

extravagance and opulence of lifestyle and between enjoying the pleasures of this world.

**Moderation (Medium way)**

”وَكَانَ بَيْنَ ذَلِكَ قَوَامًا“

”But hold a medium (way) between those (extremes).“

So the true servants are not extravagant with their wealth nor are they niggardly. How then do they use their wealth? Allah tells us that they are in a state between them of qawaamma. This means to spend what is right in the cause of Allah. Islam is a way of life that teaches moderation in all things. Allah does not tell us to be overindulgent nor does He tell us to completely renounce. Through the Sunnah of the Holy Prophet (S.A.W) Allah has taught us that we can partake in some of the good things of this world as long as we observe the Law of Allah and not even go near anything that might be forbidden. We must also not be extravagant in that we buy things to show off to other people or we buy things that we will never use. At the same time we are not miserly where we desperately hold on to our wealth and refuse to spend it on anything. The Holy Prophet Muhammad (S.A.W) said:

”مَاعَالٍ مِّنْ اِقْتَصَادٍ“

”He who adopts moderation (in spending) will not become reliant“  
Again:

”مِنْ فِقْهِ الرَّجُلِ قَصْدًا فِي مَعِيشَتِهِ“

”Taking moderate measures in economy is a symbol of wisdom.“  
(Masnad-Ahmad Tibrani)

Verse-68

Prevention from shirk, killing & illegal intercourse

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ الْبَالِغَةَ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

”And those who invoke not any other ilâh (god) along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.“

**Explanation**

In this verse, Allah has described three characteristics of a true believer, i.e

- Who invoke not any other ilah (god) along with Allah
- Nor kill such life as Allah has forbidden, except for just cause
- Nor commit illegal sexual intercourse.

**Prevention from Shirk**

”وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ“

”And those who invoke not any other ilâh (god) along with Allâh“

In this ayah the description that Allah gives of His true servants is that they do not call on any other illah besides Him. Recall how we said that an illah is anything that fills your heart and anything that your mind and thoughts are always focused on. Since your illah is what is always on your mind, you will naturally have hope in your illah to save you from troubles and difficulties. So you put all your hopes in your illah and you call on your illah all the time. For a true Muslim this illah has to only be Allah. That is why Allah describes His true servants in this ayah as those who do not call on any other illah besides Allah. They are the ones who dedicate their very existence only to the service of Allah, so in times of difficulty and need they do not call on anyone except Allah. At another occasion, says Allah in the Holy Quran:

”إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ“

”Verily, joining others in worship with Allah is a great Zoolm (wrong) indeed. (Luqman: 13)“

”إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ“

”Verily Allah forgives not that partners should be set up with him in worship“. (An-Nisaa: 48)

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## Not to Murder

“وَلَا يَنْتَظِرَنَّ الْمُنْفِسَ الَّتِي كَرِهَ اللَّهُ أَنْ يَأْتِيَهَا”

“Nor kill such life as Allāh has forbidden.”

When we look to the Sunnah we find the extremely authentic hadith of the Prophet (S.A.W) where he (S.A.W) said "I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and Muhammad is the Messenger of Allah, establish the prayer and pay the zakat. Then if they do that, their blood and their wealth will be protected

from me- except in accordance with the right of Islam. And their reckoning will be with Allah the Exalted. From this ayah and this hadith we learn that the blood of a Muslim is sacred and it is not permitted to shed the blood of a Muslim except if that Muslim becomes guilty of such a terrible crime for which Allah has prescribed the death penalty. Thus says Allah at another occasion:

“مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا”

“If anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land—it would be as if he killed all mankind.” (Al-Maidah: 32)

So the soul whose killing Allah has made forbidden is the soul of the Muslim, and we see from this how hateful it is to Allah for the blood of a Muslim to be spilled. We know the hadith where the Prophet (S.A.W) said "one drop of Muslim blood is more sacred than the entire Kabbah". We all know how sacred the Kabbah is, it is the first house that was ever built for the worship of Allah. But in front of Allah the blood of a Muslim is very special. Because that blood and the body through which that blood flows contains a soul that believes in and submits to the Oneness of Allah. That is a soul which has never seen Allah but still it believes in Him because it recognizes the Signs of Allah in the world around it. It has the sincerity to look for the truth and it is humble in that it does not allow its pride to prevent it from submitting to Allah. It also does not allow the temptations of this world to distract it from the remembrance of Allah. So the Muslim is beloved to Allah and Allah is beloved to the Muslim. During that speech he (S.A.W) Said:

Said:

“Verily your blood and our wealth are inviolable to you like the sacredness of this day of yours in this month of yours in this land of yours, until you meet your Rabb”.

