

**The Application of the Quran to Reality according to Sheikh Muhammad
al-Makki al-Nasiri through his Interpretation
(Social Reform as a Model)**

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Abstract:

This work analyses the application of the Qur'an to social reality through the interpretive perspective of Muhammad al-Makki al-Nasiri, focussing on social reform as a prominent paradigm. It maintains that al-Nasiri's exegesis shows the Qur'an not simply as a theoretical source, but as a comprehensive framework for reforming society. By emphasizing justice, solidarity, and moral discipline, his interpretation underlines the Qur'anic concern for vulnerable people such as orphans and the destitute, and recommends ways of change grounded in ethical responsibility.

The study further reveals that al-Nasiri mixes heavenly instruction with practical reality, attempting to repair society imbalance and prevent moral instability. In this way, Qur'anic teachings are translated into concrete principles that foster cohesion, equity, and stability within the Muslim community. Ultimately, the research demonstrates that social reform in al-Nasiri's understanding matches the greater Qur'anic purpose of constructing an egalitarian and compassionate society.

Keywords: Quran; Tafsir; Social Reform; Muhammad al-Makki al-Nasiri; Islamic Justice; Vulnerable Groups...

Introduction:

All praise is due to Allah, who revealed the Book to His servant and placed no deviation in it. Praise be to Allah, abundant, pure, and blessed praise, as our Lord loves and is pleased with. I bear witness that there is no god but Allah alone, without partner, the Sovereign, to Him belongs all praise, and He is over all things capable. I bear witness that Muhammad is His servant, His Messenger, His chosen one among His creation, and his intimate friend. His Lord sent him as a mercy to the worlds, a proof for those who seek the path, and a clear guide for all creation. He left us upon the white path, the luminous and clear way from which none deviates except the doomed.

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The Noble Qur'an is the miraculous constitution of Muslims, regulating all affairs of religion and worldly life. It is valid for every time and place and capable of renewing its legal and social rulings. Allah, Mighty and Majestic, revealed it as guidance for the worlds; therefore, the human intellect must understand its meanings, reflect upon it, derive its rulings and wisdom, and comply with its commands and prohibitions.

The efforts of the exegetes varied in dealing with the Qur'anic text, as did their methods of deriving meanings and applying them to reality. No era of history was ever devoid of scholars who contemplated the verses of the Qur'an and sought the soundest means of following Qur'anic guidance and addressing the problems of the age (Suleiman, 2018).

In an era when people were turned away from their religion and corruption and deviation became widespread, there emerged a need for a form of interpretation that called for reform and invited creation to move from darkness into light. Among the most prominent scholars who engaged in this type of exegesis was Imam Muhammad al-Makki al-Nasiri, the Moroccan scholar, exegete, and reformer, who devoted his life and time to serving the Noble Qur'an and exerted great effort in daawah, reform, and authorship.

Subject Definition:

The Noble Qur'an contains a vast number of issues that arose at the time of revelation and were addressed in a realistic manner. For example, wine was prohibited gradually, as was usury. The treatment of such social phenomena during the time of the Messenger of Allah, peace be upon him, and the Companions was of great importance, unlike our own era in which all kinds of sins, transgressions, and evils have spread and shaken the foundations of the Muslim community.

As a result, it has become one of the lowest of nations in contemporary times after having once been a nation of leadership and sovereignty. Hence, this research came to discuss social reform in the thought of one of the great figures of the Islamic Maghreb, namely Muhammad al-Makki al-Nasiri, who paid attention to the concerns of his time and addressed them through Qur'anic verses by applying them to lived reality, a feature clearly visible in his interpretation entitled "*Facilitation in the Hadiths of Qur'anic Exegesis*".

Topic Importance:

- ✓ The research concerns a reformist Maghrebi personality and his tremendous efforts in serving the Islamic heritage.
- ✓ It introduces Sheikh Muhammad al-Makki al-Nasiri's interpretation and his methodology in it.
- ✓ There are few studies on al-Nasiri's application of Qur'anic verses to reality.
- ✓ It highlights the distinguished scholarly status of Sheikh Muhammad al-Makki al-Nasiri.
- ✓ It demonstrates the Sheikh's brilliance in addressing the issues of his time and treating them.
- ✓ It reveals the reformist tendency in al-Nasiri's interpretation through the study of selected examples.

