الْأَرْضُ﴾ **“I was given five things that no one had given before me: Every prophet was sent to his people specifically, whereas I was sent to all of the black and the white. The earth was made for me a place of worship and purification. I was granted intercession. I was supported with terror over month’s journey. Spoils were made lawful for me. This was not permissible for anyone before me.”** [Bukhari and Muslim]

This verse, ﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾ **“Those Messengers! We favored some of them to others.”** [TMQ Surah Al-Baqarah 2:253] does not contradict the verse ﴿لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾ **“We make no distinction between any of His Messengers”** [TMQ Surah Al-Baqarah 2:285] and it does not contradict either With the hadith, « لا تفضلوا بين أنبياء الله » **“Don't give superiority to any prophet amongst Allah's Prophets.”** [Bukhari and Muslim]

This is because the origin of favor in the language is an increase, as opposed to deficiency. Whoever increases another in one matter has been favored more than him in this matter, that is, he has been increased within it. Therefore, whoever has more sustenance than others will have been favored over him. Allah (swt) said, ﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ﴾ **“Allah favors some over other in Rizq”** [TMQ Surah an-Nahl 16:71]. Favor does not mean more than an increase in a matter, and the latter may be favored in another matter.

The Prophets (as) do not differ in terms of Prophethood, and this is the meaning of what was stated in the verse, ﴿لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾ **“We make no distinction between one another of His Messengers”** [TMQ Surah Al-Baqarah 2:285] and the hadith: « لا تفضلوا بين أنبياء الله » **“Don't give superiority to any prophet amongst Allah's Prophets”** (Bukhari and Muslim). However, whoever Allah (swt) increases among them in another matter will have favored him in that matter, as in the verse ﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾ **“Those Messengers! We favored some of them to others”** and as in the Almighty’s saying: ﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُودَ زَبُورًا﴾ **“And indeed, we have favored some Prophets (as) over others, and We gave Zabur to Dawood (as)”** [TMQ Surah Al-Isra 17:55]. And as we mentioned in the previous hadith from Messenger of Allah (saw).

Allah (swt) said, ﴿مِنْهُمْ مَن كَلَّمَ اللَّهُ﴾ **“Among those are ones to whom Allah spoke”** i.e. Musa (as).

Allah (swt) said, ﴿وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ﴾ **“And raised some from them in status”** Muhammad (saw) as mentioned by Ibn Abbas (ra).

Allah (swt) said, ﴿وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ﴾ **“To Esa, son of Mary, We gave clear confirming evidences”** i.e. reviving the dead, healing the blind and the lepers, and creating birds from clay, by Allah’s will.

Allah (swt) said, ﴿وَإَيَّدْنَاهُ بِرُوحِ الْقُدُسِ﴾ **“and supported him with the holy spirit,”** which means that We strengthened him with Jibraeel (as).

Allah (swt) said, ﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا الدِّينَ مِنْ بَعْدِهِمْ مَنْ بَعْدَ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ﴾ **“If Allah had willed, succeeding generations would not have fought after receiving the clear confirming evidences. But they differed. Some believed while others disbelieved,”** which means that their fighting was not by compulsion or coercion from Allah (swt), but rather by His (swt) will. Allah (swt) is capable of preventing them from fighting, but He (swt) allowed them to do as they chose, so they fought due to their disagreement about their Prophets (as). Some believed while others disbelieved, so it was mentioned ﴿وَلَكِنْ اخْتَلَفُوا﴾ **“But they differed”**, an

evidence that their disagreement is the reason for their fighting.

Allah (swt) said, ﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا﴾ “If Allah had willed, they would not have fought” is the confirmation of what was mentioned in the previous verse. Nothing happens in the dominion of Allah (swt) by compulsion upon Him (swt), but only by His will.

This confirmation is not mere repetition. According to the Arabic style of speech, when a fluent Arabic speaker starts mentioning a matter, then something occurs that prompts the mention of another matter, and if they thereafter intend to return to the first matter, they mention it again, or something similar, to reconnect the continuity of the discourse, that was interrupted.

This is as Allah (swt) says: ﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا﴾ “Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Iman, but such as open their breasts to disbelief” [TMQ Surah An-Nahl 16:106]. So, if the discourse begins with someone who disbelieves in Allah (swt) after having believed, and Allah (swt) mentions the state of compulsion afterwards, then He (swt) returns to mention of disbelief, and completes the verse in a manner similar to how it began, ﴿وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا﴾ “but such as those who open their breasts to disbelief” [TMQ Surah An-Nahl 16:106].