It is enough to say that these are sins that are so terrible that Allah has sanctioned the taking of a Muslim life for it.

## No Illegal Sexual Intercourse

Islam is a natural religion. He recognizes the power of sexual need, and the subject is discussed in Quran and the saying of Prophet Muhammad (S.A.W) in a serious manner, in context with the marital life and family life. Says Allah:

“وَلَا يَزْنُونَ”

“Nor commit illegal sexual intercourse.”

Islam does not consider women (or men) an object of sexual pleasure but with a legal frame work of relationship fulfilling the will of Allah. While the sex outside marriage is a punishable sin, sex with one's spouse is an act of worship. The Islamic laws regarding sex are fixed and do not change with peer pressure or changing values of society. Virginity at the time of marriage is considered a virtue in Islamic morality. Says Allah in the Holy Qur'an:

“Truly, Allah likes not the transgressors” (Al-Baqarah: 190)

“And Allah does not like the Zalimoon (polytheists and wrong doers)” (Aal-e-Imran: 57)

“لَا تَقْرَبُوا الزَّوْجِيَّ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا”

“Do not even go near fornication for it is a very indecent flung and a very evil way” (Al-Isran: 32)

This commandment is meant both for individuals and society as a whole. It warns each individual not only to guard against adultery or fornication itself but against all those things that lead to or stimulate it. As regards society as a whole the commandment enjoins it to make such arrangements as prevent adultery and eradicate the means and stimulants that lead to adultery. Therefore, the society should employ all those legal and educative means that

help develop such an environment as prevents and eradicates indecency.

**Meeting Punishment**

”وَمَنْ يَفْعَلْ ذَلِكَ بَلْقَ آثَامًا“

”And whoever does this shall receive the punishment.“

In the final portion of the ayah Allah tells us that whoever does these evil actions of shirk, murder or zina will have to meet with punishment. For those who commit such evil actions as shirk, murdering a Muslim without cause, and zina they would be thrown into the valleys of hell where they will burn for days and days and that would be the most fitting of punishments for such terrible crimes.

**Verse-69 Punishment from Allah: on shirk, Murder and Zana**

”يَضَعُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَحْلُدُ فِيهِ مُسَانًا“  
 ”Doubled for him will be the punishment on the Day of Judgment and he will abide therein disgraced forever.“

**Explanation**

Recall in the previous ayah how Allah told us that those who commit the terrible crimes of shirk, murder and adultery will have to face days and days of punishment in the lowest levels of hellfire and this would be exactly the recompense that they deserved. In this ayah Allah further describes that punishment and that torment they will have to suffer.

**Doubled Punishment**

”يَضَعُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ“

”Doubled for him will be the punishment on the Day of Judgment“.

The first thing that we see Allah say about their punishment is that it will be "doubled". The scholars have said this means that they will receive one punishment for their disbelief and ingratitude to Allah and another punishment for the actual action that they commit. In regards to the unbeliever both his beliefs and his actions are

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wrong. On the one hand he does not believe in the Oneness and Sovereignty of Allah and on the other hand he also commits actions that are displeasing to Allah. So he will get double the punishment, one for his corrupt beliefs and another for his evil actions. The scholars have even said that for each of his actions he will be punished.

**Disgraced Forever**

”وَيَحْلُدُ فِيهِ مُسَانًا“

”He will abide therein disgraced forever“

Imagine how these people will feel when they have to face their Creator and Master with sins such as these on their necks. In addition to their crippling fear, how much pain and sorrow will they have to stand before Allah having committed such deeds? May Allah ever save us from that fate!

**Verse-70 Repentance Righteous Deeds, Forgiveness**

”إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا“

”Except whosoever does Taubah, and aamana and acts with the righteous actions, for these Allah will transform their bad deeds into good deeds, And Allah is ever Forgiving Merciful.“

**Explanation:** The first condition that Allah places on that category of people who are saved from the hellfire is that that they make Taubah. Taubah is the key to the Forgiveness of Allah. Taubah is the first step in going back to Allah. The word linguistically means "to return", but in Islam it means to return from a state of sin and being in the anger of Allah to a state of righteousness where one has earned the pleasure of Allah. Taubah is a strong resolve that you make in your heart not to do that action again, it is a promise to Allah where you tell Him that you recognize that you were in violation of His Law and you swear that you will not return to such a sin. If all of these conditions are met with sincerity, then Insha Allah your Taubah will be accepted. The key is that the repentance is done

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purely and sincerely for Allah, and that the repentance is reflected in your actions.