Reasons for Choice:

Objective reasons:

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Engaging with the Book of Allah through contemplation and reflection upon its verses and understanding their meanings.

The Muslim nation needs studies of this type of interpretation that address the issues of contemporary society.

Recognizing the efforts of scholars of the Islamic Maghreb in the field of Qur'anic exegesis and related sciences.

Personal reasons:

Our desire to examine Muhammad al-Makki al-Nasiri's interpretation and learn the methodology used in it.

Our desire to study exegetical themes that address lived reality.

Problematic Statement:

What are the features of the social reformist tendency in the interpretation of Muhammad al-Makki al-Nasiri?

This problematic includes several sub-questions:

- ✓ Who is Sheikh Muhammad al-Makki al-Nasiri?
- ✓ What are his most important works and contributions?
- ✓ What were scholars' opinions about him?
- ✓ What general methodology did he adopt in interpretation? And
- ✓ what reformist dimensions did he address in his interpretation?

Objectives:

1. To introduce the personality of the scholar-exegete Muhammad al-Makki al-Nasiri.
2. To demonstrate the value of reformist interpretation in addressing societal issues.
3. To study Muhammad al-Makki al-Nasiri's interpretation and analyze selected reform-related examples.

Methodology:

This study relied on the following methods:

The descriptive method, used in studying the Sheikh's personal and scholarly life and his interpretation.

The analytical method, used in analysing the selected examples by clarifying the point at which the verse is applied to reality.

Research Plan:

- Introduction.
- *Chapter One*: A study of Sheikh Muhammad al-Makki al-Nasiri's
- *Chapter Two*: Practical application of the verses of social reform in
- Conclusion.

1. A Study of the Life of Shaykh Muhammad al-Makki al-Nasiri and His Qur'anic Exegesis.

I will address in this chapter Muhammad al-Makki al-Nasiri's personal life and his scholarly and practical career.

1.1 His Personal Life

He was Abu Abdullah Muhammad al-Makki ibn al-Yamani ibn Said al-Nasiri. He was born in Rabat on the 14th of Shawwal 1324 AH /1906 CE. (Mohammed Youcef, p.454)

He studied under many sheikhs, the most famous of whom were Abou Shouaib al-Dukkali, al-Madani ibn al-Husni, Muhammad al-Sayeh, al-Hajwi, al-Thaalibi, and his brother Muhammad al-Nasiri. Among the Eastern scholars with whom he studied were Mustafa Abd al-Razzak, Mansour Fahmi, Youcef Karam, and Abd al-Wahab Azzam.

He made efforts to resist the French and Spanish colonizers in Morocco and was exiled several times because of this (Muhammad al-Maghrawi, pp.237-238). He died in Dhu al-Hijjah 1414 AH.

1.1.1 His Scholarly Works

Sheikh Muhammad al-Makki al-Nasiri authored many works throughout his scholarly life, including: (Muhammad al-Maghrawi, p.238; Muhammad Yusuf, p.554; Muhammad Khayr Ramadan, p.226)

1. Revealing the Truth and Reforming Creation: On Superstitions and Certain Sufi Innovations
2. A Crusade in Marrakech
3. France and Its Berber Policy in Morocco
4. Islamic Endowments in the Kingdom of Morocco
5. Facilitation in the Hadiths of Qur'anic Exegesis
6. The Status of Ijtihād in Islam
7. How to Renew the Message of Islam”
8. The History of Islamic Legislation
9. The System of Fatwā in the Islamic World
10. Islamic Ethnic Groups in the Kingdom of Morocco

1.1.2 Aspects of His Scholarly Life

He studied in Cairo, then Paris, then Geneva. He was the president of the League of Scholars, a member of the Council of Trusteeship, a member of the Royal Academy in Morocco, and one of the pioneers of the national movement there. He was a scholar who never ceased to spread knowledge and introduce the truths of Islam (Franz, 2000, pp.257–286).