And similarly, in this verse, Allah (swt), mentioned the connection of compliance with His Will. ﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا الَّذِينَ مِنْ بَعْدِهِمْ﴾ “If Allah had willed, succeeding generations would not have fought.” Then He (swt) mentioned their disagreement regarding their Prophets (as). Then He (swt) returned in a manner similar to how He (swt) began, ﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا﴾ “Yet if Allah had willed, they would not have fought one another” This is a style in Arabic that is extremely eloquent and expressive.

Allah (swt) said, ﴿وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ “But Allah does what He desires.” He (swt) is not incapable of anything. There is no one who can reject His judgment. Allah (swt) said, ﴿وَإِذَا قَضَىٰ أَمْرًا﴾ “When He decrees a matter, He only says to it : "Be!" - and it is” [TMQ Surah Al-Baqarah 2:117].

2. After Allah, (swt), clarified in the previous verse the condition of the nations and their disagreement about their Prophets (as). He (swt) mentioned that among them are believers and disbelievers, Allah (swt) then elaborated in the subsequent verses on the characteristics of the believers and the disbelievers. As for the believers, they spend from their wealth in charity, investing in their hereafter, where nothing will benefit them except their righteous deeds. There, they engage in no trade that yields profits and no transactions to accumulate wealth. Instead they engage in acts of charity. They are not accompanied by friends who share in their burdens, or assist them in doing good deeds, unless they are among the righteous. No one intercedes for them except by Allah’s permission. They are among the successful ones.

As for those who disbelieve, they are the wrongdoers who have misplaced the matters and denied the Creator (swt). They followed the footsteps of Shaytan. The evils of their deeds overtook them, leading them to destruction.

Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ﴾ “O believers! Donate from what We have provided for you.” Indeed, this is an address to the believers, urging them to spend from their wealth. It is a call to charity and generosity.

Allah (swt) said, ﴿مَنْ قَبْلَ أَنْ يَأْتِي يَوْمَ لَا يَبْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ “before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are the wrongdoers.” It is a strong exhortation, serving as contextualization (قرينة) that the request is emphatic and decisive (جازم).

This means that the required spending in this noble verse is an obligatory act, specifically referring to Zakat, and the intended charity in the verse is not the voluntary charity, Sadaqah (صدقة).

Allah (swt) said, ﴿لَا يَبْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ﴾ “there will be no bargaining, friendship, or

intercession”, by placing (لا “no”) in the grammatical state of ar-raf’a. It then acts as an indicator for an action, within in negation. In this case, it carries both general and specific negation, making it ambiguous (متشابهه mutashaabih). However, it can also be recited with (لا) in the grammatical state of al-fatah, acting as if it were (إن “indeed”). In this case it is for general negation and nothing else. In this case, it becomes unequivocal and unambiguous (محكم muhkam).

Both the forms of recitation are mutawattir (of confirmed narration). The meaning is the same in both cases. The unambiguous (المحكم) imposes upon the ambiguous (المتشابهه) one. Therefore, the meaning is a general negation of buying, friendship, and intercession on that Day.

The confirmation of the negation here emphasizes its generality (العموم), with specification (تخصيص) regarding friendship and intercession. The specification of any matter implies that the wording of the matter is general in origin. The specification of friends (close associates) is mentioned in the verse, ﴿الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾ **“Friends on that Day will be foes one to another except the fearing ones”** [TMQ Surah Al-Zukhruf 43:67]. The specification of intercession is mentioned in His (swt) saying: ﴿يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾ **“On that day no intercession shall avail, except the one for whom the Most Gracious has given permission and whose word is acceptable to Him”** [TMQ Surah Ta’ha 20:109]. It is also mentioned in the hadith: «أعطيت الشفاعة» **“I have been granted intercession”** (Bukhari and Muslim).

3. After that, Allah (swt) mentioned a magnificent verse in which He (swt) attributes sublime qualities to Himself. He (swt) alone is deserving of worship, unique in His divinity, with no deity but Him. He (swt) is the Ever Living, the Sustainer of all affairs of His creation, never overtaken by fatigue, drowsiness, or sleep. He (swt) is the Owner of the heavens and the earth and everything in them, and all that is between them. He (swt) possesses greatness and omnipotence. No one dares to intercede with Him without His permission. He (swt) is the All-Knowing, well-acquainted with all His creations, past and future. None can access His knowledge except by His will, glorified be He. He (swt) encompasses everything. The preservation of the heavens and the earth and all that is in them is not burdensome for Him. He (swt) is exalted in His dominion and authority, magnificent in His glory and majesty. He (swt) is glorified, as He (swt) described Himself, transcendent and exalted above any description that does not befit His great and lofty greatness.