Taubah and acts with righteous actions

“إِذْ مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا”

“Except whosoever do Taubah and aamana and acts with the righteous actions.”

Allah may forgive us for these sins if He pleases but for our part we have to try our best to stay away from them. This is what is required of us if we want our Taubah to be accepted. This constant striving in our actions is a reflection of our belief and trust in Allah. What Allah means in this ayah as “righteous actions” are those actions that He has established to be righteous in the Qur’an and the Sunnah of the Prophet (S.A.W). So our only standard to judge what actions are good and what actions are bad should be Islam. Once we have learned the actions that Allah finds pleasing we must rush to do as many of them as we can and when we know the actions that Allah might be angry with we have to avoid and refrain from at all costs. When it comes to actions the absolute minimum for any Muslim is that they do all of the actions that Allah has made obligatory and they refrain from all of the actions that Allah has forbidden. This is the absolute least that Allah expects of us, if we do any less than this then we fall into sin. In other words if we do even one action that is forbidden by the Law of Allah or if we fail to do even one obligatory action then we become sinners and we are liable to be punished by Allah in this life or the next. We serve Allah because we recognize Who He is and how much we are in need of Him. So the third condition that Allah has put to be saved from the hellfire is to constantly strive to perform righteous actions.

Evil deeds will change into good deeds

“قَالَ لَنْ يَبْدُلَ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ”

“Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds.”

Allah is the Most Forgiving because He is the Most Merciful and Allah is the Most Merciful because He is the Most Forgiving. After all what have we ever done to be deserving of having our evil deeds turned into good deeds? What we do to Allah to deserve such a great bounty? When we committed those evil deeds we knew at that time all too well that what we were doing was wrong. We knew that such actions would earn the displeasure of Allah.

There are many examples from the words of the Prophet (S.A.W) where he (S.A.W) has told us about this Mercy of Allah. For example Sayyid Qutb in his tafsir of this ayah notes a hadith recorded in a-Tabarani where a man came to the Prophet (S.A.W) and asked him (S.A.W) “If a man has done all kinds of sin, leaving out nothing, will his Taubah still be accepted?”, the Prophet (S.A.W) asked him if he had become Muslim and when the man replied in the affirmative, the Prophet (S.A.W) said “Then do what is good and abandon what is evil, and Allah will change your evil deeds of the past into good deeds”. The man asked the Prophet (S.A.W) “Even my worst and most treacherous of deeds”, the Prophet (S.A.W) said “Yes”. The man glorified Allah and continued to do so as he walked away.

Forgiver and Merciful

“وَكَانَ اللَّهُ غَفُورًا رَحِيمًا”

“And Allah is ever Forgiving Merciful.”

Allah no doubt is forgiving and merciful as his both of these characteristics are for the universe as he is the Allah (master) of the universe and one who is committed with him truly and deeply from his heart will enjoy the bounty of Allah.

Verse-71 Repentance and righteous deeds

“وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا”

“And whosoever repents and does righteous good deeds, and then verily, he repents towards Allah with true repentance.”



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**Explanation:** In this ayah Allah continues to describe those who make Taubah. Those who make repentance and return to Him after committing the major sins. Just the very fact that Allah would place ayahs in His's Book describing those who make Taubah shows us that this act is beloved to Him. So if we ever find ourselves having fallen into sin then we must never lose hope. We must always remember that the door back to Allah is always open for us. This door will remain open till the sun rises in the West or till we see the angel of death. Until that moment comes you still have the opportunity to return to your Lord.

## Repentance and righteous good deeds

«أُولَئِكَ صُمُّوا بِرَأْسِهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ»

"And whosoever repents and does righteous good deeds"

The true and sincere servant of Allah is not just the one who refrains from sins and who makes repentance from sins. He is also the one who is striving with every moment of his life to seek the Pleasure of Allah by doing the actions that Allah is pleased with. This is what you need to do as well. You have to make up for your evil with good.

## True Repentance

«فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا»

"Then verily, he repents towards Allah with true repentance"

This verse gives meaning that the Taubah is only once and does not happen again. This is because it is a complete repentance. The person who makes such a repentance is fully determined that they will not return to a state of sin and transgression before Allah. The Taubah that they make is something that is truly in their hearts, and not just words that they say with their tongues with the intention to return to sin in the future. They have clearly settled in their new state where they are in obedience to Allah. So it is a full and complete repentance where you have no intention whatsoever to return to that sin.