He founded the Moroccan Unity Party and held several positions, in addition to delivering sermons in the largest mosques of Morocco and participating in scholarly activity in various Moroccan institutions, until he was elected secretary-general of the League of Moroccan Scholars.

At the beginning of the 1930s, he moved to Egypt to continue his studies at the Faculty of Arts, Cairo University, in the Islamic Culture Department. He then moved to Paris, where he studied educational sciences, and then to the University of Geneva, where he studied public international law.

He participated in December 1931 in the Islamic Conference held in Jerusalem, where he delivered a speech that is still considered one of the most important documents of the Moroccan national movement, especially in terms of its Salafi and Islamic origins.

He also represented the Association of Muslim Students of North Africa in Morocco. In 1938, he founded the Moroccan Unity Party, which he chaired until 1960, when he decided to dissolve it after Morocco gained independence. The French colonial authorities exiled him to the north of the country, which was under Spanish occupation.

He was a founding and active member of the Committee for the Liberation of the Arab Maghreb, established by Muhammad ‘Abd al-Karim al-Khattabi in Cairo. He held several positions, in addition to giving sermons in the largest mosques of Morocco and engaging in scholarly activity in various Moroccan institutions, until he was elected in 1989 as secretary-general of the League of Moroccan Scholars (Boussafa, 2021).

He was deeply trained in the Qur’an in recitation, tajwid, teaching, and transmission. He studied interpretation under major scholars from the Maghreb and the East, and he delivered lessons and lectures on the interpretation of certain surahs and verses in the mosques of Rabat and Tetouan during the 1920s and 1930s.

In the 1940s he devoted a large part of his time to Qur’anic exegesis in the Great Mosque of Tangier and the Old Mosque of Casablanca. In the 1960s, he was invited by Radio Morocco to deliver daily lessons in interpretation, which became his interpretation book entitled “*Facilitation in the Hadiths of Qur’anic Exegesis*”. Its episodes were also broadcast on the Qur’an Radio of Saudi Arabia on a daily basis during 1418 AH.

He gave lectures including: “*The Scientific Method of Qur’anic Exegesis*”, “*How Man Lives According to the Teachings of the Qur’an*”, “*The Constitution of Action in the Law of the Qur’an*”, “*The Message of the Qur’an Is an Eternal Message*” and “*The Miracle of the Qur’an in Light of Modern Science*” (Muhammad Tarhouni, p.359).

He was appointed president of the Scientific Council of Rabat and Salé, minister of Endowment (Waqf), Islamic Affairs and Culture, and secretary-general of the League of Moroccan Scholars. He became well known for his interpretation sessions on Moroccan radio (Muhammad al-Maghrawi, p.238).

1.2 Intellectual Orientation and Era

The introducer to his book Izhar al-Haqiqa mentioned that Imam Muhammad al-Makki al-Nasiri wrote it while Morocco was immersed in darkness of ignorance, poverty, illiteracy, backwardness, innovations, superstition, weakness, and humiliation. At that time, most people believed that the dead could affect the living, that a sick person could be cured by the influence of a grave’s blessing, and that rain could descend merely by their supplication. Thus, the living became servants of the dead, asking them for wealth and children and pleading with them to remove harm (Pennell, 2013).

Sheikh described the state of Moroccans at that time as one in which some people turned graves into sanctuaries and places of worship, building mosques and shrines over them, adorning them extravagantly, and engaging in practices such as lighting lamps over the graves, sacrificing animals to them, rubbing against them for blessing, carrying their dust for blessing, prostrating to them, kissing them, circumambulating them, making vows to their inhabitants, and attaching hopes to them (Petersen, 1996)..

There were also groups who were not satisfied with the clear law and invented rulings in religion, creating obligations, Sunnahs, and recommended acts that Islam had never brought, as though Allah had left the religion incomplete and they had perfected it (Zakaria et al., 2018).