It is the greatest verse in the Quran. Imam Ahmad, in his Musnad, narrated through the route of Abu Dharr (ra) that he asked the Prophet (saw), «قلنت يا رسول الله أيما أنزل عليك أعظم؟» “O Messenger of Allah (saw), which verse revealed to you is the greatest?” The Prophet (saw) replied, «آية الكرسي لله» **“Ayat al-Kursi, ‘Allah! There is no deity except Him, the Ever-Living, the Sustainer of existence.’”** This narration is also reported through the routes of Ubayy and Abu Umamah, and Darimi recorded a similar hadith in his Sunan.

And this does not contradict the fact that all the verses are the words of Allah. The Quran, as the speech of Allah (swt), is unified in its greatness. However, Allah (swt) has chosen to grant some verses greater reward than others for a wisdom known to Him (swt).

It has been authentically reported from the Messenger of Allah (saw) that he said to Abu Sa’id al-Ma’alla (ra), «سورة (الْحَمْدُ لِلَّهِ (saw) لأعلمنك أعظم سورة في القرآن قبل أن تخرج من المسجد. ثم قال رسول الله، رَبِّ الْعَالَمِينَ» **“Should I not inform you of the greatest Surah in Quran before you leave the Masjid? Then Messenger of Allah (saw) said, the Surah of, رَبِّ الْعَالَمِينَ”** (Bukhari).

As we mentioned in the previous hadith about Ayat al-Kursi, it is the greatest verse in the Quran.

This implies the greatest reward. It does not contradict the fact that all the verses of the Quran are the Words of Allah (swt).

They are equal in being the Words of Allah (swt). However, they differ in terms of the reward, as Allah (swt) wills. There is no contradiction between these two states.

This noble verse came after what was mentioned in the last part of the previous verse, ﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ **“Those who disbelieve are the wrongdoers.”**

It serves as a rebuke to the disbelievers. It is a clarification of the enormity of their misguidance and persistence in their deviation. They placed the creations of Allah (swt) on the same level as their great Creator, ﴿لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ **“There is no god except Him, the Ever-Living, All-Sustaining”**.

So how can they disbelieve and worship entities other than Allah (swt) among His creations, or associate partners with Him (swt)? How can they place matters in an inappropriate context, and become among the wrongdoers?

Allah (swt) alone is deserving of worship, unique in His divinity, and the disbelievers are indeed the wrongdoers.

Allah (swt) said, ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾ **“Allah! There is no god except Him”** that Allah (swt) alone is deserving of worship.

The word (الله) is the mubtada'a (مبتدأ) subject and (لَا إِلَهَ) is the second mubtada'a (مبتدأ). Its khabar (خبر) predicate is omitted, with its determinator being “worshipped” or “existent.” (لَا no) is لا of nafiyyah (نافية) negation for the type (jins) and so acts as إن (إله) is the noun (ism) for لا of negation for the type based on the fatah (الفتح) grammatical case. Its predicate is omitted, whilst its determination is “existent” or “worshipped.” The khabar predicate is in the ar-raf'a grammatical case (المرفوع). The Arabs designate the position of the لا of nafiyyah negation of a thing and its name is the “subject in the ar-raf'a” case (مبتدأ مرفوع). The predicate (خبر) is (لَا) لا of negation which is omitted. It is the predicate in the form of (لا) with its noun (ism), in this way. (هُوَ) **“He”** is in place of the ar-raf'a case, as a substitute (بدل) for the place (لَا إِلَهَ). (هُوَ) **“He”** is also the predicate of the first subject which is (لَا إِلَهَ إِلَّا هُوَ). And (إِلَّا) here is a device of exception (استثناء) rendered ineffective (having no effect).

Allah (swt) said, ﴿الْحَيُّ الْقَيُّومُ﴾ **“the Ever-Living, All-Sustaining”** are two attributes for (هو).

Allah (swt) said, ﴿الْحَيُّ﴾ **“the Ever-Living”** is the One with eternal life, meaning the one for whom there is no way to perish. Its root is 'حيو', with the elongated and broken 'و' before it and a merged 'ياء.' That's why (الحياة) is written with a 'و' in the Quranic script for this root. It is supported by (الحيوان) as this root appears in it.