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Verse-72

Prevention from false witness

«وَالَّذِينَ لَا يَشْفَعُونَ الزُّورَ وَإِذَا سُرُوا بِاللِّغْوِ سَرُوا كِرَامًا»

"And those who do not witness falsehood and if they pass by some evil play or evil talk, they pass by it with dignity."

**Explanation:** After giving us a brief description about the nature of Taubah and how Allah will reward those who make Taubah on the Day of Judgment, Allah continues in this ayah with the description of His righteous servants. In this ayah Allah describes for us the integrity and the purity of His's servants. How they do not even go near anything that is foul or indecent. How they try their best to keep away from everything that distracts them from Him.

## Do not witness falsehood

«وَالَّذِينَ لَا يَشْفَعُونَ الزُّورَ»

"And those who do not witness falsehood"

So these righteous servants do not watch or partake in anything that is evil. Whenever they see something going on that is forbidden by the Law of Allah, the true servants of Ar-Rahman do not join in that action or speech. Not only do they not join in it but they do not even look at it or listen to it. Rather they turn away from it so that they do not witness it. So they avoid in even witnessing anything that is evil. We must always consider this ayah along with other ayahs and ahadith where Allah has told us that we should try to remove evil and stop people from doing the haram actions. There are certain circumstances in which we see Muslims doing the unlawful actions where we have to do something to try and stop them. But if we see that they are not responsive to what we tell them or if the ones doing these actions are not believers and we know they will not heed our call, then we must turn away from them and the act that they are committing so that Shaitan does not tempt them into that action as well.

## Pass by with Dignity to Evil Play

«وَإِذَا سُرُوا بِاللِّغْوِ سَرُوا كِرَامًا»

*"And if they pass by some evil play or evil talk, they pass by it with dignity."*

Laghw is any activity that is frivolous and wasteful. It is any speech or action that is done which does not contain the remembrance of Allah. So Allah says that whenever His true servants come to a people who are talking about a wasteful subject or engaged in some useless activity they pass by with dignity. This means that they do not partake in this activity and because of that they preserve their honor and dignity. Insha Allah we as Muslims must always remember that we are on this earth for a very important purpose. Not only do we need to serve Allah as He has created us to do, but we have an additional responsibility of carrying this Message to mankind. So with such a huge task on our shoulders how can we have any time for any frivolous activity or talk? The true servants of Ar-Rahman always avoid such speech and such activity. Their thoughts and their heart is always on Allah and not on enjoying themselves in this worldly life by talking about television or sports. They do not waste their time playing games or on the other frivolities of this world. Their focus is on their Creator and their Sustainer. There is no room in their hearts for thoughts or speech of any other kind. Their dignity and their honor comes from the fact that they are always in a state of submission and worship to Allah, so they do not engage themselves in any other activity. When they come up to a people who are wasting their time talking about something that is not related to worshipping Allah or participating in some activity that is not part of the worship of Allah, they leave that activity and continue on glorifying and praising Allah with their speech and their actions. May Allah allow us to be like these servants of His! May Allah help us to avoid all things that do not have the remembrance of Allah in them!

Verse-73 Lessons, Revelations

وَالَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخِرُوا عَلَيْهَا أَعْمَاءًا وَوَعْمِيَانًا

*"When they are reminded to the revelation of their Lord they do not turn a blind eye and a deaf ear."*



Revelation & Ponderance

وَالَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ

*"When they are reminded to the revelation of their Lord."*

The Signs of Allah that they see in the universe and the Signs of Allah that they hear in the Qur'an. They do not use their eyes that Allah has given them to learn about the universe around them and to observe the wonders that Allah has placed there in which point to His's Existence and to His's Power. They do not listen to the words of the Qur'an where each word points to the fact that it could only have been revealed by Allah.

Lessons from Qura an

لَمْ يُخِرُوا عَلَيْهَا أَعْمَاءًا وَوَعْمِيَانًا

*"they do not turn a blind eye and a deaf ear."*

Those who say that the Aqidah of Islam should not be taken based on intellectual conviction should pay very close attention to what Allah says in this ayah. Allah describes His true servants as those who when they are reminded about the Signs of Allah. In other words the righteous servants of Allah are those who respond to the Signs of Allah. These are the ones whom Allah is pleased with because they recognize the evidences. They use these Signs to contemplate on the creation of the universe and the meanings of this Qur'an. Through this contemplation they come closer and closer to their Lord.

Verse-74 Supplication of pious family 02 - v

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ

ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

*"And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun."*