Others had taken the religion of Allah as amusement and play, making standing and dancing part of loud dhikr, imagining that such dancing was worship. He viewed this as a grave deviation from the consensus of the Muslim community (Chih, 2012).

Among the considerations that demonstrate the importance of republishing the book “*The Manifestation of the Truth*” is the contemporary need for such a work (Kédourie, 1974, p.57). Indeed, the maladies from which the Muslim Ummah suffered at the time of its composition continue to afflict it to this day, weakening its structure and undermining its strength (Kogelmann, pp.257-286). The author—may Allah have mercy on him—identified these maladies, confining them to five:

1. The obscuring of the light of the Sharia from the sight of the Islamic world behind the veil of blind imitation of those who have no true connection to religion.
2. The widespread proliferation of innovations (bidaa) and newly introduced practices, which have come to occupy the status of fundamental religious matters.
3. The submission of souls to these innovations and reliance upon them, whether by scholars—out of ignorance, deliberate neglect, misinterpretation, or false attribution—or by the general public through imitation of them.
4. The reluctance of people of true faith and sound reasoning to clarify the reality of Islam, out of fear of corrupt scholars (who are many) stirring the masses against them, as has occurred with many earlier genuine scholars and some contemporary ones (Miller, 2013).
5. The state of confusion into which Muslims fall when confronted with objections regarding certain matters, and when rational arguments are established against them, due to their assumption that what they adhere to is the true religion (Muhammad al-Makki al-Nasiri, pp.7-9).

1.3 The Facilitated Exegesis Based on Hadiths of interpretation

1.3.1 Definition of Interpretation (Quranic Exegesis)

Introducing the interpretation of ease in the hadiths of interpretation is a printed interpretation published by Dar al-Gharb al-Islami in Beirut in six volumes, first edition, 1405 AH. It originally consisted of daily radio lessons in interpretation delivered by the author on Radio Morocco in the 1960s, and it was also broadcast on Saudi Qur’an Radio in 1418 AH (Muhammad al-Makki al-Nasiri, p.767).

1.3.2 The General Methodology of Quranic Exegesis

The interpretation is a social interpretation built on a discursive style. In his introduction, the author explains that the purpose of these exegetical talks is to present the meanings of the Qur’an to the Muslim public in a pure form, free from all impurities that contradict the spirit of the Qur’an, and to clear the Qur’an of anything unrelated to it or to the authentic Sunnah, which explains it (El-Mesawi, 2005).

He also aimed to clarify what is concise, restrict what is absolute, specify what is general, and resolve what may seem ambiguous by comparing the Qur’anic verses on each topic, since the Book of Allah is one book from beginning to end and explains itself.

Sheikh begins his interpretation with a preface to the verses, offering an introductory transition and a general overview. In this introduction, he includes what may serve as an explanation of certain terms. To avoid making the discussion of these radio lessons too technical, he did not turn them into a display of scholarly terminology, nor into a reference for sectarian disagreements, nor did he overload them with scientific rules. His main and final purpose was to contribute daily scholarly and religious education and to prepare a special radio

program that would introduce, every day, the comprehensive message and beneficial guidance of the Quran (Al-Nasiri, 1985, pp.7-12).

The style he chose for delivering these talks was simple and moderate, understandable to the uneducated and agreeable to the educated, neither descending to the level of the elite in a way that trivialized it, nor rising to a level that would make it difficult for the general public. Its goal was to mark the beginning of a new era as the first radio interpretation of the Noble Mushaf known in Arab and Islamic broadcasting.

Al-Nasiri adopted an unusual division in his interpretation, namely interpreting the Qur'an quarter by quarter. He starts with the first quarter of the first hizb, then the second quarter of the first hizb, and so on until he reaches the sixty parts of the Noble Qur'an. This was done on radio after the complete recitation of the quarter to be interpreted, in the narration of Qalun from Nafi' al-Madani, by the voice of the reciter Abu Sinina.

One notices in al-Makki al-Nasiri's interpretation the frequent apologies for not interpreting verses and postponing them to later occasions. It is a very brief interpretation that does not fully meet the needs of a student of interpretation. For example, he interpreted the first quarter in only two large-print pages and in general wording that merely repeats the verses once again (al-Nasiri, pp.767-768).