Allah (swt) said, ﴿الْقَيُّومُ﴾ **“All-Sustaining”** is an exaggerated form of emphasis, denoting standing, with its root being 'قيوم' from 'فيقول', where the 'و' and 'ي' merged, after one of them was preceded by a sukoon, transforming 'واو' into 'ياء.' It signifies the one who manages and sustains what He has created.

Allah (swt) said, ﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ **“Neither drowsiness nor sleep overtakes Him”**. The state of feeling sleepy is a repose that precedes sleep. It is not sleep or drowsiness. The verse indicates the inclusivity of negation for both, as Allah (swt) is not overtaken by drowsiness, whether it leads to sleep or not. Likewise, He (swt) does not experience sleep.

The original form is 'سنة' and 'وسنة', then the 'واو' was omitted. Therefore, one says 'وسنان' for the one, who is dominated by drowsiness, based on the mentioned root.

The repetition of 'لا' is to indicate the comprehensiveness of negation for both, meaning the encompassing of both separately. This is in contrast to a phrase like (لا تأخذه سنة ونوم) where it does not specify the negation of each separately. Instead, it may negate both together, i.e., 'not overtaken by both drowsiness and sleep simultaneously'. As for what is in the Quranic verse ﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ **“Neither drowsiness nor sleep overtakes Him”**, so, the negation encompasses drowsiness alone, or sleep alone, or both. Thus, Allah (swt) is not overtaken by drowsiness leading to sleep, and if not leading to sleep, He (swt) is not overtaken by sleep.

Allah (swt) said, ﴿لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ **“To Him belongs whatever is in the heavens and whatever is on the earth”**, meaning that Allah (swt) is the owner of everything: the heavens, the earth, and all that is in them and whoever is in them. The 'لام' (lam) signifies ownership.

The repetition of “whatever” ما is to eliminate any ambiguity regarding whether Allah (swt) owns the heavens and what is in them and the earth, excluding anything that is in them, if it were

only stated as '(له ما في السموات والأرض)'. The repetition clarifies the intended meaning that Allah (swt) is the owner of the heavens, the earth, and all that is in the heavens and the earth.

As for our statement that the verse indicates that Allah (swt) is the owner of the heavens and the earth and all that is in them, including the reasoning and the non-reasoning, knowing that the tool used is '(ما)' which is for the non-reasoning, this is for two reasons:

First: The predominance of non-reasoning material components of the universe over the rational beings, highlighting the relatively small size of the rational beings, compared to the rest of Allah's non-reasoning creations.

Second: With the indication of what came after it, ﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾ **“He knows what is ahead of them and what is behind them”** specific to the reasoning beings. This is because the plural pronoun '(هم)' is exclusive to the reasoning beings, indicating that ﴿مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ **“whatever is in the heavens and whatever is on the earth”** which includes the rational beings.

The verse indicates that everything is owned by Allah (swt), and what is owned by other than Him does not deserve to be worshipped. This serves as a rebuke to them for their worship of idols, planets, and other creations.

Allah (swt) said, ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ **“Who could possibly intercede with Him without His permission”**. The interrogative question is expressive of disapproval, meaning no one dares to intercede with Allah (swt) without His permission. This indicates the greatness and majesty of Allah (swt). As in the hadith about intercession: «أتى تحت العرش فأخبر له ساجداً فيدعني ما شاء الله» **“I will come under the Throne and prostrate, then it will be said: ‘Raise your head, O Muhammad (saw), and speak, for you will be listened to; intercede, for your intercession will be accepted.’ He said: ‘So I will raise my head and praise my Lord with words that He will teach me, then I will intercede, and He will set a limit for me, so I will admit them to Paradise”** (Bukhari).

The verse indicates that there is intercession, but it is by the permission of Allah (swt). The Messenger of Allah (saw) is given permission, and he intercedes as mentioned in the hadith.

Allah (swt) said, ﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾ **“He knows what is ahead of them and what is behind them”** The pronouns refer to everyone who has the faculty of reasoning from His (swt) saying: ﴿لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ **“To Him belongs whatever is in the heavens and whatever is on the earth.”** It means that Allah (swt) knows ﴿مَا بَيْنَ﴾ **“and what is behind them”** and what will be after them, i.e. ﴿أَيْدِيهِمْ﴾ **“what is ahead of them”** and what will be after them, i.e. ﴿وَمَا خَلْفَهُمْ﴾ **“and what is behind them”**.