1.3.3 The Detailed Methodology of the Author

First: Names of Surahs

He pays attention to the names of surahs. In the introduction to his interpretation of al-Fatihah, he mentions its names and the reason it is called al-Fatihah, and likewise for Surat al-Baqarah and the reason for its naming. He also occasionally mentions whether a surah is Makkan or Madinan. For example, he says: "Surat al-Baqarah is one of nineteen surahs, all of which were revealed to the Messenger of Allah, peace be upon him, in Madinah" (al-Nasiri, p.222).

As for the counting of verses, he relied on the Kufan count despite adopting the recitation of Qalun from Nafial-Madani.

Second: His Position on Doctrine

He addresses doctrinal matters very briefly, to the extent that he did not interpret Ayat al-Kursi at all. He follows the approach of Ahl al-Sunnah wa'l-Jama'ah (The People of the Sunnah and the Community) in affirming the text in the names and attributes of Allah, though traces of figurative interpretation appear in his discussion of divine Establishment over the Throne'.

Third: His Position on Interpreting the Qur'an by the Qur'an

His interpretation of the Qur'an by the Qur'an is limited. For example, when interpreting "those upon whom You have bestowed favour", he did not explicitly cite another verse but referred to it indirectly as "an indication of the chain of light that appeared through the prophets, the truthful, the martyrs, and the righteous" (al-Nasiri, p.20).

Fourth: His Position on Interpreting the Quran by the Sunnah

Sheikh is not considered to follow the transmitted interpretation in the usual sense. For example, in interpreting "not of those who incurred wrath or of those who went astray," he explained it as a reference to deviant groups of human beings who did not respond to the call

of the Merciful, without citing the well-known Prophetic interpretation that those who incurred wrath are the Jews and those who went astray are the Christians.

Fifth: His Position on Interpreting the Quran through the Statements of the Salaf

He cites little from the interpretation of the Salaf. For instance, regarding “in her neck was a rope of palm-fiber,” he transmitted from Mujahid that it means “an iron collar,” and from Said ibn al-Musayyib that she had an expensive necklace and said she would spend it in enmity toward Muhammad, so Allah replaced it with a rope of palm-fiber in her neck.

Sixth: Exhortation and Etiquette

This is the aspect to which al-Makki al-Nasiri paid clear attention and focused in his interpretation, fitting for a interpretation delivered as radio talks entering the homes of the The General Public and hoped to influence society. Among the social issues he emphasized was warning against the harms of Muslim men marrying Christian women in the present age, which shows his concern with the illnesses of Muslim society and his warning against their negative effects. He also addressed orphans, beliefs in jinn, combating racism and ethnic chauvinism, and many other social issues (al-Nasiri, pp.7-12).

2. Social Reform According to Muhammad al-Makki al-Nasiri

In this section, I will discuss social reform as presented in The Facilitative Exegesis in the Prophetic Traditions of Interpretation. We will examine how Sheikh Muḥammad al-Makki al-Nasiri contextualizes Quranic verses within lived reality, addresses social issues through a contemporary Sharia-based methodology, identifies areas of societal dysfunction, and outlines methods for addressing and remedying negative social phenomena (al-Nasiri, pp.7-12; Shihab, 2007, pp.55-56).

2.1 Social Reform According to Sheikh

2.1.1 The Prohibition of Drinking Wine:

Allah says: “They ask you about wine and gambling. Say, ‘In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit’...” (al-Baqarah 2:219).

Sheikh al-Nasiri notes that Muslims, by their sound innate disposition purified by Islam from the veil of pre-Islamic ignorance, realized that wine and gambling had no place or meaning in the emerging Islamic society. They had lost every justification that had once excused them in corrupt pre-Islamic customs, false pride, social chaos, and libertine spirit.

Islam, as every Muslim feels it when receiving the words of Allah fresh from the mouth of the Messenger of Allah, is not a religion of amusement, nor a creed of folly, nor a law of permissive disorder (Suleiman, 2018).

Muslims, whom Allah prepares to bear the trust for all humanity, came to realize on their own that it was not fitting for their station, nor compatible with their mission as witnesses over all people, to be drunken revellers or reckless gamblers. Therefore, they asked the Messenger of Allah about wine and gambling, already convinced that the nature and message of Islam do not agree with them in any way (al-Nasiri, pp.300-320).

The answer came in accordance with divine pedagogical wisdom, which Islam followed step by step in training Muslims and organizing their daily lives stage by stage: “In them is great sin and [yet, some] benefit for people, but their sin is greater than their benefit.”

The response did not deny that some people may gain a private benefit from the trade in wine and the promotion of gambling, but the Qur'an stamped both with sin, especially grave sin, which every Muslim avoids. It is self-evident to one who knows the spirit of Islam that what predominates in harm over benefit deserves prohibition.

Over time, medicine, economics, and sociology have confirmed that wine and gambling are among the greatest enemies of humanity and among the most destructive causes of civilization's collapse. International bodies have risen to combat them, and even the World Health Organization has called for fighting them. Islam was the first pioneer in this important social reform field (al-Nasiri, p.140).

2.1.2 The Prohibition of Dealing in Usury

Allah says: "Those who consume usury cannot stand except as one stands whom Satan has driven mad by [his] touch..." and "O you who believe, fear Allah and give up what remains of riba, if you are believers..." (al-Baqarah 2:275, 278–279).

Sheikh al-Nasiri states that these verses clearly call for abandoning usury and moving away from it completely in Muslim society. This detailed and decisive legislation concerning riba, revealed in Surat al-Baqarah, had its first seed in the Makkan Surat al-Rum.

The verses of al-Baqarah then established five fixed principles: invalidating the comparison between sale and riba, affirming the status of transactions that had already occurred before prohibition, cancelling the excess over principal in usury transactions (Abozaid, 2016) declaring divine wrath upon exploitative usurers, and issuing a divine judgment that abolishes usury and destroys usurious gain. He further mentions that this destruction affects individuals and societies through natural disasters, social disasters such as theft, embezzlement, and war, and that usurers take and give with fear and regret (Ibn Kathir, 2000 pp.580-585).

He then states that the Muslim must avoid every transaction that scholars unanimously classify as usury, and in matters not unanimously prohibited one should follow one's imam out of caution (Visser, 2009).

As for new and complex financial and commercial transactions that emerged in the modern era and had no precedent among earlier jurists, they must be examined in light of the objectives and established principles of legislation, distinguishing what falls under the reality of usury from what does not (Usmani, 1998, pp.11-18, 43-55; Janahi, 2025, p.25).

In his view, this vital and dangerous issue should be studied through collective juridical ijtihād involving contemporary Muslim scholars, and then its outcome should be publicly announced across the Muslim world in order to rescue Muslim peoples and states from economic confusion and to guide their commercial and financial organizations (Azeem et al., 2024, pp.89-96; Hassan, 2003).

2.2 Family Reform according to Sheikh

2.2.1 Interfaith Marriage (The Prohibition of a Muslim Marrying a Non-Muslim Woman) (Leeman, 2009, p.755)

Allah says: "And do not marry polytheistic women until they believe..." (al-Baqarah 2:221).

Sheikh al-Nasiri says that this noble verse must be considered carefully in order to clarify its meaning and scope regarding the marriage of a Muslim man to a non-Muslim woman. It reminds Muslims that the unity of creed shared by husband and wife ensures that they truly share a single outlook, from one perspective, on both worldly life and the Hereafter, as well as

a single view of the spiritual and moral values that should govern family and children (al-Nasiri, 221); Mawdudi, 2006).

For this reason, marriage to a polytheistic woman was prohibited¹ to the Muslim. Included in the category of prohibited polytheistic women is the Christian woman who believes that Christ, son of Mary, is the son of God (Mawdudi, 2006); Khumaedi et al., 2024).