Allah (swt) said, ﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾ **“no one can grasp any of His knowledge, except what He wills.”** It means no one can have access to anything that Allah (swt) knows, unless Allah (swt) wills to teach it. What Allah (swt) knows cannot be reached by anyone except by the will of Allah (swt), ﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾ **“He has taught man that which he knew not”** [TMQ Surah Al-Alaq 96:5] and ﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾ **“My Lord! Increase me in knowledge”** [TMQ Surah Ta'ha 20:114].

Allah (swt) said, ﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾ **“His Seat encompasses the heavens and the earth”**. Here ﴿كُرْسِيُّهُ﴾ **“His chair”** is from the ambiguous (verses), and in accordance with what we have mentioned in the introduction regarding the adopted method of interpretation, we will first resort to the Shariah legal truth. That is, we will search for authentic hadiths of the Prophet (saw) related to the interpretation of Al-Kursi (الكرسى). If we find them, we will rely on them. Otherwise, we will resort to the Arabic language. This is because the Quran was revealed in the Arabic language, ﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾ **“Verily, We have sent it down as an Arabic Quran in order that you may understand”** [TMQ Surah Yousaf 12:2] and ﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ﴾ **“Which the trustworthy spirit (Jibril) has brought down; (193) Upon your heart (O Muhammad (saw)) that you may be (one) of**

the warners, (194) In the plain Arabic language” [TMQ Surah Ash-Shuara 26:193-195].

There are hadiths mentioned in the interpretation of Al-Kursi. If authentic, they would have been the basis for interpretation. However, they are not free from criticism, and the closest to correctness is the following:

Al-Bayhaqi narrated in his book *الأسماء والصفات* (Names and Attributes) through the chain of Abu Dharr (ra), who said: **«يا أبا ذر، ما السموات والارض في الكرسي كفضل الفلاة على الحلقة»** **“I said, 'O Messenger of Allah (saw), what has been revealed to you is the greatest?' He (saw) said: 'Ayat al-Kursi.' Then he said: 'O Abu Dharr, the seven heavens with the Kursi are like a ring thrown in an open desert, and the superiority of the Throne over the Kursi is like the superiority of the desert over the ring.'”**

It was also narrated by Ibn Hibban in his Sahih. Ibn Hajar mentioned it quoting from him in Fath al-Bari and added: “And there is evidence from Mujahid, narrated by Saeed bin Mansur in the Tafsir...”.

If this hadith were authentic, we would have accepted it. The meaning would be that the Kursi is a magnificent creation of Allah (swt), greater than the heavens and the earth, and what is contained within them. It is like a ring in a vast desert. However, we believe in this meaning for the Kursi and do not go beyond it.

However, Al-Bayhaqi mentioned the hadith with two chains: the first one including Yahya bin Saeed Al-Saadi Al-Basri. Al-Uqayli said he is not reliable in his narrations. Ibn Hibban mentioned that he reports inverted and broken chains. It is not permissible to use him as evidence when he is alone. Ibn Hibban also mentioned that he reported this hadith as marfoo from Ibn Juraij. Ibn Adi stated that this hadith is known through this chain but is criticized. It is rejected if it is reported by this route alone. Therefore, ulema have criticized the authenticity of this hadith. (See Lisan al-Mizan, Vol. 6, p. 316, No. 70/9144, Dar al-Fikr for Printing and Publishing).

The second chain includes Ibrahim bin Hisham. It is also not considered valid, as mentioned by Abu Zur'ah, Abu Hatim, and Adh-Dhahabi. (See Lisān al-Mīzān, Vol. 1, p. 124, No. 373, Dār al-Fikr for Printing and Publishing).

As for Ibn Hibban, he also mentioned Ibrahim bin Hisham in his narration, and it is not considered valid, as we mentioned above.

Regarding Saeed bin Mansur, the hadith mentioned in his Sunan is weak. He reported from Abu Muawiyah from Al-A'mash from Mujahid who said, **«ما السموات والأرض في الكرسي إلا بمنزلة حلقة ملقاة في أرض فلاة»** **“The heavens and the earth in the Throne are like a ring thrown in a vast land.”** This chain is considered weak. Abu Hatim al-Razi said, **«إن الأعمش قليل السماع من مجاهد وعامة ما يروي عن مجاهد مدلس»** **“Indeed, Al-A'mash has little reception from Mujahid, and most of what he narrates from Mujahid is Muddalas (concealed).”** (See 'Ilal al-Hadith by Ibn Abi Hatim, Vol. 2, p. 210, No. 2119, and see Sunan Saeed bin Mansur, Vol. 3, p. 952, No. 425, with the annotations by Dr. Saad Al-Humaid.)

Therefore, the narrations mentioned in the interpretation of Ayat al-Kursi are not without criticism. Accordingly, we will resort to the linguistic analysis in explaining Ayat al-Kursi:

The term “Al-Kursi” is sometimes used in Arabic to refer to knowledge. This usage is based on the idea that those who sit on a chair (Kursi) are 'ulema. It is metaphorically applied to signify the status of knowledge, as in the dictionary. From this perspective, the term “Al-Kursi” is used to denote the state of knowledge, metaphorically representing 'ulema who are associated with learning, just as “Kursi” is associated with those who sit in chairs. Another example is the term “Kurasa” (notebook), as it encompasses knowledge.

So, the meaning would be **«وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ»** **“His Seat encompasses the heavens and the earth.”** It means His knowledge extends over the heavens and the earth. Especially since His statement before that is, **«يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ»** **“He knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge, except what He wills.”** The discussion began about the knowledge of Allah (swt) and the incomprehensibility of His knowledge. It indicates that Allah (swt) knows everything

about His creatures, while they do not encompass His knowledge. Thus, the knowledge of Allah (swt) extends over the heavens and the earth. It emphasizes the vastness of His knowledge and the impossibility of encompassing it. Therefore, the interpretation of “Al-Kursi” as knowledge has a correct and straightforward meaning.

This is what we favor in interpreting “Al-Kursi” as knowledge, and we say we favor it because the ambiguous (متشابه) often leans towards a specific interpretation. However, it does not decisively establish it, as it is ambiguous.

It has been reported that Ibn Abbas (ra) interpreted “Al-Kursi” as knowledge, meaning the knowledge of Allah, the Exalted.

Allah (swt) said, ﴿وَلَا يَؤُدُّهُ حِفْظُهُمَا﴾ **“and the preservation of both does not tire Him”** He is not fatigued by preserving the heavens and the earth and whatever is in them, nor does the preservation of them burden Him.

Allah (swt) said, ﴿يَؤُدُّهُ﴾ **“tires Him”** It means that it does not burden Him. It is said, “Make the load lighter for me,” meaning make it less heavy for me, and I bore the hardship from him.

Allah (swt) said, ﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ **“For He is the Most High, the Greatest”** It means in power and status.

Allah (swt) said, ﴿الْعَلِيُّ﴾ **“Most high”** The Subduer, the Dominator of all things. Arabs say, “So-and-so rose above so-and-so,” meaning he overcame and dominated him.

Allah (swt) said, ﴿الْعَظِيمُ﴾ **“The Greatest”** Possessor of greatness, and everything in addition to Him is insignificant. He is glorified, exalted in His sovereignty, and magnificent in His majesty and glory.

A final note we say: The one who reflects upon this magnificent Quran finds its miraculous nature grabbing the hearts. In this noble verse, there are five independent and consecutive statements, without the use of a coordinating conjunction: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ **“Allah! There is no god except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He knows what is ahead of them and what is behind them”** The verse is strong and magnificent.

We read in another verse six "and" clauses... ﴿وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَأَاءَ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ﴾ **“And it was said, “O earth, swallow your water, and O sky, withhold [your rain].” And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judi. And it was said, "Away with the wrongdoing people.”** [TMQ Surah Hud 11:44]. Similarly powerful and magnificent. This is something the Arabs cannot achieve. When they use coordinating conjunctions excessively in a sentence, it becomes weak. Its expressions become awkward. When they place independent and consecutive clauses, without connecting them with conjunctions, they become weak in terms of meaning.

However, this magnificent Quran is miraculous in its style, both linguistically and in meaning. It is a compelling argument against people, speaking the truth. ﴿لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾ **“Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy”** [TMQ Surah Fussilat 41:42] Subhaan Allah!! Subhaan Allah!!

4. The verses continue in the same context that started with the first verse, ﴿وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ﴾ **“But they differed. Some believed while others disbelieved”**.

So in this verse, ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾ **“Let there be no compulsion in religion, for the truth stands out clearly from falsehood”** is a declaration from Allah (swt) to people that whoever chooses disbelief among them has gone astray. Whoever chooses Iman has been

guided and is on the right path. Allah (swt) is All-Hearing of what they declare, All-Knowing of what they conceal ﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ **“And Allah is All-Hearing, All-Knowing”**.