In the present time, conditions of life have changed and this form of mixed marriage has spread excessively, with its inevitable harmful effects becoming evident in the upbringing of Muslim boys and girls in the care of non-Muslim mothers (Mahsun et al., 2023, pp.113-115; Shani & Chandran, 2024).

Such mothers exercise full control over the husband and home, causing the family to become entirely detached from Muslim society and closely tied instead to non-Muslim maternal relatives (Arweck, 2022, pp.1-5).

Muslim scholars in every country now renew their concern, and the view of ‘Omar ibn al-Khattab regarding the dislike of this mixed marriage returns to prominence as his penetrating judgment becomes once again more suitable to the interests of Muslims under present conditions (Cerchiaro, 2019, pp.3-5).

2.2.2 Good Marital Conduct

Allah says: “And live with them in kindness...” (al-Nissa’ 4:19).

Sheikh al-Nasiri points out that these verses deal with good companionship and the maintenance of good relations between husband and wife. They prohibit husbands from exploiting their wives, from pressuring them by imprisoning them until death merely to inherit from them, or from harming them in order to recover the dowry given at marriage (Abdel Haleem, 2008, p.52).

The husband must also bear some hardship from his wife in order to preserve the family from collapse and to avoid separation and divorce. Allah forbids men from holding women against their will when relations have deteriorated and their beautiful companionship has ended, leaving the women in marriage only for the material goal of inheriting them after death (Mawdudi, pp.32-34). Towards Understanding the Qur’an. Islamic Foundation.

Allah also forbids men from harming women by preventing them from divorce so that they cannot marry others, or by using pressure and coercion to recover the dower they had given them so that they may marry again after separation. Allah then commands men to live with their wives honourably and kindly (Abdel Haleem, p.52; Ibn Kathir, pp.241-243).

In the words of Ibn al-Arabi, this is calmer for the soul, more pleasant for life, and more soothing to the eye. In the same context, Allah exhorts men to patience and forbearance and not to rush to separation if they find dislike or aversion in their wives, provided there is no clear immorality or disobedience (Islam, 2023, pp.2-3), for this may lead to better companionship and more lasting affection (Abdel Haleem, p.52; Ibn al-Arabi, 2013, pp.420-422).

¹ Islamic law prohibits marriage between a Muslim and a polytheistic woman based on Qur’an 2:221, while classical jurists unanimously forbid Muslim women from marrying non-Muslim men, relying on Qur’an 60:10 and juristic consensus

It is established that the Messenger of Allah, peace be upon him, was delightful in his family life, cheerful, gentle with his family, expansive in spending on them, and used to spend some time with them after ‘Isha’ prayer before sleeping (Ibn Kathir, p.242).

2.2.3 Departing from Marriage Nature

Allah says: “Allah wants to make clear to you and guide you to the ways of those before you and to accept your repentance...” and “Allah wants to accept your repentance, but those who follow desires want you to deviate greatly” (al-Nissa 4:26–27).

Sheikh al-Nasiri states that these verses require special attention, as they are closely related to Allah’s distinction between lawful and unlawful matters in marriage, the foundation of the family and all that branches from it. The verses guide believers to the best paths and systems and prevent them from transgressing its limits. They also open the door of repentance and pardon for those who knew the deviation, chaos, and moral disorder of pre-Islamic society (Abdel Haleem, p.52; Leeman, pp.752-760).

Moreover, these verses show that slaves of passion and captives of pleasure will not be pleased with this moral divine order, because it blocks the path of chaos and violation of honour (Ibn Kathir, pp.245–246).

They will seek to tempt other Muslims into transgressing the limits set by Allah, and the Qur’an ends this subject by affirming the human being’s weakness before desire and Satan’s temptation. Therefore, human beings need guidance, rescue, protection, and direction toward faith in Allah and adherence to His law.

2.3 Social Solidarity according to Sheikh

2.3.1 The Payment of Zakat to Its Eligible Beneficiaries

Allah says: “Zakat expenditures are only for the poor and the needy, and those employed to collect [zakat], and for bringing hearts together, and for freeing captives, and for those in debt, and for the cause of Allah, and for the stranded traveller—an obligation from Allah. And Allah is Knowing and Wise” (al-Baqarah 2:60).