Allah (swt) said, ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ **“Let there be no compulsion in religion.”** The use of " لا " (particle of negation) is in the context of negation, implying generality. It means meaning that no one is forced in matters of religion and Aqeedah. The reason for its revelation confirms this. Ibn Jarir, Abu Dawood, and Al-Bayhaqi reported from Ibn Abbas (ra) that he said, “There were women (المقاتلات) who used to make vows that if they had a child and he survived, they would raise him as a Jew. When the Banu Nadir were expelled, among them were sons of the Ansar. They said, “We will not abandon our sons.” So, Allah (swt) revealed: ﴿لَا إِكْرَاهَ فِي الدِّينِ طَقْد تَبَيَّنَ الرُّشْدُ مِنْ﴾ **“Let there be no compulsion in religion, for the truth stands out clearly from falsehood.”** In another narration, it is said, “We only did so while we saw that their religion was better than ours. However, when Allah (swt) brought Islam to them, they rejected it. So Allah (swt) revealed, ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ **“Let there be no compulsion in religion,”** whoever wishes, let him join them, and whoever wishes, let him embrace Islam. Abu Dawood commented, “The المقالات are those women who do not leave a legacy for their offspring”.

However, this general statement is specified in two cases:

The First Case: Subjugation to the rulings of Islamic law without embracing the beliefs is disapproved by the people of the covenant. Their submission to the Shariah rulings is obligatory, whether they willingly accept it or not, as mentioned in the noble verse, ﴿حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ﴾ **“until they give the jizyah willingly while they are humbled”** [TMQ Surah Al-Tawba 9:29]. It means they are submissive to the rulings of Shariah. It is permissible for them to maintain their own beliefs, such as practicing their prayers in churches and consuming the foods and drinks permitted by their religion, as acknowledged by the Messenger (saw). They are not compelled to abandon these practices and embrace Islam. However, it is disapproved for them to seek judgment from sources other than Islamic law in their public affairs. Instead, they are forced to adhere to Sharia.

The Second Case: For the polytheist mushrikeen among the Arabs, either they embrace Islam or are fought against, including the possibility of being killed. Allah (swt) said, ﴿سَتَدْعُونَ إِلَىٰ قَوْمٍ﴾ **“You will be called to [face] a people of great military might; you may fight them, or they will submit”** [TMQ Surah Al-Fath 48:16]. It was revealed concerning the polytheists among the Arabs.

Thus, the verse is general in cases other than the mentioned two, meaning that polytheists among the Arabs are only accepted to embrace Islam or face death.

As for other disbelievers, they are allowed to embrace Islam or pay the jizyah. If they do neither, they are fought against. If they accept the jizyah, they are not forced to embrace Islam. However, they are forced to submit to the Islamic laws in public life. So, the verse is general but with specific conditions mentioned. Allah (swt) said, ﴿طَقْد تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾ **“for the truth stands out clearly from falsehood”** meaning that Imaan has been distinguished from Kufr, and correctness from error. ﴿الرُّشْدُ﴾ **“truth”** with the "ر" (ra) having a damma and the "ش" (sheen) having a sukoon. "رشد" (rushd) is a verbal noun indicating guidance. It is derived upon the root "نصر" (nasara), which is the opposite of misguidance (طغى) which signifies following the path of destruction.

Allah (swt) said, ﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ﴾ **“So whoever renounces false gods”** "الطاغوت" refers to everything that is worshipped besides Allah (swt), every source of tyranny, and every misguided leader. It is derived from the root "طغى" (tagha), meaning to exceed the limits or transgress. ﴿كَلَّا إِنَّ﴾ **“No! [But] indeed, man transgresses”** [TMQ Surah Al-Alaq 96:6], when one exceeds the limit by an increase beyond it, and its root is "طغيت". Then the "ل" letter came forward and the "ع" letter was delayed just as it is said, جذب (pulling) and جذب (dragging). It is also said صاعقة (lightning) and صاعقة (thunder). So it became "طغوت". The vowel letter moved, and what was before became with a Fateh vowel sound, turning it on the form of weighting of "فلعوت".

Allah (swt) said, ﴿فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾ **“has certainly grasped the firmest, unfailling hand-hold”**.

Allah (swt) said, ﴿اسْتَمْسَكَ﴾ **“grasped”** which means exaggerating in adherence.

Allah (swt) said, ﴿بِالْعُرْوَةِ الْوُثْقَى﴾ **“the firmest, unfailling hand-hold”** “The firm hold” refers to what one clings to and relies upon.

And ﴿الْوُثْقَى﴾ **“unfailling”**, actually is derived from “al-wathaqaq” (الوثاقته) and it is used for a male in the sense of being reliable, while for a female, the term is “al-wathqiyyah” (الوثقى). It can also be used to denote someone distinguished or excellent, similar to saying “So-and-so is the best” (الافضل) for the masculine form, and “So-and-so is the best” (الفضلى) for the feminine form.