Sheikh al-Nasiri says that the Book of Allah finally addressed zakat in full detail: it is the charity imposed by Allah upon the wealthy Muslims from their wealth to be returned to their poor, protecting Muslim society from division and directing it toward social and economic justice, which is an inseparable part of the broader Islamic concept of general justice (Beik & Arsyianti, 2015, pp.4-6; Machado et al., p.1).

The Quran explains the obligation to pay it and identifies its lawful recipients. This shows that the matter of alms belongs to Allah alone, not to others: He declared its ruling and He Himself determined its distribution. Therefore, there is no place for blame or reproach regarding the categories and division He established (Nuradi et al., 2025, pp.123-124).

2.3.2 Caring for Orphans

Allah says: “Test the orphans until they reach marriageable age. Then if you perceive in them sound judgment, release their property to them...” (al-Nissa 4:6).

Sheikh al-Makki al-Nasiri explains that anyone who studies the nature of Islam and knows its objectives becomes certain that it is a religion of mercy and benevolence, and that it pays the greatest attention to the rights of the weak and vulnerable (Nasr et al., 2015, p.1367; Abdel Haleem, pp.28-29, 52-53)..

Among the most vulnerable are orphans, who have lost their fathers and thereby lost protection, support, affection, mercy, and tenderness. The Qur'an devotes repeated attention to them in many verses and surahs. It commands kindness to them, spending on them, and dealing with them in a way aimed at reform and benefit rather than exploitation (Nabulsi, 2002).

The Qur'an even states: "And if you mix with them, they are your brothers," emphasizing the bond of brotherhood and mutual solidarity. The term "reform" used in the Qur'an regarding them can be extended to all forms of reform, including educational and financial reform alike (Abdel Haleem, p.28).

Conclusion:

Sheikh Muhammad al-Makki al-Nasiri's tafsir (interpretation) displays dynamic Qur'anic application to modern situations, emphasizing societal change as a primary interpretive model. Through Tafsir or interpretation of holy Quran, al-Nasiri bridges classical exegesis with modern concerns, illustrating how passages on marriage (2:221, 4:19–25), zakat (9:60), and orphans (4:2–10) address familial harmony, economic justice, and vulnerable protection.

Sheikh highlights Allah's ordinances correcting Jahiliyyah (pre-Islamic period in Arabia) chaos—prohibiting interfaith unions that imperil creed unity, legislating zakat (almsgiving) for societal equity, and assuring compassionate orphan care—while providing repentance paths.

Al-Nasiri highlights human susceptibility to desires/Satanic temptations, giving Quranic education as vital for moral-economic stability. This technique reflects Islam's holistic reform purpose, adapting timeless ideals to urbanization and globalization without abandoning Sharia. His methodology integrates fiqh, historical context, and ethical imperatives, modelling transformative tafsir for Muslim nations.

Praise be to Allah, by whose favour righteous deeds are completed. At the end of this presentation on the application of Qur'anic verses to reality in Imam Muhammad al-Makki al-Nasiri, I reached the following *results*:

- Sheikh Muhammad al-Makki al-Nasiri is considered one of the pillars of social reform in the western Islamic world.
- Sheikh strongly stood out in applying Qur'anic verses to reality in an explicit and direct way.
- He possessed great courage in confronting the corrupt social reality of his time.
- His interpretation is one of the contemporary social interpretations that paid great attention to treating the problems of the age.
- In his interpretation, the Sheikh focused on the first pillar of social reform, namely the family; when the family is reformed, society is reformed.

Recommendations:

- Care should be taken to study the scholarly legacy left by Sheikh Muhammad al-Makki al-Nasiri and bring it to light so that the nation may benefit from it.
- Academic studies should be conducted on Sheikh al-Nasiri's interpretation, as it is worthy of such attention.

- Every Muslim should obtain Sheikh al-Nasiri's interpretation, for it is a treasure for the nation and a means of its remedy.

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