It is a simile for those who disbelieve in the Taghut and believe in Allah (swt), likening them to someone holding onto a secure and trustworthy rope.

The precedence of disbelief in the Taghut over Iman in Allah (swt) indicates that resisting the Taghut requires more effort, than embracing Iman in Allah (swt). Iman is in harmony with human nature and convincing to reason, while Kufr is an aberration from human nature. Whoever abandons the worship of tyrants and returns to their sound nature finds the path to Iman easy. On the other hand, those who try to maintain a grip on some aspects of tyranny, while adopting elements of Iman, find themselves confused, misguided, and ultimately destroyed.

In this verse, there is a clear demonstration of the firm stance of those who reject the Taghut and believe in Allah (swt). They are depicted as holding onto the strong and secure rope of Allah (swt), much like someone clinging to a firm and unbreakable handle. This imagery illustrates the unwavering commitment of those who disbelieve in the Taghut and entrust themselves to Allah's firm guidance.

Allah (swt) said, ﴿لَا انْفِصَامَ لَهَا﴾ **“with no break in it”** meaning that there is no breakage or cracking before it is cut. The negation here is not for the cutting but for what happens before it, such as cracking. This is an emphatic negation for the cutting.

In the Arabic language "انقسم" is used for breaking with a clear separation. If something cracks and then is cut and separated, it is called "انقسم" . If it cracks but doesn't cut or separate, it is called "انفصم" . Negation of separation is a denial of cracking and separation. It is an emphatic denial of separation.

The meaning is that the Iman of those who disbelieve in the Taghut and believe in Allah (swt) is strong, like someone holding onto a secure, firm rope, becoming a part of it that does not separate from it and does not break away from it.

Allah (swt) concludes the verse by stating that He (swt) is Hearing of what they declare, knowing of what they conceal, and nothing is hidden from Him. He (swt) knows the sincerity of the believers, the hypocrisy of the hypocrites, and the disbelief of the disbelievers ﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ **“And Allah is All-Hearing, All-Knowing”**.

5. The verses continue to explain the state of the believers, stating that Allah (swt) is their Protector, leading them from darkness to light, from error to guidance, and from falsehood to truth. He (swt) admits them to Paradise where they will abide forever.

Similarly, the verses describe the state of the disbelievers who worship the Taghut. Their Taghut leaders lead them to perdition, taking them from light to darkness, from guidance to misguidance. They end up in the fire of Hell, where they will remain eternally.

Allah (swt) said, ﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا﴾ **“Allah is the Guardian of the believers”** meaning, He (swt) supports them, aids them, and defends them, as stated by Allah (swt): ﴿إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا﴾ **“Indeed, Allah defends those who have believed”** [TMQ Surah Al-Hajj 22:38]. Indeed, He (swt) is their refuge from every evil.

Allah (swt) said, ﴿يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ **“He brings them out of darkness and into light”** He (swt) guides them to the path of righteousness, grants them success in goodness and virtue,

and keeps them firm in faith so that they do not fall into disbelief and misguidance.

Allah (swt) said, ﴿وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ﴾ **“As for the disbelievers, their guardians are false gods”** Meaning that those whom the disbelievers turn to for support are the tyrants, the devils among humans and jinn. However, these beings only increase them in error and misguidance. ﴿الطَّاغُوتُ﴾ **“Taghoot”** This term in the language allows both singular and plural usage. It may indicate the singular and be used in the plural form like (طواغيت), or it may indicate plural, but does not have a plural form, as in this noble verse, where "طاغوت" refers to plural by indication of the plural form, ﴿يُخْرِجُونَهُمْ﴾ **“they take them out”**.

Allah (swt) said, ﴿يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ﴾ **“who take them out of light and into darkness.”** They turn them away from the pure natural inclination towards Kufr. Indeed, people are born with a natural inclination (الفطرة). If he or she is left alone without influencing them, they would have been Muslims, submitting to Allah (swt). The Messenger of Allah (saw) said, «يولد» **“A man is born on natural inclination (fitrah) but his parents make him Jew or Christian or Pagan”** (Bukhari and Muslim). This natural inclination is the light from which the tyrants averted their followers. They misguided them away from the pure natural inclination. They brought on them sources of temptations and destruction, adorned evil for them. They obeyed them, thus leading them into eternal Hellfire, a terrible destination.